

MARY BAKER EDDY

The Prophetic and Historical Perspective



The Longyear Foundation

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MARY BAKER EDDY

"... whosoever shall gather together against thee shall fall for thy sake."
Isaiah 54:15

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The Prophetic and Historical Perspective

A Biography
written by

Paul R. Smillie

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In Defense of Mary Baker Eddy and the Remnant of Her Seed

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PREFACE

This book is written for and dedicated to those who love the Cause of Christian Science and who have a deep and abiding gratitude for their Leader. However, the recognition of her proper place and position in relation to the Christian Science Movement has been almost lost. Is it not interesting therefore that the Christian Science Movement, paralleling this loss, is fast approaching the point of extinction? This book was written because the evidence shows that the Cause of Christian Science is in great peril. It is a source of wonderment that we who have received such innumerable blessings from her revelation should not think of Mrs. Eddy with the utmost tenderness and gratitude in our hearts for her noble character and precious lifework. Have we become so spiritually minded in our own eyes that the qualities of gratitude and reverence for her are no longer necessary?

The current tendency of liberal theologians of all denominations is to "de-myth" (the word they use) the virgin birth, the demonstrations and healing work of our Lord, the resurrection and ascension, the parting of the Red Sea, the works of Elijah and Elisha and much more, and attempt to give human explanations for those God inspired events or call them mythical, hence the need to "de-myth." Collectively, these liberal theologians resolve to minimize the examples of great men and women of God, so unlike themselves. They work to diminish the importance of these men and women and their great redemptive work for the race. This same liberal bias, this mesmeric egotism operating in the Christian Science Movement, works to rob Mary Baker Eddy of her place in Bible prophecy, to minimize her noble character, and to degrade the importance of her grand demonstrations that all might say, I don't think she was any better than I am.

In *Twelve Years with Mary Baker Eddy*, on pages 75-76, Mrs. Eddy asked, "What was it that made Jesus the Messiah?" Mr. Tomlinson then recorded her response:

"I will give you the answer," she replied, "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.

This work does not have the approval of anyone but myself and is not the official view of the rapidly vanishing Christian Science Church; sadly, it is the exact opposite. How many honest Christian Scientists out there are willing to see, admit, and do something about the grave situation with which we are faced? Mrs. Eddy's prophecy for the end of the twentieth century must be fulfilled. We have work to do, and this work is to break the mesmerism that keeps Christian Scientists from loving their Leader. It is this love for her that will prosper her Cause.

INTRODUCTION

The question advanced by every thinking Christian Scientist in this age is, "Why isn't the Christian Science Movement growing?" In the first volume of *We Knew Mary Baker Eddy*, page 40, Mrs. Eddy is quoted as saying, "All the people need, in order to love and adopt Christian Science, is a true sense of its founder. In proportion as they have found it, will our Cause advance." Rendered in the negative, her statement would read, All the people need, in order to hate and fail to adopt Christian Science, is a false sense of its Founder. In proportion as they have this false sense, will our Cause decline. The question advanced by every thinking Christian Scientist in this age is, "Why isn't the Christian Science Movement growing?"

Mrs. Eddy does not say that the acceptance of, and love for, her Cause was contingent upon healing, lecturing, teaching, or writing. She says that all the people need is a true sense of her. Considering the stagnation and decline of the Christian Science Movement, we obviously have not yet gotten the "true sense" of our Leader. Something is definitely missing! We have biographies dealing with her life, the cultural climate of her time, chronological and historical accounts of her day, some very scholarly reports of her life, and, yet, her statement on page 40 of the first volume of *We Knew Mary Baker Eddy* [page 247 in the Expanded Edition, Volume 1] still holds true, and even demands our attention, because the people are not adopting Christian Science.

Many in the Movement think, I am sufficiently informed about Mrs. Eddy. However, if existing biographies were revealing the "true sense" of our Leader, Christian Scientists would indeed have a sufficiently true sense of her to advance the Cause. Since a correct recognition of her must precede the advancement of our Cause, only one logical and, at this late date, very obvious and startling conclusion can be reached: she has not yet been adequately revealed to us. How then can we expect mankind to "love and adopt Christian Science"? The mere perusal and rehearsal of historical facts is not enough!

The only purpose in relating the human events of Mrs. Eddy's experience is to show how she overcame animal magnetism through the understanding of divine Science, and proved man's spiritual, inseparable relationship to divine Love. In this sense, the facts concerning our Leader must not merely be repeated but must also be understood.

Viewing our Leader as just another mortal, we view her human footsteps without spiritual perception. Every human footstep she took was a proof of the human and divine coincidence, or the coincidence of the second and third degrees, overcoming the baneful

influence of the first degree. As a spiritual revelator, Mrs. Eddy's footsteps were always demonstrations or she would not have taken even one step and accomplished such grand spiritual examples for mankind.

Attempting to be absolute and spiritually minded, the immature metaphysician misses the grand lessons revealed in our Leader's life,— and sees the human without the divine coincidence. A spiritual revelator must of necessity make a demonstration of Science in her experience, and this could only be done as she overcame the claims of malicious animal magnetism that attempted at every step to make a mortal and human coincidence, or a coincidence of the first degree with the second degree.

Mary Baker Eddy stated that her second discovery was uncovering animal magnetism. She is, therefore, the one person in history who has uncovered evil's most deceptive and insidious snares and pitfalls that have obstructed humanity's pathway to freedom; therefore, she has done more to dispel the mists of Eden than has any other. A careful study of her life will reveal that she is the way-shower out of material sense and, unless we accept this grand spiritual fact about her and the lessons it imparts, we will not be able to find the way to dissipate these mists and find our way home.

Animal magnetism, "the voluntary or involuntary action of error in all its forms," does not want us to see the Leader properly because her footsteps, followed faithfully, are the way out of the claims of animal magnetism. It is therefore evident that when she is understood the claims of animal magnetism are destroyed, and would not the people then accept Christian Science? When mesmerism is dispelled concerning our Leader, mesmerism is deprived of its ability to hide her Science.

Mary Baker Eddy is not understood today due to the lack of spiritual perception in a very sensual age. This same lack of spiritual perception produces a dullness and a lack of clarity on all important points, points that determine mankind's safety and advancement. As a lack of spiritual perception can only view her life incorrectly, it also produces other serious errors; such as obscured vision, limited perception of, and inadequate action on, important issues. The problem is based in what we are not perceiving due to an inadequate flow of right thinking. The trouble within the Christian Science Movement, then, is not so much with what is being done, but with what is not being done; not so much wrong in what is being said, written, and taught, but with what is not being said, written, and taught, based on a dangerous lack of vision and demonstration which results in being too late with too little and always behind the times. Because of this we have the ominous Biblical pronouncement to consider at this late date: "Where there is no vision, the people perish." The lack of vision concerning our Leader has ominous consequences for us individually, for her Cause, and for the world.

An inadequate understanding of our Leader has manifested some very wrong views about her in the world and has spawned misconceptions regarding Christian Science. The following statements represent some of the prevailing misconceptions regarding Mrs. Eddy and her relation to Christian Science:

- Anyone similarly and reasonably prepared in 1866 could have discovered Christian Science.
- Mrs. Eddy won't be known in two hundred years. We will just have the pure Science.
- Talking about Mrs. Eddy leads to deification.
- Acknowledging Mary Baker Eddy's place in Bible prophecy is deification.
- Jesus is the Way-shower and Leader of the Christian Science Movement and we

are his followers.

- It was not that God chose Mrs. Eddy but that Mrs. Eddy chose God.
- It is not important to understand Mrs. Eddy's life and light but just to understand Christian Science.

These statements have been made by Christian Science teachers and lecturers. Mrs. Eddy, in a letter, warned, "The united plans of the evildoers is to cause the beginners either in lecturing or teaching or in our periodicals 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 the divine Principle that you are trying to demonstrate and hides it from the sense of the people."

Many who are confident that they have the "true sense" of our Leader are mistaken. Malicious animal magnetism is manipulating, deceiving, and misleading even the "very elect." Because her life is not understood correctly, the Movement continues to decline and foolish decisions affecting the present and future peace and prosperity of our planet are made.

This book shall focus on Mrs. Eddy's place in history and in Bible prophecy. Her works were the fulfilling of Scriptural prophecy and of historical developments. This work records her great humanity and shows in minute detail how it brought her into coincidence with her wonderful revelation. This book will reveal the steady spiritual growth through each successive development in her life, in her discovery, and in the preparation necessary for the founding of the Christian Science Movement, and will show the prophetic fulfillment of Scripture throughout her human experience.

Mary Baker Eddy said, "It has been written that 'nobody can be both founder and discoverer of the same thing.' If this declaration were either a truism or a rule, my experience would contradict it and prove an exception." (*Mis.* 381:31) The word "discover" implies the application and demonstration of the spiritual idea of womanhood, and the word "found" implies the application and demonstration of manhood. The discovering and founding qualities are seldom demonstrated in one individual; an explorer rarely settles the new land, an educator is rarely his own best student, an organizer his own financier, a general who not only commands but is also found battling in the trenches, an author his own most avid reader and who studies his own writings more closely than does anyone else, a dedicated Leader and follower.

Countless numbers of philosophers, thinkers, and educated men of all ages have attempted to understand the truth, but Mrs. Eddy alone has given us the truth, and in an understandable, usable form. All other theories, systems, ologies, isms, ideas and thinking pale in comparison to her discovery. She entered and mastered new mental and practical fields of endeavor hitherto barely approached, or even hinted at.

We are constantly reminded, through the various mass media, of great inventors, great statesmen, great philosophers and great leaders, but we rarely hear the name of Mary Baker Eddy. The encyclopedia mentions her less and less with each passing year, and seldom is she now included even among famous American women. Has she ever been acclaimed in recent years as the greatest woman America has produced? When the issue of women's rights is discussed, Mrs. Eddy's name is never mentioned and yet she is at the very center of the revelation that deals with the fundamental questions concerning women's rights. A study of her life reveals that she was the foremost advocate of women's rights, the greatest

benefactress and friend of women. Why isn't mankind being given an opportunity to understand and recognize this marvelous woman?

The retrogression of the Christian Science Movement is in direct proportion to the diminishing recognition given our Leader in the hearts of Christian Scientists. The lack of recognition in the world is only the outward appearance of this insidious error in the Movement.

Mrs. Eddy spent her entire life saving humanity. She was a hero in the greatest sense of the word. Her devotion resulted in the redemption of millions of lives, in sin being challenged and destroyed, and in sickness, disease, and death being routed. An awareness of these begins to put Mary Baker Eddy's life into perspective, but is still only a germ of a beginning, and leaves her grand life and its countless achievements virtually untold and unrecognized by the human mind. Mankind must have a symbol, someone to symbolize the living Truth of being.

The door to freedom, health, happiness, and holiness had been locked until Mrs. Eddy gave us an understandable key. Mankind did not know the true road to travel until Mrs. Eddy mapped it out for us, nor could mankind navigate through the fog of materialism until she gave us the compass. That she did so is a wonder in itself, but that she did it in spite of the never-remitting resistance and attacks directed at her, overcoming the repressive sex discrimination of the nineteenth century, brought low by bouts with disease and semi-invalidism for forty-five years coupled with numerous personal battles with death; at times shunned and manipulated by her own family, friends betraying and enemies slandering, press and clergy organizing action against her; and every obstacle the human mind could conceive thrown in her path, — was nothing short of an event wrought by the hand of God.

This nation's great eastern harbor has its lady with a lamp, but there is another harbor, a harbor of refuge from every form of evil, standing at the gateway of the land of Christian Science. Here, too, stands a lady with a lamp. Her work is without parallel in human history.

In the minds of many Christian Scientists these sentiments are misconstrued as deification. But how could this be deification when we are speaking about the greatest woman who ever lived on this planet? She is the greatest example of womanhood and motherhood the world has ever known. Do we honestly consider it deification to consider and applaud the uniqueness of this woman? In a letter to Edward Kimball in 1893, she wrote:

For the world to understand me in my true light and life 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 measures to meet the enemies tactics.

When we hear Christian Scientists criticizing one another for talking too much about Mrs. Eddy or claiming that recognition of her place in Bible prophecy amounts to deification, these unloving attacks should signal the alert Christian Scientist that this is nothing more than the attempt of the enemy, malicious animal magnetism, to obscure and hide her life and light from the world, and is a false attempt to place all love, gratitude, respect, and admiration for our Leader under the stamp of deification. And, if this criticism is made and believed often enough, then positive statements about our Leader will be ridiculed until she is no longer mentioned. When this occurs, we will have lost genuine Christian Science.

Mrs. Eddy says, "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) It must be clear to all Christian Scientists that gratitude, appreciation, and love do not include deification because gratitude, appreciation, and love always bring forth demonstration; whereas, deification contains emotional ecstasy, a counterfeit of gratitude, and has never been true appreciation. Deification refuses to demonstrate. Deification is best exemplified by those who look upon Jesus as God, who endlessly talk about Jesus and their undying love for him, but who refuse to faithfully follow his commandments by going and doing likewise. To the human mind, adulation is much easier than demonstration, as its basis is emotionalism. But keep Mrs. Eddy's statement on this subject etched in thought: "If the right thinker and worker's servitude is duly valued, he is not thereby worshipped." (*00* 3:9-10) A balance of thought must be demonstrated and maintained. We must not deify on the one hand, nor refuse her proper recognition on the other. She must be "duly valued."

Mrs. Eddy says, "Physical sensation, not Soul, produces material ecstasy and emotion." It is mortal emotion, then, that produces deification. Emotionalism and ecstasy rely upon a mortal personality for life and existence. Mrs. Eddy elaborates further on this subject when she says, "To love one's neighbor as one's self, is a divine idea; but this idea can never be seen, felt, nor understood through the physical senses." To love her, our best neighbor, is a divine idea and has no basis in the physical senses — in mortal mind emotion. She continues, "Excite the organ of veneration or religious faith, and the individual manifests profound adoration. Excite the opposite development, and he blasphemous." The extremes of adoration and blasphemy that originate in the physical senses must be overcome through spiritual perception. Deification, or veneration, then, is given impulse through material sense; whereas, gratitude and love for our Leader are manifested through spiritual sense, through spiritual perception and spiritual understanding. One who feels the most tender love and gratitude for our Leader is not deifying her. There is no gratitude in deification and no deification in gratitude.

Our Leader says, "The pioneer of something new under the sun is never hit: he cannot be; the opinions of people fly too high or too low." (*Hea.* 6:5-7) To the extremes of human sense there either exists the sense of deification or the opposite extreme — absolutely no recognition and even resistance to any recognition.

This book will not deal with the mortal view of Mary Baker Eddy, but it will deal with her "personal labor in the flesh," her individual demonstration of the practicality of divine Love that reveals her spiritual individuality, the human and divine coincidence, entirely apart from personal sense and viewed and understood through spiritual sense. It is the spiritual individuality, the impersonal Mary Baker Eddy she referred to when, in a letter to Judge Hanna, she stated, "The personal Mrs. Eddy is pliant as wax, the impersonal impregnable to wind and wave. In the spiritual altitude of the latter I stand alone, none can see from my standpoint there." It is this spiritual, impersonal individuality which we will study in this book and its coincidence with the second degree, or the personal Mary Baker Eddy, who was "pliant as wax." Speaking of this type that she represented in the second degree, she says, "The more I understand true humanhood, the more I see it to be sinless, — as ignorant of sin as is the perfect Maker." (*Un.* 49:8)

Although Elijah and Moses were seen as mortals while on earth, and thought to be in the first degree along with their contemporary sinful mortals, yet they were not, they were in that second degree, in the sinless humanhood that has a spiritual coincidence with the divine of the third degree, the source of their words and works. Many centuries later Jesus could

talk to that spiritual, impersonal individuality of Moses and Elijah. There were never two Elijah's, but only one, — not two Moses', just one. There are not two Mary Baker Eddy's for our study, — the one spiritual and the other a mortal, — there is just one and we can understand that one through the human and divine coincidence, divinity embracing her sinless humanhood for all the world to see and to benefit therefrom.

Christian Scientists, like most mortals, see two creations, two worlds, or two universes, or two types of man — two of you. This is distorted vision, distorted perception. If we looked at a white ball through red glasses, the ball would appear to be red, but that doesn't make it a fact. There are not two balls — one red and one white — nor does the red ball eventually become a white ball. Most Christian Scientists see a completely false man, a mortal, who will be destroyed and then a second man, very vague and lacking individuality, will merge into the vast cosmos. If they see themselves and others in this way, we can understand why Christian Scientists see their Leader incorrectly. To them there is a material, mortal Mary Baker Eddy in the first degree, just like themselves. To them, she is to be set aside for this vague, nameless person that has no individuality and that merges into some great Mind never to be known again.

Many statements about our Leader sound scientifically correct but spiritual perception is needed to give the correct conclusion. Mrs. Eddy was not just a nice mortal struggling to reach out of the first degree then on through the second and ultimately able to reach into the third. The Bible declares that the last shall be first and the first last. Therefore we must start with the third degree and not the first. Her perfect spiritual individuality in the third degree unfolds through the second degree of sinless humanhood to mortals who are in the first degree. We can perceive this only as we express that second degree.

A view of a mortal and his material accomplishments must unfold from birth, and a material sense of growth into the writing and interpretation of those human accomplishments. However, a discoverer of spiritual things may not be viewed in this manner. Everything in that one's experience must be seen as unfolding from Mind, God, not up to Mind, because Mind, not man, is the originator of spiritual things. It is a life that proceeds from Mind and reveals Mind, not a life that proceeds from materiality and reveals material things. In this true sense our Leader is the Revelator.

Do we view Jesus' life as a growing process from birth to education and to each successive development as a little more mortality is put off, or do we view his life as Mind continually unfolding to humanity? Viewed as the former we would rob Jesus of his spiritual vision, — we would see him as a good mortal needing help out of mortality, help which was gradually and ineffectually given him. In this view, mortality is primary and God's spiritual idea is secondary. But we must acknowledge that his spiritual perfectibility was already established when the world first saw him and God was still reflecting only the spiritual idea. In his whole experience, he was working to overcome the world thought about himself, — and he was joyous when he could triumphantly say, "I have overcome the world," the world's thought about him as a mortal.

The pull of the world, the first degree, gave Mrs. Eddy unbelievable problems and, at times, disrupted her spiritual poise. Her life must not be recorded from the basis of material cause and effect, for that would be the history of animal magnetism, and any attempt to render Mrs. Eddy's life from this standpoint will render an account based on deception. The necromancers of Egypt claimed to work miracles in the same way as Moses did; faith healing claims to be the same as Christian Science healing. There is a great difference between these, but only spiritual sense can understand the difference. When the spiritually

minded try to explain Mrs. Eddy's life as unique and extraordinary, mesmerism (physical sense) sees no difference and scoffs at the claims of spiritual perception and calls these claims interpretation.

Although written by a Christian Scientist versed in this Science, a scholarly biographical work about Mrs. Eddy that is reasoned out according to the best information available, will fail to adequately reveal a Christian life that can only be understood and interpreted through Christian perception. Male reasoning is inadequate for the task; it sees life as mortal and, because of this, rebels at the demonstrations of the spiritually minded and works to make them appear ordinary. It would see the demonstrations, of the untainted Christian life over the grossest forms of evil imaginable, as containing weakness and fallibility. It would announce that these transcendent demonstrations are mythical, then would claim the demonstrations were made with great difficulty in order to de-myth the grand demonstrations and life of the spiritually minded one. [Editor's Note: Read the abridged analysis of Robert Peel's third biography on pages 193-213 of *In Defense of Mary Baker Eddy and the Remnant of Her Seed* by Paul R. Smillie. To order, see Appendix.] The misinterpretations of male reasoning act as a slow poison on the mind unable to rise to the level of Christian perception to see the insidious nature of the intended misinterpretations. Those biographies weigh on the side of error, not on the side of Truth. Under such misdirected thinking, anyone could write a history of our Leader — of this we have ample evidence. The more closely the account of her life revolves around human events and their merely human interpretation, the more closely these accounts will be paralleled with intellectualism, egotism, and male energy, — those claims which would deepen the mists of Eden. On the contrary, this would not be the case if the biography provided a true perspective of our Leader's life based in spiritual sense.

Mrs. Eddy states that the uncovering of animal magnetism was her second discovery. Could anyone reveal her life without understanding how she demonstrated Christian Science and overcame the claims of animal magnetism? A great evil would be perpetuated by putting before the people a portrait of Mrs. Eddy's life written by a spiritually uninspired writer; it would be an account of animal magnetism, for animal magnetism would be the true writer, and the victory over animal magnetism, related in that account, would be misunderstood and underestimated. The Old Testament does not reveal the nature of evil that Elijah and Moses had to overcome. The New Testament does not reveal what Jesus had to overcome to make his demonstration. Evil is not uncovered, nor is the method of treating it revealed, simply because it was not then the time for that discovery. Isn't that why we as Christian Scientists can appreciate the work of Elijah, Moses, and Jesus more than can other people? We know the errors they had to overcome in order to do their great work. Without understanding what they had to overcome, we would not be fully able to appreciate them. Without understanding what Mary Baker Eddy had to overcome to uncover animal magnetism and to discover and found Christian Science, we cannot fully appreciate her. The magnitude of one's demonstration is determined by the resistance one must overcome.

Mary Baker Eddy was the greatest demonstrator of her own revelation. Her life therefore not only shows us the resisting delusion called evil and how it attempts to operate, but reveals the scientific method of destroying that evil. She is therefore pre-eminently qualified to stand as an example for all who despair in their struggle with the latent and conscious, the unseen and seen claims of evil. Her life must be understood spiritually. Without this correct understanding of her, Christian Scientists and mankind are lost.

Mrs. Eddy's declaration, "Those who look for me in person, or elsewhere than in my

writings, lose me instead of find me," has been erroneously interpreted to mean that she did not want us to study anything about her, and that the study of the absolute metaphysics in our textbook reveals all we need to know, and we do not need to know anything more about her. This interpretation of Mrs. Eddy's statement comes from the unenlightened Christian Scientist. There is much more to Mrs. Eddy's writings than absolute metaphysics. Her writings deal with the human and divine coincidence, and every statement in *Science and Health* points to the provable application of this coincidence. Everything that she has written reveals in some measure something of her life because she lived and proved what she wrote, and she wrote what she lived and proved. *Science and Health* reveals Mary Baker Eddy's education, her upbringing and development, her morality, her love, her self-abnegation, and self-discipline; in short, her application and demonstration of divine Science as revealed through her human experience — the unfolding to mankind of her spiritual individuality through her "sinless humanhood." She says, "At this period my demonstration of Christian Science cannot be fully understood, theoretically; therefore it is best explained by its fruits, and by the life of our Lord as depicted in the chapter Atonement and Eucharist, in 'Science and Health with Key to the Scriptures.'" (*My*. 136:3) How could Mrs. Eddy have known what Jesus went through in order to write that chapter? There is only one possible answer. She experienced the same forms of resistance, hatred, and persecution. She could therefore write more perceptively than could any other about the life of Jesus. Study this chapter carefully and you will see that this is so. She is unmistakably in her writings, but only the spiritually minded can find her there.

In *Miscellany* she says, "I have a secret to tell you and a question to ask. Do you know how much I love you and the nature of this love? No: then my sacred secret is incommunicable, and we live apart. But, yes: and this inmost something becomes articulate, and my book is not all you know of me. But your knowledge with its magnitude of meaning uncovers my life, even as your heart has discovered it. The spiritual bespeaks our temporal history." There are two statements here that are important for our consideration. First she says that spiritual perception uncovers her life. If this is true, and we know it is, this same spiritual perception was available to the prophets of old to foresee her experience. Mind would reveal this to them. Then she says, "The spiritual bespeaks our temporal history." The word "bespeak" means to speak beforehand; in order to engage against a future time; to forebode, to foretell. Her book is not the only place she may be known. The Bible foretells a great deal about this woman, and only spiritual perception can uncover this grand fact just as spiritual perception alone received it thousands of years ago.

In *Miscellaneous Writings* she says, "My students need to search the Scriptures and 'Science and Health with Key to the Scriptures,' to understand the personal Jesus' labor in the flesh for their salvation: they need to do this even to understand my works, their motives, aims, and tendency." So you see, she says we not only find her in *Science and Health*, — but she must be found in the Bible also.

When we think of Christianity the first thing we think of is Christ Jesus. Do we first think of Mary Baker Eddy when we think of Christian Science? If not, why not? She says, "Christian Science 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 this error." (*Mis*. 105:20) Just think of it! A small estimate of Mrs. Eddy yields us a small estimate of Christian Science, and the Movement suffers accordingly. In similar words she said, "People seem to understand Christian Science in the exact ratio that they know me and vice-versa. It sometimes astonishes me to see the invariableness of this rule." Such statements

should awaken us from our deep sleep about our Leader.

According to these two statements, when we do not recognize her, we can expect a decline in influence and numbers in our Movement. The Protestant and Catholic world nominally accept Jesus and, therefore, we feel no resistance to him and to his mission. We love him and generally feel that gratitude is due for what he has done, but we do not accept Mrs. Eddy in the same manner in relation to Christian Science. We have not been alert, and this attitude betrays our lack of spiritual growth and watchfulness. Mrs. Eddy observed, "The ignoble conduct of his disciples towards their Master, showing their unfitness to follow him, ended in the downfall of genuine Christianity, about the year 325, and the violent death of all his disciples save one." (02 18:25) Change a few words and we have what would appear to be a repeat of that historical error: The ignoble conduct of Christian Scientists towards their Leader, showing their unfitness to follow her, will end in the downfall of genuine Christian Science and the violent death of all her students, save those few who have been faithful.

When Jesus was crucified, the disciples, not being faithful to his commands, fled from Calvary and went back to their fishing. After his resurrection, Jesus talked with two of his disciples on the road to Emmaus. From them he learned that the disciples had given up and felt all was lost. Apparently his marvelous words and works were not sufficient to maintain their loyalty. It was only when he revealed to them his place in Bible prophecy, beginning at Moses and the prophets, that the disciples' eyes were opened and their hearts burned within them. Then they began to demonstrate the truth and do the work that he had entrusted to them. The proper recognition of their Master illumined their thinking, and convinced them that his teachings were divine.

A large majority of Christian Scientists do not understand Mrs. Eddy's place in Bible prophecy and, therefore, Mrs. Eddy's words and works do not carry the authority, importance, and impact to their thinking that they should. Very few Scientists have searched the Scriptures to find their Leader. Without a recognition of Mrs. Eddy's place in Bible prophecy, Christian Scientists will be disobedient and resist following her as Discoverer, Founder, and Leader of this Science.

While our Leader was with us, her Cause prospered mightily because she met the claims of malicious animal magnetism, and all the attempts of her enemies to sow tares in the field fell on parched ground. Mrs. Eddy handled the malicious attempts to separate her from her revelation. But what has happened since? Without her watching thought in the world checking evils of this sort, especially the more vicious and sinister claims of mental manipulation, the errors have multiplied and separated her in human consciousness from her revelation, and her Cause has suffered a serious decline.

Mrs. Eddy said that Christian Scientists would hold crime in check, but have they? She said that if they attested their fidelity to truth, Christendom would be classified as Christian Scientists in this nation by the end of the twentieth century.

In proportion as the Movement overcomes its resistance to Mary Baker Eddy, so will the world begin to overcome its resistance to Christian Science. Mrs. Eddy says, "Had the ages helped their leaders to, and let them alone in, God's glory, the world would not have lost the Science of Christianity." (My. 116:24)

In the *Christian Science Journal*, Volume VI, page 442, we read,

Loyalty to Truth is also loyalty to its representative; without one, we gain no understanding of the other. God, and the means through which He has revealed Himself, can never be separated. Therefore, guard well this point, and the avenues of

Truth will be ever open to your thought, which will continually unfold and reach Heavenward in the sunlight of Truth understood, until all error is overcome, and man is seen in the image and likeness of his Maker.

Mary Baker Eddy writes,

Strive it ever so hard, The Church of Christ, Scientist, can never do for its Leader what its Leader has done for this church; but its members can so protect their own thoughts that they are not unwittingly made to deprive their Leader of her rightful place as the revelator to this age of the immortal truths testified to by Jesus and the prophets.

Miscellany vii:3

A student who was in Mrs. Eddy's home for a few years as a trusted worker made the following statement:

I know that Mrs. Eddy had an aversion to having her private life spread before the public. I knew also that on several occasions the proposition had been made to her by others to write a history of her life and experiences, all of which she firmly declined to consider. Her reply to proposals of this kind was, "The time has not yet come for my history to be written. The person to whom this important work should be intrusted is not here yet and I will not give my consent to its being done at this time." This was the nature of the reply she invariably made whenever some of her loving students proposed to her that her life history should be written.

The purpose and content of this work indicate that the time has come for a proper recognition, or "true sense," of our beloved Leader. This recognition is a signal to humanity that the worldwide preaching of the Gospel is at hand. It reveals that the stand of Anglo-Israel is imminent, and that God's motherhood and true womanhood will feed the starving earth. It is a signal to the forces of organized evil that their attempts to hide the place of our Mother in Israel have been in vain. It is the signal for all to see "floating" above egotism, hatred and resistance, pointing towards these words of our Leader aflame with light and liberty for our time: "In this age the earth will help the woman; the spiritual idea will be understood."

While speaking to Mrs. Eddy, Victoria Sargent stated in *A Biographical Sketch of Victoria & Laura Sargent, C.S.D.'s*:

My students recognize you to be God's witness and mouthpiece. They are convinced that God is guiding you in this work which you are carrying on for the cause of Christian Science. They feel that you fulfill the prophecies of the Scriptures — that you represent the God-crowned woman mentioned in the Apocalypse. Mrs. Eddy answered by pointing her finger upward and saying, "That is from above."

The Lone Star State
April 12, 1979

I. THE WOMAN

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. . . .

Revelation 12:1

Mary Baker Eddy makes a very important statement on page 561 of *Science and Health*: "John saw the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity in Life and its demonstration, — reducing to human perception and understanding the Life which is God." The apostle John saw the Lamb, the symbol of the Christ, manifested humanly as the man Jesus. The Lamb is the divine symbol of the Christ, the third degree, and the man Jesus is the human appearing of the Lamb in the second degree. Jesus symbolized the Christ as the Lamb of God. This explanation parallels our understanding of the woman in the Apocalypse as well. Mrs. Eddy used the phrase "human and divine coincidence" to describe Jesus in her explanation in *Science and Health* of the woman in the Apocalypse. As these words are used to explain the woman, it is imperative that we understand these marvelous words which constitute a key truth.

It was important that Mrs. Eddy's students should understand her relationship to "the woman" and so she used John's description of Jesus as the vehicle with which she could explain and describe the woman. She wanted us to follow her explanation through to its logical conclusion. The third degree, which is divinity, understanding, and reality, embraced the second degree of the moral state in Jesus. Within this state of spiritual clarity, the perception and understanding of God was brought to man. Jesus was the transparency for this understanding while he remained in the second degree.

Bear in mind that the dictionary definition of "coincidence" reads: "concurrence, the meeting of two at the same point." What is important for all Christian Scientists to understand is that there is a "human and divine coincidence," a transitional state where prophecy is fulfilled. It is also important that Christian Scientists realize that very few are in this second degree as most are content in the first degree.

Mrs. Eddy gives the following scientific translation of mortal mind:

First Degree: Depravity.

PHYSICAL. Evil beliefs, passions and appetites, fear, depraved will, self-justification, pride, envy, deceit, hatred, revenge, sin, sickness, Unreality
disease, death.

Second Degree: Evil beliefs disappearing.

MORAL. Humanity, honesty, affection, compassion, hope, faith, meekness, temperance. Transitional qualities

Third Degree: Understanding.

SPIRITUAL. Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness. Reality

Science and Health pages 115-116

The "humanity" of the second degree is not to be confused with the "physical," the mortal of the first degree. "Sinless humanhood" is in the second degree. The mortal (first degree) is total depravity, and includes varying degrees of that physicality and depravity; whereas, the human (second degree) reveals the elements of ascending thought and goodness as the evil beliefs disappear before the morning beams of Truth.

To parallel our Leader's statement about Jesus, but using her name, we would say, John saw the human and divine coincidence, shown in the woman Mary Baker Eddy, as divinity embracing humanity in Love and its demonstration, — reducing to human perception and understanding Love's generic man.

The dual appearing of the Lamb was divine and human: the Christ and the man Jesus. The dual appearing of the woman in the Apocalypse is also divine and human. However great the resistance in mortal thought to the reception of this great truth, this reference is to generic man and the woman, Mary Baker Eddy. In Jesus' day, the Pharisees and priests would not accept his claim to the Messiahship. Can you imagine a rabbi or Pharisee of that day accepting, as fact, that Jesus fulfilled the prophecy in the 53rd chapter of Isaiah and the 22nd Psalm, and even more? For those in Jesus' age to have declared him equal with Moses and Elijah, or even Abraham, would have been an unthinkable utterance. To most Christian Scientists today it is equally unthinkable to believe that our Leader's demonstration is on a level with Moses, Elijah or Jesus. Bear in mind that the magnitude of one's demonstration is determined by the resistance one must overcome. Today the same pharisaical mortal mind, wallowing in the first degree, resists the fulfillment of Bible prophecy in Mary Baker Eddy. To most Christian Scientists today it is equally unthinkable to declare our Leader's place in Bible prophecy.

Generic Man

Immediately following Mrs. Eddy's statement about the human and divine coincidence is the statement directly bearing upon the woman in the Apocalypse. She says, "The woman in the Apocalypse symbolizes generic man, the spiritual idea of God; she illustrates the coincidence of God and man as the divine Principle and divine idea." (*S&H* 561:22)

As Christian Scientists, we must stay in the twelfth chapter of Revelation. We must recognize our Leader and follow faithfully; we must also recognize the dragon thought, see what it is doing, and destroy it. By remaining in our Leader's demonstration, we are safe. Then we are not meeting "error with error" but error with Truth. Our Leader has made this demonstration so let us stand upon that fact and know that we are in her demonstration that has destroyed all evil. In her demonstration we are safe, out of her demonstration we and our Movement are in peril. Because the dragon persecutes the woman which brought forth the man child, Christian Science, we can understand why no other subject elicits more emotional

outbreaks than the discussion of Mrs. Eddy's place in Bible prophecy.

How could we all collectively be the woman in the Apocalypse as generic man when our Leader says, "no mortal is that man"? How do we know and understand spiritual man? Through her demonstration alone. We certainly cannot add to her demonstration any more than we can add to the leavening process. She did it all and we must follow her. If we reject her, we reject her demonstration and the Movement will dwindle away to nothing. All of mankind did not bring forth the man child, — one woman did this, — and, therefore, mankind is in her demonstration of generic man. One of the prophecies of the Second Coming was that it would be the Son of man coming in the clouds with great power. This is a reference to the spiritual idea, the Son of God, the truth about all mankind. And how did it come? As a woman. Why a woman? Because our Leader tells us that "Woman is the highest species of man." (*Un.* 51:15)

It is most important to understand this human and divine coincidence. When we deal with any issue in Christian Science we should do so without getting upset. There may be differences of opinion, but Christian Scientists have the last word in Mrs. Eddy's writings, and mere "opinion" is valueless. Why does the topic of the woman in the Apocalypse cause so much excitement? If someone reacts in a manner that is excited or angered, then its source is animal magnetism. The question about Mrs. Eddy's place in Bible prophecy is a legitimate question and like all others in Christian Science it must be dealt with in a thoughtful manner.

The dictionary defines the word symbol as: "The sign or representation of any moral thing by the images or properties of natural things. Thus the lion is the symbol of courage; the lamb is the symbol of meekness or patience. An emblem or representation of something else."

Continuing our discussion, we know that the Lamb was a symbol of the Christ and that Jesus manifested this Christ humanly and demonstrated this Christ for all men. Just as the Lamb was a symbol of the Christ manifested humanly as Jesus, or demonstrated humanly by Jesus, so the woman in the Apocalypse, like the Lamb, is a symbol of something and our Leader tells us that the woman symbolizes generic man. Now who manifests this humanly or demonstrates generic man humanly? Is it not the woman, Mary Baker Eddy, who does this? Don't we all recognize as a fact that Jesus demonstrated the Christ more than all others? Would we say that all have done this and we all are Messiah and have fulfilled Bible prophecy in that regard? Of course not! Similarly, we would not say that we are all the woman in the Apocalypse, any more than we would say that we are all the Messiah. Why would Mrs. Eddy say the woman in the Apocalypse symbolizes generic man? Does this mean we are all the woman in the Apocalypse? Hardly, since generic man, like the Christ, must be demonstrated humanly, and one individual has done this, and that one is the woman, Mary Baker Eddy. We would not know how to do it without her. Just as it is up to all to demonstrate the Christ, so it is for all to demonstrate generic man. However, Christ Jesus and Mary Baker Eddy made the demonstration first that we all might follow and be able to make the demonstration for ourselves. This is why we must be grateful for them or, if we are not, we deprive ourselves of the fruitage from their demonstration.

In *Unity of Good*, page 51:14, our Leader says,

Man is the generic term for all humanity. Woman is the highest species of man, and this word is the generic term for all women; but not one of all these individualities is an Eve or an Adam. They have none of them lost their harmonious state, in the economy of God's wisdom and government.

Who would first demonstrate this generic man? Obviously a woman would do this because as she says, "Woman is the highest species of man. . . "

Absolute	Symbol	Human Appearing
Christ	Lamb	Jesus
Generic Man	Woman in Apocalypse	Mary Baker Eddy

Jesus was known as the Lamb of God. Did anyone deny him that place in prophetic Scripture? Only those who rejected him! Does anyone want to deny Mary Baker Eddy's place in prophetic Scripture as the woman in the Apocalypse? If we deny that Jesus is the Lamb of God, we deny his demonstration of the Christ. As the Lamb, he demonstrated through sacrifice, innocence, meekness, and obedience, and symbolized the Christ to mankind. If we deny that he was the Lamb, are we not denying his crucifixion and its import for mankind? Wouldn't we be denying the very reason he was sent?

If we deny that Mary Baker Eddy is the woman in the Apocalypse, are we not denying her demonstration of generic man that uplifts all mankind (twelve stars), denying that she revealed the greater light (sun) which gives us dominion over sin (moon) — the greater works? Can we, as a Movement, afford to let the dragon dictate to us that she is not that woman? As Jesus symbolized the Lamb through demonstration to mankind, so Mary Baker Eddy symbolizes the woman in the Apocalypse through her demonstration to mankind.

The Jews knew the prophesied Messiah would in its first appearing be referred to as the Lamb of God, so John the Baptist said, "Behold the Lamb of God, which taketh away the sin of the world." Are Christian Scientists spiritually minded enough to understand and perceive the prophesied second appearing known as the woman in the Apocalypse? Wouldn't we say of her, if we are spiritually minded enough, behold, the woman in the Apocalypse? As it took spiritual vision for John the Baptist to see this point about Jesus, so it will take spiritual vision for us to see our Leader as that woman.

John the Baptist's place in Bible prophecy depended on his recognition of the Lamb of God. All of John's reasons for being were based in this recognition. If John had rejected Jesus as the Lamb of God, the symbol of the first appearing of the Christ, would John have fulfilled his own place? If we reject Mary Baker Eddy and her place as the woman in the Apocalypse, are we fulfilling our own mission to recognize the fulfillment of the second appearing?

In *Science and Health*, page 258:31, we read:

Through spiritual sense you can discern the heart of divinity, and thus begin to comprehend in Science the generic term *man*. Man is not absorbed in Deity, and man cannot lose his individuality, for he reflects eternal Life; nor is he an isolated, solitary idea, for he represents infinite Mind, the sum of all substance.

Only through spiritual sense are you able to comprehend generic man and see man collectively in a spiritual sense, but you do not lose your identity as though merged into some vast group. The demonstration of generic man is based in our loving the Lord our God with all our heart, mind, and soul, and our neighbor as ourselves. Our proper debt to Mrs. Eddy is to recognize that she alone first demonstrated generic man; she lifted all mankind into the realization of their spiritual selfhood and left instructions on how this process might continue. She, therefore, has fulfilled the prophecy of the woman in the Apocalypse. Obviously the woman in the Apocalypse as symbolic of generic man must be proved by

each one of us.

How then is generic man demonstrated? Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." This quote says that the demonstration of one uplifts all mankind. Jesus' demonstration, however, could not remain because its fullness was not understood, its Science had not yet been presented, and the means with which to check malicious animal magnetism had not yet been revealed but was left for a future time, the Second Advent. So, the ultimate uplifting of mankind from not only disease but also from sin, that would require the greater works, was to come through a woman as Jesus prophesied in the book of Revelation, it being the revelation of Jesus Christ.

Mrs. Eddy made this demonstration that Jesus prophesied. Where, then, are we in relation to her demonstration? Are we not *in* her demonstration? On page 568:5-8 in *Science and Health* we read:

The twelfth chapter of the Apocalypse typifies the divine method of warfare in Science, and the glorious results of this warfare. The following chapters depict the fatal effects of trying to meet error with error.

If we do not stay in the twelfth chapter of Revelation, in the "divine method of warfare," we are meeting "error with error." Could this be why we are not healing as we should, why our Movement is not prospering, why the world is in such chaos? How can we handle the dragon if we refuse to recognize what the dragon wars against? Is it not warring against the woman? Could this be why we reject our Leader's place in Bible prophecy? And are all the problems mentioned above the result of this rejection? Christian Science is Mrs. Eddy's demonstration and we are in that demonstration of generic man. Our failure to prosper her Movement shows this to be true, as it cannot prosper while we refuse to recognize her place and our relationship to her.

Mrs. Eddy says, "Spiritual teaching must always be by symbols." It is through this spiritual teaching, by symbols, that the entire Bible from Genesis to Revelation is written. The symbols, — the Lamb, candlesticks, sun, moon, stars, little book, fish of the sea, fowls of the air, etc., — enable us to understand what the divine relates to in our human experience, or what the coincidental agreement is. The woman in the Apocalypse symbolizes something. She symbolizes generic man. The woman in the Apocalypse is not generic man but "symbolizes" generic man, just as the Lamb is a symbol of the Christ.

Other terms explaining this coincidence are "the Word made flesh" and the "absolute and the human." These terms convey meanings similar to the "human and divine coincidence." The Word must be made flesh to be appreciated humanly. The absolute perfection must be manifested in our human experience to have practical meaning and application.

In the first series of *We Knew Mary Baker Eddy*, page 80, we read:

Mrs. Eddy presented two aspects to her pupils which were so perfectly blended that one gained, in her presence, the feeling of her perfect harmony with Life. One aspect was her clear and unflinching spiritual sense; her unswerving reliance on God; her consciousness of His ever-presence, and of His nearness, as a friend is near. The other aspect was her great humanity; her uncommon, common sense, as shown in her practical application of Jesus' teachings to all the little things of everyday living.

Mrs. Eddy lived the human and divine coincidence. She proved the absolute and, in doing so, brought it forth in the human. Mrs. Eddy always made the Word flesh. Christian Science was not a dreamy-like proposition for Mary Baker Eddy. It was practical and regenerative.

Although she revealed the divine and proved it in her human experience, it was her high degree of humanity, the second degree, that enabled her to be a transparency for the divinity of the third degree, and to give the revelation of generic man, revealed through divine Science, to mankind.

The same Mind that unfolds and expresses Itself as the complete idea of womanhood is the same Mind that supplies the instrument and transparency to fulfill Its own love. This is how Bible prophecy is fulfilled. Mrs. Eddy recorded:

St. John writes, in the tenth chapter of his book of Revelation: —

"And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head. . . and he had in his hand a little book open. . . ."

This angel or message which comes from God, clothed with a cloud, prefigures divine Science.

Science and Health 558:1-10

In the structure of the Apocalypse, authorities agree that the twelfth chapter of Revelation explains chapter ten in the same book. The woman in the twelfth chapter explains the "little book" in the angel's hand described in the tenth chapter. The third vision of the Apocalypse includes the angel with the little book. The fourth vision includes the woman God-crowned.

The term "rainbow" is of such exclusive significance that it is used only twice in the Bible, and each time in the book of Revelation. Since the angel with the open book, referred to in Revelation, has a rainbow over his head, it is important that this symbol be understood. John used the Greek word "iris" for rainbow. "Iris" was the female messenger of the pagan deities. John was telling us that it would be a female messenger who would reveal the words of the open book.

Ending her explanation of the angel with the "little book," written of in the tenth chapter of the Apocalypse, Mrs. Eddy makes this final statement before beginning the explanation of the twelfth chapter: "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." (*S&H 559:32*) This statement connects chapter ten with chapter twelve, the little book with the woman.

Mrs. Eddy says, "What St. John saw in prophetic vision and depicted, as 'a woman clothed with the sun and the moon under her feet' prefigured no speciality or individuality." She also says in *Miscellaneous Writings*, "The Scriptural metaphors, — of the woman in travail, the great red dragon that stood ready to devour the child as soon as it was born, . . . are type and shadow of this hour." Our Leader is telling us that the human appearing of generic man has now come through her. She says that the "distinctive feature" of the twelfth chapter is the woman, and that this feature has special reference to the present age — the nineteenth century. She is not speaking of generic man, the absolute idea of the appearing, but she is speaking of the human and divine coincidence. On page 147 of *Science and Health* she says, "Late in the nineteenth century I demonstrated the divine rules of Christian Science."

On page 10 of *Christian Healing* she says, "The dragon that was wroth with the woman, and stood ready 'to devour the child as soon as it was born,' was the vision of envy, sensuality, and malice, ready to devour the idea of Truth. But the beast bowed before the Lamb: 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." She has told us she cannot be separated from her ideal. Who, therefore, represents the womanhood of God before whom the dragon fell? Who else but Mary Baker Eddy?

Mrs. Eddy has much to say about the glorious revelation of divine Science and its revelator. If Mrs. Eddy was saying that St. John's description of a woman could only apply to an absolute concept, she would not have followed that statement with some twenty-three different allusions to the human appearing of the woman. Our Leader uses the following particularly interesting and important points to explain the woman in the Apocalypse:

1. The great miracle, to human sense, is divine Love, and the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man. This goal is never reached while we hate our neighbor or entertain a false estimate of anyone whom God has appointed to voice His Word. (*S&H* 560:11-17)

Mrs. Eddy's marginal note for the preceding statement expresses the true sense of the paragraph: "True estimate of God's messenger." Generic man is not a messenger!

Our Leader tells us that we do not "gain the true idea of what constitutes the kingdom of heaven in man" if we "entertain a false estimate" of the woman — the one appointed to voice His Word. Mrs. Eddy's explanation of the book of Revelation in *Science and Health* is divided into three sections: the Open Book, the Woman, and the Holy City. The explanation of the Woman follows the section on the Open Book and the section on the Holy City follows the section dealing with the Woman. It is thus seen that this kingdom of heaven is entered only through the correct estimate and understanding of the woman. A "false estimate" of her, especially a small estimate, is extremely damaging to the progress of a Christian Scientist because this "false estimate" is allied with hate and this hatred keeps us from entering the kingdom. There are either varying degrees of hatred for our Leader or there is understanding and love for our Leader.

2. Again, without a correct sense of its highest visible idea, we can never understand the divine Principle. (*S&H* 560:17-19)

Mrs. Eddy wants us to understand the importance of seeing and understanding her life and mission correctly. She is the "highest visible idea" and an incorrect sense of her dulls one's understanding of Christian Science, the Science of divine Principle. The revelation and the revelator are inseparable. The understanding of one must include an understanding of the other. This concept of the "highest visible idea" is revealed in the following books:

First Series of *We Knew Mary Baker Eddy*, page 11:1-7

Second Series of *We Knew Mary Baker Eddy*, page 34:2-11 and pages 54:7, 55:5

Twelve Years With Mary Baker Eddy, page 218:14-23

3. The botanist must know the genus and species of a plant in order to classify it correctly. As it is with things, so it is with persons. (*S&H* 560:19)

The genus is a class of greater extent than the species: a universal which is predictable or that may be affirmed or attributed to several things of different species. A species in botany springs from the same seed and each resembles each other in certain characteristics or invariable forms. The universal is the divine Principle and the species further defines the divine Principle. As pertinent to our study, Mrs. Eddy is relating the "highest visible idea" as the species as it pertains to the universal divine Principle. We, like the botanist, must know

the species, in this case, the highest visible idea, and the genus, the universal divine Principle, and understand the relationship of each to the other in order to classify the "highest visible idea" correctly.

4. Abuse of the motives and religion of St. Paul hid from view the apostle's character, which made him equal to his great mission. (*S&H 560:22-24*)

Why would Mrs. Eddy use Paul as a symbol to help explain the woman in the Apocalypse? The implied parallel must be that the abuse of the motives and religion of Mary Baker Eddy hide from view her character which made her equal to her great mission. If her true character is not recognized, can we understand the motives and religion of Mary Baker Eddy? This statement, unveiled, could not have been used by Mrs. Eddy in her time.

5. Persecution of all who have spoken something new and better of God has not only obscured the light of the ages, but has been fatal to the persecutors. Why? Because it has hid from them the true idea which has been presented. (*S&H 560:24-28*)

The ignorant and malicious persecution of the motives and character of Mary Baker Eddy must stop or the light of the ages, the final revelation of the spiritual idea of God's motherhood, will be obscured. The world will once again be plunged into darkness and those responsible for this obscuration will reap the whirlwind. Here, again, Mrs. Eddy is enlarging our understanding about the woman in the Apocalypse.

6. To misunderstand Paul, was to be ignorant of the divine idea he taught. Ignorance of the divine idea betrays at once a greater ignorance of the divine Principle of the idea — ignorance of Truth and Love. (*S&H 560:28-1*)

To misunderstand Mary Baker Eddy, her motives, character, and mission, is to be ignorant of the divine idea she taught. Therefore, an ignorance of the divine idea betrays at once a greater ignorance of divine Love. We must remember that all of this is Mrs. Eddy's explanation of the woman in the Apocalypse and has really nothing to do with St. Paul. If we misunderstand her place as the woman in the Apocalypse, we become ignorant of the divine idea. With such widespread ignorance in the Christian Science Movement on this point, is it surprising to find our Cause in such a weakened position?

7. 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. (*S&H 561:10-13*)

The Revelator saw *a* woman. He did not know the human identity of the woman but he saw that it would be a woman. This woman is the spiritual idea. She is coming down from heaven; she is manifesting the divine in the human. She is the bride wedded to the Lamb of Love, — the Christ idea. Immediately following this statement we have Mrs. Eddy's statement that "John saw the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity in Life and its demonstration, — reducing to human perception and understanding the Life which is God."

8. The woman in the Apocalypse symbolizes generic man, the spiritual idea of God; she illustrates the coincidence of God and man as the divine Principle and divine idea. (*S&H 561:22-25*)

Please refer to pages 2-5 for the discussion of generic man.

9. The Revelator symbolizes Spirit by the sun. The spiritual idea is clad with the radiance of spiritual Truth, and matter is put under *her* feet. The light portrayed is really neither solar nor lunar, but spiritual Life, which is "the light of men." In the first chapter of the Fourth Gospel it is written, "There was a man sent from God . . . to bear witness of that Light." (*S&H 561:25*, italics added.)

St. John refers to John the Baptist as, "the man sent from God" who "came for a witness to bear witness of the Light," Jesus the Christ, who bore witness to the light of God's fatherhood. Mary Baker Eddy, the woman sent from God, bears witness to the light of God's motherhood, divine Science, the full radiance of Truth, symbolized by the sun. According to this statement, the woman would prove the unreality of matter. This was to be one of her most important discoveries.

10. John the Baptist prophesied the coming of the immaculate Jesus, and John saw in *those* days the spiritual idea as the Messiah, who would baptize with the Holy Ghost, — divine Science. (*S&H 561:32-3*, italics added.)

In *these* days the spiritual idea, as the woman God-crowned, will baptize with the Holy Ghost, — divine Science. As John prophesied Jesus, so the Master prophesied the coming of Mary Baker Eddy. The term "those days" implies that there is to be a revelation reserved for "these" days.

11. As Elias presented the idea of the fatherhood of God, which Jesus afterwards manifested, so the Revelator completed this figure with woman, typifying the spiritual idea of God's motherhood. (*S&H 562:3-7*)

". . . so the Revelator completed this figure with woman, typifying the spiritual idea of God's motherhood," which Mary Baker Eddy *afterwards manifested*. As the idea of the fatherhood of God presented by Elias had to be manifested humanly, so, too, the motherhood of God presented by John the Revelator had to be manifested humanly.

12. The moon is under her feet. This idea reveals the universe as secondary and tributary to Spirit, from which the universe borrows its reflected light, substance, life, and intelligence. (*S&H 562:7*)

Since it is the woman who reveals these grand facts, the moon is under her feet. As the revelator, she brings this truth to all mankind.

13. The spiritual idea is crowned with twelve stars. The twelve tribes of Israel with all mortals, (*S&H 562:11-12*)

These tribes are revealed in the Glossary of *Science and Health*. Only the woman who wears this crown of twelve stars, who understands the meaning and importance of the twelve tribes, could reveal their true identity.

Revelation xii. 2. And she being with child cried, travailing in birth, and pained to be delivered.

14. Also the spiritual idea is typified by a woman in travail, waiting to be

delivered of her sweet promise, but remembering no more her sorrow for joy that the birth goes on; for great is the idea, and the travail portentous. (*S&H* 562:24)

Generic man is the absolute idea and, therefore, does not cry or travail nor give birth. This travailing in birth and pained to be delivered is a reference to the human appearing of the woman giving birth to the spiritual idea. The woman went through much sorrow and travail to give us this truth, this divine Science. She spent forty-five years endeavoring to find the way and her search led to the conception of Christian Science in 1866. It was nine more years before she gave birth to this spiritual idea in 1875. The heartaches, trials, and persecutions were forgotten after she gave the world this spiritual idea because she at long last glimpsed the spiritual reality of that which she had sought. She saw that this reality, this generic man, includes no sorrow, sin, disease, nor death, but is filled with spiritual joy alone.

Revelation xii. 3. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

15. We may well be astonished at sin, sickness, and death. We may well be perplexed at human fear; and still more astounded at hatred, which lifts its hydra head. . . . But why should we stand aghast at nothingness? The great red dragon symbolizes a lie, — the belief that substance, life, and intelligence can be material. This dragon stands for the sum total of human error. . . . The Revelator sees that old serpent, whose name is devil or evil, holding untiring watch, that he may bite the heel of truth and seemingly impede the offspring of the spiritual idea, which is prolific in health, holiness, and immortality. (*S&H* 563:3-22)

We should be astonished at sin, sickness, and death especially when we realize that the woman has exposed their nothingness. Yet this red dragon which symbolizes a lie, — the sum total of human error and the belief of life, substance, and intelligence in matter, — turns on the woman. A lie cannot bite the truth; it cannot bite the spiritual idea. Because Christian Science uncovers and destroys sin, human fear and hatred attempt to impede the demonstration of this Science by striking out at the woman. Mrs. Eddy describes this hatred and the reason for it when she says, "Bruise the head of this serpent, as Truth and 'the woman' are doing in Christian Science, and it stings your heel, rears its crest proudly, and goes on saying, 'Am I not myself? Am I not mind and matter, person and thing?' We should answer: 'Yes! you are indeed yourself, and need most of all to be rid of this self, for it is very far from God's likeness.'" (*Un.* 45:3) The warfare begins because mortal mind, the devil, will not give up its false selfhood and so strikes out at the woman.

Revelation xii. 4. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

16. *Science and Health*, pages 563:27 to 565:5, explains Revelation xii 4.

The red dragon cannot persecute generic man, but it does persecute the one who has revealed and demonstrated generic man. It cannot effectively persecute the discovery, but it can effectively persecute the Discoverer. Mrs. Eddy repeats throughout her writings that the persecution and accusations directed against Jesus and Christianity were identical to those directed against herself and Christian Science. In *Science and Health* we read, "To-

day the cry of bygone ages is repeated, "Crucify him!" At every advancing step, truth is still opposed with sword and spear." And again, "The reception accorded to Truth in the early Christian era is repeated to-day. Whoever introduces the Science of Christianity will be scoffed at and scourged with worse cords than those which cut the flesh. To the ignorant age in which it first appears, Science seems to be a mistake, — hence the misinterpretation and consequent maltreatment which it receives." The resistance to the First Advent is paralleled in the Second, but the intensity is increased at the time of the Second Advent.

Revelation xii. 5. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne.

17. Led on by the grossest element of mortal mind, Herod decreed the death of every male child in order that the man Jesus, the masculine representative of the spiritual idea, might never hold sway and deprive Herod of his crown. (*S&H* 565:9-13)

Our Leader says, "I know the crucifixion of the one who presents truth in its highest aspect will be this time through a bigger error, through mortal mind instead of its lower stratum, or matter, showing that the idea given of God this time is higher, clearer and more permanent than before." (*Divinity Course and General Collectanea*, (Blue Book) 107:39) In the previous verse it was revealed that mental malpractice was the most vicious mode of evil that combatted against Truth. This mental malpractice gathered in intensity from the time Mrs. Eddy discovered Christian Science until she left us. It attempted to keep the feminine representative of the spiritual idea from holding sway and depriving the new Herod, ecclesiastical despotism, of its crown.

18. This immaculate idea, represented first by man and, according to the Revelator, last by woman, will baptize with fire; and the fiery baptism will burn up the chaff of error with the fervent heat of Truth and Love, melting and purifying even the gold of human character. (*S&H* 565:18-22)

According to our Leader, John knew that the immaculate idea was first represented by the man Christ Jesus and saw its second appearing through womanhood. This statement has nothing to do with generic man, but points to the human appearing of the spiritual idea and, once again, provides an explanation of the woman in the Apocalypse.

Revelation xii. 6. And the woman fled into the wilderness, where she hath a place prepared of God.

19. As the children of Israel were guided triumphantly through the Red Sea . . . so shall the spiritual idea guide all right desires in their passage from sense to Soul, from a material sense of existence to the spiritual, up to the glory prepared for them who love God. (*S&H* 566:1-9)

The woman was cared for in the wilderness, as were the children of Israel. Mrs. Eddy's definition of wilderness in *Science and Health* throws some light on this: "Loneliness; doubt; darkness. Spontaneity of thought and idea; the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence." Mrs. Eddy could explain the meaning of wilderness because it was the place prepared for her and the place to which she fled. Once again we are discussing the human appearing of the woman in the Apocalypse. Mrs. Eddy used the term "woman in the wilderness" many times in her letters, and

referred to herself as the "wilderness woman" or "woman in the wilderness." In the *Christian Science Journal*, Volume XXXII, page 348, we can read this letter written by Mrs. Eddy on July 15 1899:

To First Church, Eau Claire, Wisconsin.

"Your brief, brave, tender lines of loyalty are reassuring to the woman in the wilderness."

Revelation xii. 9. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

20. The twelfth chapter of the Apocalypse typifies the divine method of warfare in Science, and the glorious results of this warfare. The following chapters depict the fatal effects of trying to meet error with error. (*S&H* 568:5-8)

If the woman in the twelfth chapter of the Apocalypse is not understood by you, can you be on the field of battle and be effective in this divine method of warfare? No! The glorious results of this warfare will not be realized. In its attempt to destroy the child, the dragon is primarily warring against the woman and, if we try to fight malicious animal magnetism, the red dragon, without a recognition of the woman God-crowned, we are meeting "error with error." Her place must be acknowledged. The dragon wars to keep this point hidden. "Again, without a correct sense of its highest visible idea, we can never understand the divine Principle." We do not understand Christian Science without a correct sense of its highest visible idea, Mary Baker Eddy.

Revelation xii. 13. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

21. The march of mind and of honest investigation will bring the hour when the people will chain, with fetters of some sort, the growing occultism of this period. The present apathy as to the tendency of certain active yet unseen mental agencies will finally be shocked into another extreme mortal mood, — into human indignation; for one extreme follows another. (*S&H* 570:1)

It was the visible idea who provoked the dragon and brought forth her child through great persecution. Is it conceivable that the dragon would be wroth with a type only, a form of feminine thought? No, the dragon was angered because the divine was being made practical. That which had been hidden for so long was now being revealed.

The growing occultism and evil, of this period, are the outward manifestations of the persecution directed at the woman in the attempt of the dragon, "the sum total of human error," to hide her place and mission from the world. The primary attempt of mental malpractice in this age has been to cover her place. If we handle the carnal mind's hatred of Mary Baker Eddy, we will chain the growing occultism of this period — the weird and seemingly innumerable aspects of sin that resist her place. These unseen mental agencies will be uncovered and destroyed when Mrs. Eddy is understood in her true light and life.

Mrs. Eddy uncovered and met all the myriad claims of sin. She cast evil unto the earth and made its claims known to mankind. Therefore, these myriad sinful beliefs seem to work tirelessly to destroy the correct understanding of the woman. Resistance to Mrs. Eddy

and her place in Bible prophecy must be handled in every Christian Scientist's metaphysical work. We will then begin to destroy the errors besetting humanity, but not until then. It is evident that when malicious animal magnetism is handled, her place is then seen, and, conversely, when her place is seen, malicious animal magnetism is handled.

Revelation xii. 15, 16 And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

22. In this age the earth will help the woman; the spiritual idea will be understood. (S&H 570:22-23)

Mrs. Eddy had unflinching trust that her light and life would eventually be understood, and she knew that this truth would handle the serpent thought.

On page 373 of *Miscellaneous Writings*, Mrs. Eddy states, "I insisted upon placing the serpent behind the woman in the picture 'Seeking and Finding' [in *Christ and Christmas*]. My artist at the case objected, as he often did, to my sense of Soul's expression through the brush; but, as usual, he finally yielded. A few days afterward, the following from Rotherham's translation of the New Testament was handed to me, — I had never before seen it: 'And the serpent cast out of his mouth, *behind* the woman, water as a river, that he might cause her to be river-borne.'" Here, once again, Mrs. Eddy is explaining the human appearing of the woman in the Apocalypse.

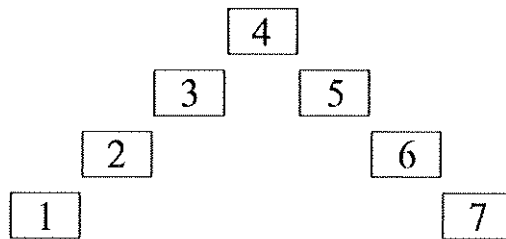
23. Who is telling mankind of the foe in ambush? Is the informer one who sees the foe? If so, listen and be wise. (S&H 571:10-12)

How could we not recognize the woman in the Apocalypse as Mary Baker Eddy through whom the revelation of generic man has come? This acknowledged, we will listen carefully and be wise. We will know what she is telling us of the red dragon, the foe of all mankind, and, "like the shepherd-boy with his sling," we will decapitate this error with the sword of Truth.

II. GENESIS 1

The first chapter of Genesis reveals the absolute appearing of generic man, and indicates the human appearing of this complete idea. The book of Revelation, like Genesis, unfolds in the absolute, but also depicts the human and divine coincidence. Speaking about the first chapter of Genesis, Mrs. Eddy says, "Was not this a revelation instead of a creation?" It is she who has given to us the interpretation of the first chapter of Genesis as a revelation. Mrs. Eddy also tells us that the first chapter is the Science of Genesis; therefore the first chapter of Genesis contains the revelation of divine Science.

The Hebrew structure of vision literature is based upon the completeness of the sevenfold development depicted by the pyramid, shown below, in which the fourth point is the climax. This structure is generally employed in apocalyptic or vision literature. The two great lights on the fourth day are the climax point of Genesis 1, but in the book of Revelation, the climax point, or fourth vision, is the woman God-crowned.



One and seven are foundation stones in this arch or pyramid structure. Two exactly relates with six, and three with five. Each level represents unfolding truth and, as it approaches the climax point, it represents a greater revelation unfolding until the climax of revelation is reached in the fourth vision. This literary form points upward to the highest spiritual revelation. The seven days in Genesis parallel the seven visions in the book of Revelation.

To understand the symbols in Genesis, the symbols relating to the woman in the Apocalypse given below, must also be understood, and are found in the Glossary of *Science and Health*.

SUN. The symbol of Soul governing man, — of Truth, Life, and Love.

NIGHT. Darkness; doubt; fear.

DAY. The irradiance of Life; light, the spiritual idea of Truth and Love.

EVENING. Mistiness of mortal thought; weariness of mortal mind; obscured views; peace and rest.

MORNING. Light; symbol of Truth; revelation and progress.

In Genesis there are six days of unfolding thought. Each day finishes with the words "evening and morning." The seventh day does not record evening and morning, only the completeness of the Day. There is no process of unfolding thought in the seventh day, only the fullness of scientific revelation, — the day of the woman.

Genesis 1:1, 2 introduces spiritual creation symbolized by the seven days of creation, — the completeness of Truth's revelation.

In the beginning God created the heaven and the earth. And the earth was without form, and void: and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Although God, "Elohim," is translated in the masculine "He," the word "Elohim" is plural, both masculine and feminine, and represents the fatherhood and motherhood of God. The word "Eloh" is the feminine singular for goddess and the ending "im" is the masculine plural, thus disclosing womanhood as including manhood. Our Leader says, "In divine Science, we have not as much authority for considering God masculine, as we have for considering Him feminine, for Love imparts the clearest idea of Deity." (*S&H* 517:10) Genesis reveals this fact. Jesus revealed the fatherhood of God and the ideal man was thus expressed. A woman was to reveal the motherhood of God and the ideal woman, thus enabling the complete Being to be unfolded to mankind.

"Divine Science, the Word of God, saith to the darkness upon the face of error, 'God is All-in-all,' and the light of ever-present Love illumines the universe." (*S&H* 503:12) Divine Science, the revelation of the woman, says to the darkness which is the false concept of man and mind, "God is All-in-all," and the false creation is powerless. The light of ever-present Love reveals the completeness of generic man and this Truth illumines the universe with Light.

Earth is without form, and is void until real creation is revealed through the woman. Mrs. Eddy wrote, "EARTH. A sphere; a type of eternity and immortality, which are likewise without beginning or end. To material sense, earth is matter; to spiritual sense, it is a compound idea."

Genesis is thus seen as a present revelation and not as a creation that occurred at some past point in human history. The woman is the avenue through which the "now" of being is revealed. The first chapter of Genesis discloses the revelation of divine Science and, when spiritually understood, unfolds the truth of Mind and man in divine Science. In verse one, God is seen as the only Truth of being. Immediately after, in verse two, error, close on the heels of truth, is seen attempting a reversal with the claim of materialism. But, being alert in Science, the error is seen only as supposition and is destroyed. This claim of reversal must be watched in every Christian Science treatment.

REVELATION OF GENERIC MAN — The kingdom within

AND THE EVENING AND THE MORNING WERE THE FIRST DAY.

And God said, Let there be light: and there was light.

Light symbolizes Christ, Truth, and it is this Truth that comes through the woman clothed with the sun. In this perfect understanding of the first day, Mrs. Eddy says, "God creates neither erring thought, mortal life, mutable truth, nor variable love." Through the woman's revelation of divine Science, every false concept is abolished and we can realize the truth of creation.

And God saw the light, that it was good: and God divided the light from the darkness.

Since darkness is the absence of light, this absence represents the lack of understanding regarding the revelator and her revelation. God divides or separates ignorance, superstition, and false belief from generic man, thus allowing the kingdom of heaven to be revealed in man.

And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

Mrs. Eddy, writing of this passage, says, "Was not this a revelation instead of a creation?" The only revelation is divine Science. What other revelation is there? This revelation of light comes through the woman clothed with the sun. The false sense of creation is destroyed when we understand real creation, — generic man, — made in the image and likeness of God. When we do understand, evening and night flee before the light of the true idea as the dawn of the day appears. Mrs. Eddy speaks of this as "spiritually clearer views of Him, views which are not implied by material darkness and dawn." Then she says of this passage, "The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously, whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence." All the human conjectures of the truth have done nothing to reveal the truth. The focus of right ideas results in instantaneous light, — Truth.

The first day of revelation reveals the light, or understanding, of perfection, and clearly separates light from darkness and brings the seventh day without evening and morning. Every Christian Science treatment begins by announcing the truth of creation represented in the first day, and bases this treatment upon the completeness of divine revelation represented by the seventh day. These are the two days that form the base of the pyramid structure.

AND HE RESTED ON THE SEVENTH DAY FROM ALL HIS WORK WHICH HE HAD MADE.

Thus the heavens and the earth were finished, and all the host of them.

"Thus the ideas of God in universal being are complete and forever expressed, for Science reveals infinity and the fatherhood and motherhood of Love." (*S&H* 519:9) Science is the final and complete revelation. It is not *a* revelation but *the* revelation. It may seem strange that we go from the first day to the seventh but, in Science, we see perfection first and then the ideas are revealed as perfect. We do not work up to perfection but out from perfection.

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

This day is the illumination of understanding. The seventh day represents completeness,

and has no "evening and morning" as on the first six days. This seventh day parallels the New Jerusalem in the seventh vision of the Apocalypse where there is no night. This passage is symbolic of the opening of the seventh seal, complete spirituality, and it is through this completeness that the second through the sixth day can be understood as part of the unfolding revelation of divine Science.

Our Leader tells us that, "The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time. These days will appear as mortality disappears, and they will reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine infinite calculus." It is the Sun Day, — the day of the woman clothed with the light of spiritual understanding. It is the "full effulgence" of the light. Spiritual revelation is now complete. The first day and the seventh day of spiritual creation are the foundation for the amplified revelation of the second through the sixth day.

AND THE EVENING AND THE MORNING WERE THE SECOND DAY.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

The firmament, spiritual understanding in divine Science, enables us to understand the difference between the true water, the elements of Mind, and the counterfeit, latent error, the mortal mind. This spiritual discernment is the next essential point in a Christian Science treatment. We cannot heal without it.

And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

The understanding of the Word of God given in *Science and Health* separates mortal mind from divine Mind. Mrs. Eddy says of this passage, "Understanding is a quality of God, a quality which separates Christian Science from supposition and makes Truth final."

And God called the firmament Heaven. And the evening and the morning were the second day.

The second day illustrates how the perfect day, revealed through the woman, will be preserved and extended, — through the firmament named spiritual understanding. "Thus the dawn of ideas goes on, forming each successive stage of progress."

The real man is identified on the sixth day through the revelation of the firmament, spiritual understanding, on the second day. Generic man cannot be revealed until the perfection of being is announced on the first and seventh days.

AND THE EVENING AND THE MORNING WERE THE SIXTH DAY.

In Genesis 1:26, God gives man dominion. Through divine Science, man has dominion, power, over every thought and idea. Through divine Science, he knows that the only mind he has is Mind. Mary Baker Eddy says of this passage, "The substance, Life, intelligence, Truth, and Love, which constitute Deity, are reflected by His creation; and when we subordinate the false testimony of the corporeal senses to the facts of Science, we shall see this true likeness and reflection everywhere." Subordinating this false testimony we see that instead of false concepts (fish) dwelling in subconscious thought (the sea) we have orderly thoughts and ideas ready to spring forth into constructive activity and purpose. Instead of the fowls of

daydreaming, the obscurity, dimness, and faintness of mortal mind daydreaming, or escapism, we find the aspiration after heavenly good. The term beasts is from the word hippopotamus. This beast, in its false sense, represents ignorance, vileness, stupidity, unruliness, carnality, unteachableness. Seeing a hippo in the water, it would appear to be very small as we could see only the top of its head and eyes but, as it lumbers up on land, it is huge. This describes the beast-like thought over which we must have dominion. Our Leader, speaking of *Science and Health*, says, "Did this same book contain the revelation of divine Science, the 'right foot' or dominant power of which was upon the sea,— upon elementary, latent error, the source of all error's visible forms?" The hippo represents the thought in latent error that is the source of all error's visible forms. In latent thought, the hippo appears to be small, but when it springs forth into visible form it is enormous, a potentially serious problem.

The "creeping things" is a term that describes fast darting lizards, and represents reacting thoughts, such as lust, hatred, revenge, — rapidly moving thoughts that catch us unwatchful and unprepared. Demonstrating dominion, these thoughts change to decisive, quick moving, alert forms of thinking that are never unwatchful or unprepared. It is necessary in every treatment to "subordinate the false testimony of the material senses to the facts of Science." Then we "see this true likeness and reflection everywhere." Because all of these thoughts are represented in Mind, they are then in the Mind that is the Mind of man. This is generic man.

Christian Scientists are to demonstrate dominion rather than to dominate or be dominated. Domination is a claim of reversal and is expressed in the second chapter of Genesis. We find the command to have dominion again expressed in Exodus 20:4: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above [fowls of air, daydreaming], or that is in the earth beneath [beasts and creeping things], or that is in the water under the earth [latent error]."

When God created man, he created "adham," the Hebrew word for human being. It describes the nature of generic man as without sexual identity. Had God created man as a male, the word used would have been "ish" or "Zakar," the Hebrew words for male human being. Man in God's image is both masculine and feminine; he is generic. And as the only Mind he has is Mind, God, he includes all right ideas of creation in divine consciousness referred to as fowl, fish, cattle, earth, creeping things, — each being original and spiritual. Any element in Mind, any aspiration of Mind, any right thought or idea, is within the dominion of generic man. Science reveals this as a present fact.

So God created man in his own image, in the image of God created he him; male and female created he them.

The original translators of the Bible systematically removed nearly every reference which led to the conclusion that Deity was both masculine and feminine. Speaking of this idea of Elohim or the God-created man of the first chapter of Genesis, Mrs. Eddy says, "It follows that man is a generic term." Generic man has been revealed through the ideal woman. Since God created man in Her image and likeness, God or Elohim could not create male and female unless Elohim were both masculine and feminine. The man that God made is generic, and is revealed in Christian Science through the woman in the Apocalypse. She says, "The ideal man corresponds to creation, to intelligence, and to Truth. The ideal woman corresponds to Life and to Love." Jesus presented the ideal man and Mrs. Eddy the ideal woman.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Man is fruitful, or multiplies his spiritual understanding, only as he manifests God's power, — dominion. Mrs. Eddy says, "His birthright is dominion, not subjection. He is Lord of the belief in earth and heaven, — himself subordinate alone to his Maker. This is the Science of being." This is the revelation of generic man that understands the fish as multitudinous divine thoughts, the fowl as spiritual aspirations, and every living thing as an expression of the divine Mind, — his Mind.

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

Man is given the seed of truth that bears within itself all protection and fruitage and these are given freely to unfold God's creation. Of this passage, our Leader tells us that "God gives the lesser idea of Himself for a link to the greater, and in return, the higher always protects the lower." Every treatment must protect and elevate. It must bring forth fruitage to God's creation.

And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

On the sixth day, the real man is revealed in Science. Only through the firmament of understanding, the second day, can the creation of man on the sixth day be realized. This revelation has unfolded because of the light of the first day and the perfection of the seventh day.

AND THE EVENING AND THE MORNING WERE THE THIRD DAY.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

"Spirit, God, gathers unformed thoughts into their proper channels, and unfolds these thoughts, even as He opens the petals of a holy purpose in order that the purpose may appear," says Mrs. Eddy. The "petals" of His purpose are opening and the revelation of divine Science is appearing. The opening petals and the fullness of His Being are revealed in *Science and Health*.

"In metaphor, the *dry land* illustrates the absolute formations instituted by Mind, while *water* symbolizes the elements of Mind." *Science and Health*, the key to the Scriptures, reveals the absolute and original natures of the water and dry land.

And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

In the tenth chapter of Revelation, the angel "set his right foot upon the sea, and his left foot on the earth." This angel had the open book, *Science and Health with Key to the Scriptures*. The Word of God gives us dominion over latent error (the seas) and over error's visible forms

(the dry land). *Science and Health* reveals the original purity of the "elements of Mind" and the "absolute formations instituted by Mind."

And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

"A material world implies a mortal mind and man a creator. The scientific divine creation declares immortal Mind and the universe created by God." As Science is revealed through *Science and Health*, the Word of God is manifested as "grass," as "the herb yielding seed" and the "fruit tree yielding fruit." The grass symbolizes humility; the herb yielding seed represents the true medicine of Mind protecting its creation; and the fruit tree, yielding fruit whose seed is in itself, represents the perpetually unfolding Word of God in *Science and Health*. Thus, *Science and Health* alone protects, heals, and reveals the ever-unfolding Word of God.

Mary Baker Eddy explains the phrase, "whose seed is in itself," as, "Light is a symbol of Mind, of Life, Truth, and Love, and not a vitalizing property of matter. Science reveals only one Mind, and this one shining by its own light and governing the universe, including man, in perfect harmony. This Mind forms ideas, its own images, subdivides and radiates their borrowed light, intelligence, and so explains the Scripture phrase, 'whose seed is in itself.'" This is the seed of fruitage as brought forth through the open book.

And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

Mrs. Eddy says, "The feminine gender is not yet expressed in the text," and, "The Mind or intelligence of production names the female gender last in the ascending order of creation." The third day parallels the third vision of the Apocalypse where the angel is holding the little open book.

"The third stage in the order of Christian Science is an important one to the human thought, letting in the light of spiritual understanding." This spiritual understanding has been allowed into the world through *Science and Health*. The third stage, or third day, is an elevated state of consciousness and, as Mrs. Eddy says, it corresponds to the resurrection. It is man's resurrection from material sense. "Our Master reappeared to his students, — to their apprehension he rose from the grave, — on the third day of his ascending thought, and so presented to them the certain sense of eternal Life."

AND THE EVENING AND THE MORNING WERE THE FIFTH DAY.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

"The fowls, which fly above the earth in the open firmament of heaven, correspond to aspirations soaring beyond and above corporeality to the understanding of the incorporeal and divine Principle, Love." These are not the fowl that are a symbol of daydreaming, but the fowl of spiritual aspirations. *Science and Health* reveals the abundance of spiritual ideas which soar above the material in the realm of Spirit.

"To material sense, this divine universe is dim and distant, gray in the sombre hues of twilight; but anon the veil is lifted, and the scene shifts into light. In the record, time is not yet measured by solar revolutions, and the motions and reflections of deific power cannot be

apprehended until divine Science becomes the interpreter." Thus it is that *Science and Health* reveals the abundant nature of divine Mind expressed in infinite being.

The fourth day or fourth vision, the climax towards which the other days have progressed, is now to be revealed.

AND THE EVENING AND THE MORNING WERE THE FOURTH DAY.

And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.

"This text gives the idea of the rarefaction of thought as it ascends higher." Rarefaction means "to expand or enlarge without adding anything," and is like the action of leaven. This vision or day must therefore give us a higher meaning of Spirit.

Might not these lights represent the light of Truth, or the understanding that has come to mankind? The fourth day is introduced by stating that the lights are manifested humanly, or we would not be told that they are to function as signs, seasons, days and years, — all human concepts.

And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

Mrs. Eddy says, "Truth and Love enlighten the understanding, in whose 'light shall we see light;' and this illumination is reflected spiritually by all who walk in the light and turn away from a false material sense."

Our Master said he was the light of the world. He brought the heavenly Christ-light of Christianity to the world. In much the same way, Mary Baker Eddy brought the light of Christian Science to the world. Those who follow them are enlightened in their reflected spiritual illumination. "Is the wise man of to-day believed, when he beholds the light which heralds Christ's eternal dawn and describes its effulgence?" (*S&H* 95:25)

And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also.

"The sun, giving light and heat to the earth, is a figure of divine Life and Love, enlightening and sustaining the universe." (*S&H* 538:2) This relates the sun to the woman because our Leader says, "The ideal woman corresponds to Life and to Love." As Christianity reflects the light of Christian Science, so the moon reflects the light of the sun. Christianity shone in the gross night of materialism while the brilliance of Christian Science brings the day of the Lord. Christian Science is the greater light. Malachi prophesied of this second appearing as the "Sun of righteousness."

God made the stars. He established the prophets of old, and also the new prophets or "spiritual seers" of our own time who shed the brilliance of Christian Science into the darkness of material sense. On page 562 of *Science and Health*, Mrs. Eddy further defines the stars that God made. These stars are in the woman's crown of rejoicing, — "They are the lamps in the spiritual heavens of the age, which show the workings of the spiritual idea by healing the sick and the sinning, and by manifesting the light which shines 'unto the perfect day' as the night of materialism wanes."

In the record of spiritual creation, light is used symbolically. The first time light appears it is the result of the divine command, "Let there be light; and there was light." Mrs. Eddy

gives a metaphysical significance to this light that appeared on the first day of creation when she explains that this light "is not from the sun nor from volcanic flames," but is the spiritual revelation of divine Truth. David, Isaiah, Daniel, and other prophets joined with Moses in giving metaphysical meanings to that light which was the first mandate of creative Mind. In a prophecy of Christ's coming, Isaiah describes Christ's office and tells how God shall keep him "for a light of the Gentiles; to open the blind eyes."

Light appeared on the first day of creation, but two great lights appeared on the fourth day of creation. The two great lights are described as "rulers" responsible for introducing the idea or the light of the heavenly kingdom. Mrs. Eddy says that their light is "not a vitalizing property of matter," but spiritual truth "whose seed is in itself." She goes on to say that these lights rule not over "material darkness and dawn," but over "the successive appearing of God's ideas."

Pilate asked Jesus, "Art thou a king then?" Jesus replied, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." As the "light of the world" and as a "king," a ruler, he is associated with one of the two great lights in Genesis.

The woman of Revelation wears a crown that identifies her with the heavenly kingdom, thus signifying that she is a ruler. The crown identifies her with the two great lights of the fourth day of creation which were created to rule.

Micah speaks about the two rulers in Israel, "Whose goings forth have been from of old, from everlasting." "From everlasting" points directly to the two great lights in Genesis who were created to be rulers in Israel. Notice in Micah 5:3 that the Bethlehem babe must continue to rule, according to Micah, "until the time that she which travaileth hath brought forth." So the second great light that is to be ruler in Israel is described as a "woman in travail." This woman in travail is the same woman who is referred to in the twelfth chapter of Revelation as the woman clothed with the sun.

Speaking of the Second Coming of Christ (Malachi 4:2), we read, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings. . . ." *Scofield Reference Bible* makes an interesting commentary on this quotation. In reference to the fourth day of creation, *Scofield* says, "The 'greater light' is a type of Christ, the 'Sun of righteousness.' He will take this character at His second advent. . . . As 'Sun of righteousness' He will dispel all darkness." The woman in the twelfth chapter of Revelation is clothed with the sun.

John the Baptist came as a witness to the divine light, and his mission is described in the following words: "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world." (John 1:6-9) Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12) Jesus then told his followers that if they faithfully followed they, too, would become lights of the world.

When Simeon saw the babe Jesus brought into the temple, he recognized this as the fulfillment of the promise that God would give Israel a Messiah. Taking the child in his arms, he thanked God that he had seen the Lord's Christ. Referring to Isaiah's prophecy, he said, "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." (Luke 2:30-32)

And God set them in the firmament of the heaven to give light upon the earth, and to

rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

God has placed the two lights, His two witnesses, Christ Jesus and Mary Baker Eddy, or Christianity and Christian Science, in the firmament. "FIRMAMENT. Spiritual understanding; the scientific line of demarcation between Truth and error, between Spirit and so-called matter."

And the evening and the morning were the fourth day.

"The changing glow and full effulgence of God's infinite ideas, images, mark the periods of progress." The "changing glow" is represented in the first appearing, or the first witnessing of the Christ, Truth, known as Christianity, the revelation of Christ Jesus. The "full effulgence" is represented in the second witnessing as the day of divine Science, the revelation of Mary Baker Eddy. Mrs. Eddy's description is of an ascending revelation through the two witnesses revealed as the fourth day of creation, which is a further recognition of God's revelation to humanity. As Daniel records, "The vision of the evening and the morning which was told is true."

In Matthew we read, "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." The parable about the woman with the leaven was kept secret "from the foundation of the world." This is no ordinary woman and her mission is unique. Mrs. Eddy, speaking of the woman with the leaven, says this parable foretells "the second appearing in the flesh of the Christ, Truth, hidden in sacred secrecy from the visible world." (*S&H* 118:7) The uniqueness of Jesus' and Mary Baker Eddy's respective place was known since the foundation of the world, the creation, the scientific revelation of Truth recorded in the first chapter of Genesis.

III. REVERSAL

The Science and truth of the divine creation have been presented in the verses already considered, and now the opposite error, a material view of creation, is to be set forth.

Science and Health with Key to the Scriptures 521:23-26

This passage from *Science and Health* suggests that the work and order of divine Science have been reversed, but this reversal is immediately doomed because it includes the self-destructive elements of error and excludes the protective elements of Mind. This so-called reversal is merely an attempt by the serpent to obscure the brightness of the Light, the "full effulgence" of divine Science revealed through the woman who is clothed with the sun.

The second chapter of Genesis details the workings of malicious animal magnetism and how it attempts to obscure the revelation of divine Science, but it also declares that woman must be the avenue for truth to uncover the nature of evil. The woman, therefore, bruises, destroys, the head of the serpent — lust, false creation. From the second chapter of Genesis to the Apocalypse of St. John, animal magnetism wars incessantly against the spiritual idea of Love, — the woman, her place, her light, and her spiritual seed. On page 556 of *Science and Health* we read, "Ontology receives less attention than physiology. Why? Because mortal mind must waken to spiritual life before it cares to solve the problem of being, hence the author's experience; but when that awakening comes, existence will be on a new standpoint."

Mary Baker Eddy gives us the scientific translation of mortal mind in the three degrees. It is this scientific translation that shows each one of us the manner in which we are to dispel the illusion of materiality. The first degree has special significance as it relates to the second chapter of Genesis. (*S&H* 115)

First Degree: Depravity.

PHYSICAL. Evil beliefs, passions and appetites, fear, depraved will, self-justification, pride, envy, deceit, hatred, revenge, sin, sickness, Unreality
disease, death.

The so-called foundation of the first degree is found in the claims of the second chapter of Genesis. We read in Genesis 2:6, ". . . there went up a mist from the earth, and watered the whole face of the ground." Mrs. Eddy says of this, "Existence, separate from divinity, Science explains as impossible."

This mist (error) came forth from the earth, materiality, and obscured the entire truth of

creation with its noxious presence. This contradiction of truth is an attempt to destroy the vision of generic man, and works to eventually place womanhood in subjection to false manhood. In the first chapter of Genesis, womanhood includes manhood and this fact alone gives man dominion; whereas, in the second chapter, manhood, false in every way, dominates womanhood, keeps her in subjection, and slavery for the entire race results. The mist dims and darkens; it obscures and intercepts true vision. It is this dimness, opacity, uncertainty, cloudiness, vagueness, deception, and indecisiveness upon which the first degree thrives. Today, malicious animal magnetism's primary thrust is to obscure the light of the woman through the method just discussed. So far it has been very effective.

Christian Scientists must handle this claim of malicious animal magnetism, the vile hatred for our Leader and her child, that would hide her mission and life, that would keep her place subjugated by the whims of false manhood, — male energy. If this is not accomplished, the pollution, crime, and sensuality of this age will not abate, but rather will grow stronger until it has wreaked complete havoc. Our Leader says, "The signs of these times portend a long and strong determination of mankind to cleave to the world, the flesh, and evil, causing great obscuration of Spirit." (*Mis.* 2:6-8) All of this obscuration is an attempt to make the spiritual idea of the woman subservient to limited male energy. "Although presenting the exact opposite of Truth, the lie claims to be truth." (*S&H* 523:6-7)

In Genesis 2:7, we read, "And the Lord God [Jehovah] formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The clear-minded Isaiah saw the lie of this claim when he wrote, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" In Psalms we read, "Shall the dust praise thee? shall it declare thy truth?" This type of man, void of womanhood, is only half a man, consequently no man at all. Whereas God gave man dominion over all the earth in Genesis 1, now man is formed of the dust of the ground and in subjection to mortal mind, alias matter. This false sense of man thrives in the mist, — drugs, pornography, duplicity, pollution, crime, occultism, war, and all their ilk.

Next, the man-projected God, Jehovah, places man in Eden which symbolizes the pleasurable senses, the material body. This act is supposedly credited to God; however, the woman's revelation of divine Science has already revealed the truth about spiritual creation in the first chapter of Genesis.

So, at this point, we have the mist that obscures; matter which is only error objectified or error's externalized forms; Adam, a term synonymous with error and a belief of a mortal mind, — a man formed of the dust of the ground instead of having dominion over all the earth; Eden, which is pleasure and delight in the material mortal body that brings the knowledge of pleasure, evolved through material sense, that produces the fruits of fear and shame.

Four Rivers

How is all of the foregoing to be corrected? What avenue will God unfold for this purpose? In Genesis 2:10-14 is the account of four rivers: Pison, Gihon, Hiddekel and Euphrates. Mrs. Eddy has given definitions for these four rivers in the Glossary of *Science and Health*.

Interrupting the account of the knowledge of good and evil, we have the account of the four rivers, and not without good reason! Mrs. Eddy's definition of river is: "Channel of thought. When smooth and unobstructed, it typifies the course of Truth; but muddy, foaming, and dashing, it is a type of error." As four specific channels of thought, these rivers publish only the good and true and represent the steps humanity must take to find the way

out of Eden, — the pleasurable senses. As each river flows out from Eden or away from Eden it represents a growing, progressive understanding.

"PISON (river). The love of the good and beautiful, and their immortality." (*S&H* 593:1) Man begins his growth out of material sense when he has a desire for only the good and beautiful, the spiritual reality of things. Man cannot change unless and until he begins to be touched with the love of the good and beautiful, the true sense of goodness and beauty which are immortal. When man becomes touched by this first love of Truth he is ready for the second thought flowing to mankind. "GIHON (river). The rights of woman acknowledged morally, civilly, and socially." (*S&H* 587:3) Women cannot be accorded their rights until mankind begins to love good and the beauties of immortality. When women are given their rights, mankind will be ready for "HIDDEKEL (river). Divine Science understood and acknowledged." Can divine Science be understood or acknowledged if women are not given their rights? No! When women are given their rights, divine Science is understood and acknowledged and, at this point, we are then ready for the fourth channel of thought. "EUPHRATES (river). Divine Science encompassing the universe and man; the true idea of God; a type of the glory which is to come; metaphysics taking the place of physics; the reign of righteousness. The atmosphere of human belief before it accepts sin, sickness, or death; a state of mortal thought, the only error of which is limitation; finity; the opposite of infinity." (*S&H* 585:16) So we find that through these four steps we reach the door of the first chapter of Genesis where man is unfallen.

These four rivers correspond to the four sides of the Holy City, and their human coincidence are the four periodicals that channel right thinking to mankind and correct the knowledge of good and evil. But the great difficulty in dealing with the human sense of things is the duality of all things. The definition of "river" reads that it is unobstructed; therefore, it is without the Adam thought which our Leader says stands for obstruction. If the Adam thought, or male energy, is allowed to dictate the flow of the rivers, it will most certainly make serious mistakes. The Adam thought is reluctant to handle malicious animal magnetism and is a channel for the claims of the talking serpent. Obstructed, these same rivers are muddy, foaming, and dashing, and publish error. The flow of spiritual truth is greatly diminished and uninspired when Adam obstructs the flow of the rivers. The truth is muddied constantly as the unhandled serpent works through male energy. Instead of alerting and awakening mankind from the Adam-dream, and instead of uncovering and unveiling the claims of the serpent, these rivers would keep us in the deep sleep because their flow of truth is severely curtailed. The only solution is to place these four rivers in the keeping of the thought of womanhood, the thought that destroys the head of the serpent.

Deep Sleep

Following this, the Lord God creates another half-man called a woman. The Lord God supposedly caused a deep sleep, or dream, to fall upon Adam, from which his awakening has never been recorded. All that male energy dominates becomes involved in the deep sleep. The Lord God then takes one of Adam's ribs and makes a woman. Apathy, lust, hatred, and animality must of necessity produce the fruits of its own type. Mrs. Eddy says of Genesis 2:21-22, "This is the first record of magnetism." Mortal mind induces a hypnotic state in Adam that an operation might be performed and woman be formed from a part of the false man. Mortal mind thus claims that woman is only a small portion of man's stature, in other words, that she is indeed inferior. This is again a reversal of the first chapter of Genesis where womanhood includes manhood. Now we have male energy and female energy calling themselves a man and a woman, but, even humanly, the woman represents a higher type;

where the rib was removed there is an opening for womanhood to begin the destruction of the carnal mind, Adam, and its pleasurable senses. If Eve found it so easy to tempt Adam, as this male-inspired document asserts, then man's claim to a superior mind, in any field, is questionable to say the least. As the greater womanhood includes the lesser manhood, in every individual, so the reversal of this would be the maleness attempting to dominate womanhood in order to bring it into subjection, thus ensuring the continuation of the mortal mind species. Mrs. Eddy relates that the first god was "muscularity," and hasn't this been the method men have used to control women? The bastard creation is no creation.

Although the serpent has not yet come into the narrative, this "first record of magnetism" reveals the nature of the serpent. The animality and self-deceptive nature of mortal mind and the nature of magnetism combine to form the serpent or animal magnetism. Mary Baker Eddy says, "The first statement about evil, — the first suggestion of more than the one Mind, — is in the fable of the serpent. The facts of creation, as previously recorded, include nothing of the kind." Mrs. Eddy explains this further: "As named in Christian Science, animal magnetism or hypnotism is the specific term for error, or mortal mind. It is the false belief that mind is in matter, and is both evil and good; that evil is as real as good and more powerful." But our Leader assures us, "Another change will come as to the nature and origin of man, and this revelation will destroy the *dream* of existence, reinstate reality, usher in Science and the glorious fact of creation, that both man and woman proceed from God and are His eternal children, belonging to no lesser parent." This change has come through the revelation of the woman as described in the twelfth chapter of the Apocalypse.

In Genesis 2:23, Adam claims that woman is a part of man. Verse twenty-four records the union of the sexes of which Mrs. Eddy says, "The union of the sexes suffers fearful discord." It does. We next see the serpent, the union of animality and magnetism, seeking to tempt the woman. About this temptation, our Leader says, "Truth, cross-questioning man as to his knowledge of error, finds woman the first to confess her fault. She says, 'The serpent beguiled me, and I did eat; ' as much as to say in meek penitence, 'Neither man nor God shall father my fault.' She has already learned that corporeal sense is the serpent. Hence she is first to abandon the belief in the material origin of man and to discern spiritual creation . . . This enabled woman to be first to interpret the Scriptures in their true sense, which reveals the spiritual origin of man." (*S&H* 533:26-7)

The Correction

Mrs. Eddy has revealed generic man, the truth of being. Continuing with the narrative, we find that the woman was not told directly by God not to eat the fruit, — Adam told her. It is then related that Adam was "with her" when the serpent tempted Eve, but Adam said nothing to stop the temptation. Instead, Adam blamed Eve. Eve's thought, womanhood, begins to reach out for the second degree, while Adam, false manhood, is content to remain in the first degree. After the woman said, "The serpent beguiled me, and I did eat," God said unto the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Our Leader says, "This prophecy has been fulfilled. . . There will be greater mental opposition to the spiritual, scientific meaning 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. The spiritual idea has given the understanding a foothold in Christian Science." (*S&H* 534:12-1) Every hour this resistance to the spiritual idea, the woman, is being exhibited by the serpent in more subtle ways, but resistance is in vain.

Prophecy begins with the woman, but until this woman fulfills the place prophecy has allotted to her, the seventh day of creation and the seventh vision of the Apocalypse will not be manifested to mankind. We *must* acknowledge this woman's place in Bible prophecy. We *must* acknowledge the fulfillment and completeness of God's commands. Malicious animal magnetism is warring against the woman, and the dragon must be fought on this issue alone. An understanding of the woman must precede the warfare in which she and her followers are engaged. When she is understood, the serpent will be vanquished and the war will be won.

The curses related in Genesis 3:16-19 and placed upon Adam and Eve, or all men and women, cannot be ignored. They will be worked out of through suffering or Science, and will be suffered out if the woman is not given her place. They will be worked out in Science if she is properly recognized. "From the beginning to the end, the serpent pursues with hatred the spiritual idea." The Psalmist did not accept the Adam-dream as reality any more than did Isaiah, for he wrote, "I shall be satisfied, when I awake, with thy likeness." In *Unity of Good* page 51:14, our Leader says, "Man is the generic term for all humanity. Woman is the highest species of man. . . ."

IV. EMERGENCE OF LIGHT

The march continues towards the prophetic fulfillment of the woman's seed, the light of Truth, as recorded in the first chapter of Genesis and glimpsed by woman in the second. Adam knew Eve and she conceived and bare Cain, a murderer. The first recorded fruit of sexuality resulted in murder. Our Leader observes, "The union of the sexes suffers fearful discord." On page 538 of *Science and Health*, she says, "Eve's declaration, 'I have gotten a man from the Lord,' supposes God to be the author of sin and sin's progeny. This false sense of existence is fratricidal." Eve gives birth to her second son Abel, but this process of birth does not record Adam as the father, although inferred. This birth and subsequent murder is a prophetic type of the virgin-birth and of the crucifixion. Cain, representing false manhood, or male energy, and the fruit of sensuality, hates Abel and jealously slays this higher type of manhood who was the fruit of a purer vision of womanhood. The correction of humanity's ills through the prophetic type of the first advent is then lost. Seth, the third born, is then brought forth to replace, substitute, and compensate for Abel's promise and to fulfill the work assigned to Abel. Since Seth's appearing is necessary to complete the work of Abel, he represents the prophetic type of the second advent. Whereas Adam previously named material creation, now Eve names Seth.

In Genesis 6:2, we read: ". . . the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." The sons of God, the progeny of Seth, began to marry the daughters of men, Cain's progeny, and the resulting impure mixture of good and evil almost brought about the complete destruction of Seth's lineage about the year 2948 B.C. At this time, Noah, the exception to this adulteration, appears through the lineage of Seth to carry forth the spiritual seed of the woman as promised through Eve. Mary Baker Eddy defines Noah as, "A corporeal mortal; knowledge of the nothingness of material things and of the immortality of all that is spiritual." Only those men who preserve and protect the spiritual seed of the woman are named "a corporeal mortal" by Mrs. Eddy in the Glossary of *Science and Health*. Mrs. Eddy wants us to understand that these "corporeal mortals," carrying forth the true idea, were men and not just types of thought.

Noah

For many years, the spiritual seed seemed to be dormant before it came forth through Noah, but it was always there ready to be expressed by the one chosen of God. When Noah began to build the ark, the serpent vainly tried to stop the building and thus destroy the seed of the woman. Noah's nameless contemporaries were satisfied and satiated with crass

materialism, immorality, and violence and were unable to perceive the place God had appointed to Noah. Because of the total depravity of those days, not one of them was saved. Because of Noah's faithfulness to the true idea, God's judgment to come was not to touch him or his seed. The deluge of water, the rapid accumulation of the mists of Eden, overwhelmed and drowned those unwilling to breathe in the atmosphere of Soul, Spirit, — they were choked by their own gross materiality. Mankind will be forced to purify character and enter the ark at the time of the second deluge, although this deluge will not be by water but will be "a combined siege of the centuries."

ARK. Safety; the idea, or reflection, of Truth, proved to be as immortal as its Principle; the understanding of Spirit, destroying belief in matter.

God and man coexistent and eternal; Science showing that the spiritual realities of all things are created by Him and exist forever. The ark indicates temptation overcome and followed by exaltation.

Science and Health 581:8-14

In the ark, we are safe and protected in metaphysics, above the physics of matter. The temptation is to stay in gross materialism, but "suffering is oft the divine agent" that will wrench us from the mesmeric pull of matter. (*S&H* 444:4)

Mary Baker Eddy saw that the spiritual light would be protected in the ark. We now come to the first clear expression of the three degrees through Noah's sons Shem, Ham, and Japhet, as recorded in the Glossary of *Science and Health*:

HAM (Noah's son). Corporeal belief; sensuality; slavery; tyranny.

SHEM (Noah's son). A corporeal mortal; kindly affection; love rebuking error; reproof of sensualism.

JAPHET (Noah's son). A type of spiritual peace, flowing from the understanding that God is the divine Principle of all existence, and that man is His idea, the child of His care.

Noah placed a special benediction upon his son Shem from which his other sons were excluded: "Blessed be the Lord God of Shem." Like Seth and Noah, Shem, "a corporeal mortal," carried forth the place, light, and seed of the woman. Shem represents the human and divine coincidence of the spiritual seed in the second degree. Japhet did not make the spiritual practical, and it was lost in oriental mysticism and theoretical sciences.

As the ark rested upon the concentrated mists of Eden, Noah first sent forth a raven. This raven "went forth to and fro, until the waters were dried up from off the earth." Speaking to God in the book of Job, Satan says that he cometh from "going to and fro in the earth. . . ." The raven was to go to and fro until the waters were dried up from off the earth, but that would not occur until there was "no more sea," no more latent error. The raven in this passage is thus identified as a form of Satan that is no longer content to stay upon the ground but elevates itself to a mental concept. Like the talking serpent, a raven has the ability to articulate. The blackness of the raven also indicates its nature as exactly opposite to the whiteness of the dove. The dove flew out when the water had abated; it did not wait until the waters had dried up. The dove flew forth from the ark three times. Because of gross materialism, not yet abated, the first two appearances of the dove, the symbol of divine Science, necessitated a return to the ark of safety, and to the spiritual idea. The second appearing of divine Science in the world brings the olive leaf in symbolic proof of peace and

victory, — the woman's victory over the serpent. The third appearing of the dove represents its universal acceptance by mankind, and is an individual, as well as a collective, experience.

And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

Genesis 9:12, 13

The bow is seen when the light of truth shines through the mists of Eden and reveals the promise of heaven. It is this promise that Noah keeps between God and mankind.

The spiritual idea of God's motherhood, a still small voice at this period but exceedingly powerful, is developing in human consciousness and gaining realization, momentum, and acceptance. Mrs. Eddy says, "Adam's mistiness and Satan's reasoning, ever since the flood, — when specimens of every kind emerged from the ark, — have run through the veins of all human philosophy . . . Human philosophy has ninety-nine parts of error to the one-hundredth part of Truth, — an unsafe decoction for the race." (*No.* 20:23-5)

The years pass swiftly and we find the serpent working among mankind to bring about a universal sense of peace and prosperity through a human union of races and nationalities, a repeated attempt to prove a human equality. This subtle attempt of the serpent to trick mankind into reaching for heaven in a human way, to attain a material sense of peace, and to mix the progeny of evil and good once again, was unsuccessful because condemned by God. The only avenue to true peace is through the spiritual light of the woman. Eventually God's latter-day Israel would point the way nationally out of this evil, this dreamy internationalism, and show that to human sense there are degrees of comparison, while pointing the way to the spiritual Israel where there is no deceit, no racial error, all demonstrated through the woman with the crown of twelve stars — "the twelve tribes of Israel with all mortals."

BABEL. Self-destroying error; a kingdom divided against itself, which cannot stand; material knowledge.

The higher false knowledge builds on the basis of evidence obtained from the five corporeal senses, the more confusion ensues, and the more certain is the downfall of its structure.

Science and Health 581:17-22

Abraham

The spiritual seed of the woman is next recorded as appearing through Abram, who is to begin formulating a national concept to protect this seed. The protection initially could not be accomplished worldwide but had to be selective in a national sense, — first through Israel, and then for the world. Israel, through example and moral courage, would accomplish what mortal mind unsuccessfully attempted with the tower of Babel.

Abram originally came from Ur which was known for its idolatry, but he came out of that false belief. He next settled in Haran which means parched, dry, very scorched. In Genesis 12:1, 2, God told him to "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee. . . ." At seventy-five years of age, Abram obediently departed from the parched existence of Haran and set out for the land of Canaan. Upon his arrival at Shechem, God revealed to him again that the land would belong to him and to his descendants. Shechem means a gift, a portion. In Hebrews 11:10, Abram ". . . looked for a city which hath

foundations, whose builder and maker is God." Abram was seeking the Holy City, the truth of divine consciousness which would eventually be manifested as the formation of the nation Israel, as realized in his grandson Jacob's experience, — the human and divine coincidence of God's being in nationhood.

Years later, the patriarch and his nephew Lot had acquired such numbers of livestock that they were forced to separate. Lot chose the fertile ground surrounding Sodom and Gomorrah, — he chose the love of materialism. Abram was more content with the harsher ground, — the way of truth which denies the pleasurable material senses. After this separation, God said to Abram, ". . . Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed forever." (Genesis 13:14, 15) But at that late date, Abram had no seed, no progeny.

When Abram was ninety-nine and his wife Sarai was nine years younger, the promise was repeated and they both laughed, — but Sarai was indeed to have a son. Abram had a son by the bondwoman Hagar, but her son represented her thought of bondage. The mother determines the spirituality or lack of spirituality in her child. Since the heir of promise was not to be the son of the bondwoman, but of the freewoman, Sarai, Sarai's spirituality would determine the spirituality of her child. Thus the spiritual idea of the woman begins to appear more fully through womanhood. Abram had two sons, two different types, but these types were determined by the mothers, not by Abram. Mary Baker Eddy tells us in *Science and Health*:

A mother is the strongest educator, either for or against crime. Her thoughts form the embryo of another mortal mind, and unconsciously mould it, either after a model odious to herself or through divine influence, "according to the pattern showed to thee in the mount."

Abram and Sarai had been faithful and, for this faithfulness, God renamed them Abraham and Sarah.

ABRAHAM. Fidelity; faith in the divine Life and in the eternal Principle of being.

This patriarch illustrated the purpose of Love to create trust in good, and showed the life-preserving power of spiritual understanding.

Science and Health 579:10-14

For God's name, Abraham used the term El-Shaddai, which, translated, means "God Almighty." Shaddai comes from the root word Shad, meaning a woman's breast and also mountain, a masculine concept of strength. So we have both a masculine and a feminine meaning for God. Also, the prefix "El" is masculine and the ending "ai" is feminine. Abraham understood God as Father-Mother. With this understanding, Abram's name, which means "exalted father," was changed to Abraham, which means "exalted father of a multitude." Sarai became Sarah, which means "mother of a multitude of nations." Abraham is told by God that "in Isaac shall thy seed be called." Abraham's children from his other wives were not included in anything to do with the "spiritual seed." St. Paul repeats this in his epistle to the Galatians. Sarah was with her husband on his God-appointed mission and was an equal in all that they did. With the understanding that God is Father-Mother, Abraham made his covenant with God. With this understanding, Sarah gave birth to her own son, Isaac, the child of promise.

The understanding that God was Father and Mother existed throughout Biblical times. In Deuteronomy 32:11, we read, "As an eagle stirreth up her nest, fluttereth over her young,

spreadeth abroad her wings, taketh them, beareth them on her wings: So the Lord alone did lead him. . . ." And Isaiah 66:13 says, "As one whom his mother comforteth, so will I comfort you. . . ."

God said, ". . . for in Isaac shall thy seed be called." (Genesis 21:12) The children of the freewoman, not the bondwoman, were to carry the seed of the spiritual idea, — the woman. It is the woman Sarah who determined the child Isaac's spirituality, just as Hagar, the bondwoman, determined the lower type of man that was born of her.

Two important conditional promises were made to Abraham. If he was obedient to God and lived perfectly he would "be a father of many nations" and "I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee." Genesis 17:7 reads, "And I will establish my covenant between me and thee and thy seed after thee in THEIR generations. . . ." (Emphasis added.) The second promise was "Thy seed shall possess the gates of his enemies." Concerning these promises Scofield states the following:

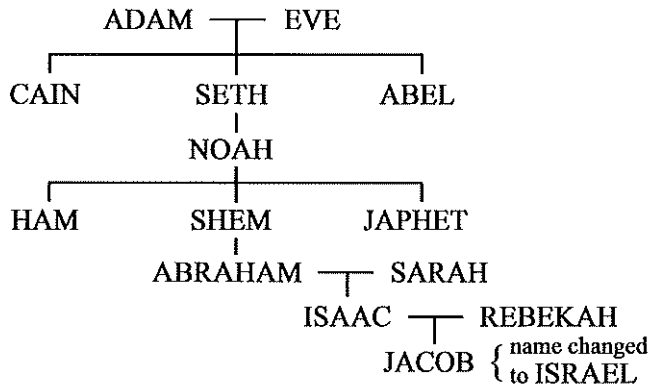
"In thee shall all the families of the earth be blessed," is the great evangelic promise fulfilled in Abraham's seed, Christ (Gal. 3:16 and John 8:56-58). It brings into greater definiteness the promise of the Adamic Covenant concerning the Seed of the woman (Gen. 3:15).

Nationally speaking, a "gate" would be a pass, such as the Panama Canal, Suez, the Straits of Gibraltar, etc. The promise is repeated to Abraham's daughter-in-law in the 24th chapter of Genesis, ". . . be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them." Thus the seed of the woman is to eventually control the stronghold of the carnal mind and subdue the serpent in this human method of controlling the claims of error. These prophecies for "thousands of millions" of people and control of the gates is for the latter days, our days.

Years again passed and Isaac, a man of forty years, took Rebekah to be his wife. Rebekah proved to be childless until her husband was sixty. Then, in response to his prayers, she became the mother of twin sons. The Lord said to Rebekah, "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." Although Isaac favored Esau, his wife Rebekah remembered that God had spoken favorably of her younger son and she accordingly favored him. Isaac apparently had forgotten God's command. Again, it is through womanhood that the seed of the spiritual idea is preserved. Jacob prefigured a spiritual type, whereas Esau represented a mortal type.

Because the greater includes the lesser, the spiritual identity of Israel includes within itself the human concept of nation, and it is for the more spiritually minded Jacob to manifest this idea. It is the coincidence of the human and divine. The human and divine must coincide in the fulfillment of prophecy because the Scriptures are God's Word. All the promises to Eve, Abraham, Isaac, and Jacob are fulfilled.

The Jews argued with Jesus that Abraham was their father but Jesus, quickly recognizing claims to racial superiority without works, pointed out that to be Abraham's descendants meant more than just being of a particular racial stock. He said to them, "If ye were Abraham's children, ye would do the works of Abraham." Jesus was showing them all that the spiritual Israel must be manifested humanly, the Word must be made flesh or the claim to being an Israelite is null and void. The claim to being an Israelite must be proven through "signs following." This same truth would also declare the worth of Abraham's great grandson, Joseph, in the latter days.



Purpose of refining and selection

The purpose of the continual refining and process of selection from Eve to Seth to Noah to Abraham, Isaac and Jacob and to Joseph, is not to imply racial superiority but to imply racial responsibility derived from a just recognition of increased spiritual unfoldment through that racial element; not to imply that all of Abraham's seed or all of Joseph's seed would be more spiritually minded than any other, but that the spiritual seed would find a greater avenue for expression in that element. There must always be a people or nation that approximates the idea of God more than any other, and it is also with certainty that it is this nation and people who understand God best. It is this perception of God that determines the greater or lesser promises and position of a nation or race. Jesus' first Beatitude, "Blessed are the poor in spirit. . . ." deals with being poor in racial superiority. In Aramaic, the language our Lord spoke, this passage reads, "poor in pride." The Aramaic word "rokha," in this case, means pride, — pride of ancestry and social standing because of race.

Without the Israel of the flesh as a transparency for spiritual Israel, spiritual Israel would never have come forth to humanity and been acknowledged. This was true in ancient days and is true today. There must be a human instrument to manifest the divine Truth.

V. FORMATION OF ISRAEL

As he dreamed at Luz, Jacob saw a ladder with angels ascending and descending upon it. As of old, when humanity reached out to the Father-Mother, its yearnings did not go unanswered. Jacob realized that there was a link between God and humanity and that this link was the Christ. The word "Luz" means separation but, when Jacob awoke, he renamed the place "Bethel," which means house of God. Jacob's clarity of thought saw that there was no separation from God and that man always had access to his Father-Mother. Certainly this recognition was a most important step in the individual consciousness that was to become the basis of the highest type of nationhood the world had ever seen up to that time, — a nation to protect and unfold the spiritual seed of the woman. Jacob's spiritual experience at Luz was a prophetic type of the first advent of the Christ.

Although Jacob had partially seen and understood man's relationship to God, he had considerably more to prove in order to make his vision practical. His experience at Peniel demanded that he see God more clearly than ever before. Jacob had to return to face his brother Esau whom he had greatly wronged. Before the confrontation, Jacob took all the precautionary human footsteps prior to meeting Esau. He protected his family as well as he could. But Jacob had to deal with his own thoughts, — his doubts, fears, and guilt, — his own conscience. The Bible says, "And Jacob was left alone; and there wrestled a man with him until the breaking of the day." Mrs. Eddy says of this demonstration: "The result of Jacob's struggle thus appeared. He had conquered material error with the understanding of Spirit and of spiritual power. This changed the man." Jacob needed a complete transformation: he was tired of the errors that had plagued him for so long. He routed the claims of sin and fought all night until the breaking of the day, and received a change of character, a grand spiritualization of thought, a new name. He was now named Israel because he had seen "God face to face;" he understood the nature of reflection and had made it practical. His new name Israel meant a prince of God. His royal sonship had been understood and demonstrated. His struggles and victory over his own false sense of guilt, fear, and hatred had dissolved these errors and brought forth dominion, love, and assurance. This demonstration also dissolved any fear or hatred that Esau might still have been harboring towards him. Here was a wonderful proof of the power of inspired prayer. Both Jacob and Esau were instantly healed of enmity and fear towards the other after Jacob's demonstration at Peniel. Thus Jacob's new name was founded on the rock of divine understanding. Could any

nation have a more auspicious beginning? Here was the prophetic type of the second advent.

The twelve children of Jacob's wives and concubines were to become the twelve tribes of Israel. Mrs. Eddy says a great deal about these tribes, and she would not have done so if it were not important to understand the background and development of the spiritual idea through the tribes of Israel. She gives us definitions for nine of these tribes in the Glossary of *Science and Health*.

Each child was named by his mother, thus showing that the mother's character determined the nature of the child. Each tribe expresses a specific quality of thought, from the lowest, Dan, to the most spiritually minded, Joseph. Joseph is the only son named by Mrs. Eddy as "a corporeal mortal," and it is through the lineage of this tribe that the spiritual seed of the woman should pass. Jacob gave prophetic pronouncements concerning each son, and Mrs. Eddy saw the nature of Jacob and his sons so clearly that she has given us the following definitions for them.

JACOB. A corporeal mortal embracing duplicity, repentance, sensualism. Inspiration; the revelation of Science, in which the so-called material senses yield to the spiritual sense of Life and Love.

Since Mrs. Eddy gives no definition of Israel in the Glossary, we can conclude that the second part, the better part, of Jacob's definition describes his higher nature as Israel.

The name "Leah," one of Jacob's two wives, means "weariness; painful; languid." Could that consciousness unite with Israel? No, it could only unite with Jacob, and this union of mortal concepts would produce a lower type of manhood.

REUBEN (Jacob's son). Corporeality; sensuality; delusion; mortality; error.

Simeon and Levi were both named instruments of cruelty by Jacob, but Mrs. Eddy gives only the definition of Levi as the definition generally applies to both Simeon and Levi.

LEVI (Jacob's son). A corporeal and sensual belief; mortal man; denial of the fulness of God's creation; ecclesiastical despotism.

JUDAH. A corporeal material belief progressing and disappearing; the spiritual understanding of God and man appearing.

Why didn't Mrs. Eddy call Judah "Jacob's son" as she did the others? Because with Judah, Leah said, "Now will I praise the Lord: therefore she called his name Judah." (Genesis 29:35). The other births by definition were all forms of selfishness, as is also indicated in the twenty-ninth chapter of Genesis. Selfishness constituted the "weariness, the painful and languid," which had union with the "duplicity, repentance, and sensualism" of Jacob's thought. Judah thus escaped somewhat from this evil, and through him was to come the ascension thought, "material belief progressing and disappearing." It was the tribe of Judah through which Christ Jesus was to trace his lineage.

ISSACHAR (Jacob's son). A corporeal belief; the offspring of error; envy; hatred; selfishness; self-will; lust.

ZEBULON. No definition is given by Mrs. Eddy because he and Issachar represent essentially the same thought.

The translation of Zilpah's name, who was the handmaid of Leah, suggests a higher type

of thinking as her name indicates. She would have united with Israel and not Jacob. Zilpah means "to trickle, as myrrh: fragrant dropping."

GAD (Jacob's son). Science; spiritual being understood; haste towards harmony.

ASHER (Jacob's son). Hope and faith; spiritual compensation; the ills of the flesh rebuked.

With Jacob's wife Rachel, and her handmaid Bilhah, we witness once again what a spiritualized consciousness in the mother brings forth. Rachel means "a sheep; a ewe; serene; meek." This definition is of a much more spiritual type of thought than was possessed by the other wives and concubines. Jacob's love for Rachel was unbounded and his best thoughts were with her. Her children were of Israel and not Jacob, of love and not of sensualism.

JOSEPH. A corporeal mortal; a higher sense of Truth rebuking mortal belief, or error, and showing the immortality and supremacy of Truth; pure affection blessing its enemies.

It is through the lineage of Judah that the first appearing of the Christ idea is to come to humanity, and it is through the lineage of Joseph that the second appearing is to be realized. Knowing this, Mrs. Eddy names Joseph "a corporeal mortal." It will be through Joseph's progeny that the woman and the second appearing of the Christ will eventually come forth. Joseph is designated to carry forth the spiritual seed of the woman.

BENJAMIN (Jacob's son). A physical belief as to life, substance, and mind; human knowledge, or so-called mortal mind, devoted to matter; pride; envy; fame; illusion; a false belief; error masquerading as the possessor of life, strength, animation, and power to act.

Renewal of affections; self-offering; an improved state of mortal mind; the introduction of a more spiritual origin; a gleam of the infinite idea of the infinite Principle; a spiritual type; that which comforts, consoles, and supports.

Why was one child of a spiritually minded mother given a good definition and the other both bad and good? Remember, Rachel named him "Benoni," but after she died in childbirth, Jacob renamed him "Benjamin." Jacob did not have the right to rename Rachel's son, but he did so and placed Benoni under a false claim of male energy. The history of the tribe of Benjamin shows this to be true and, for this reason, Mrs. Eddy gave him two definitions.

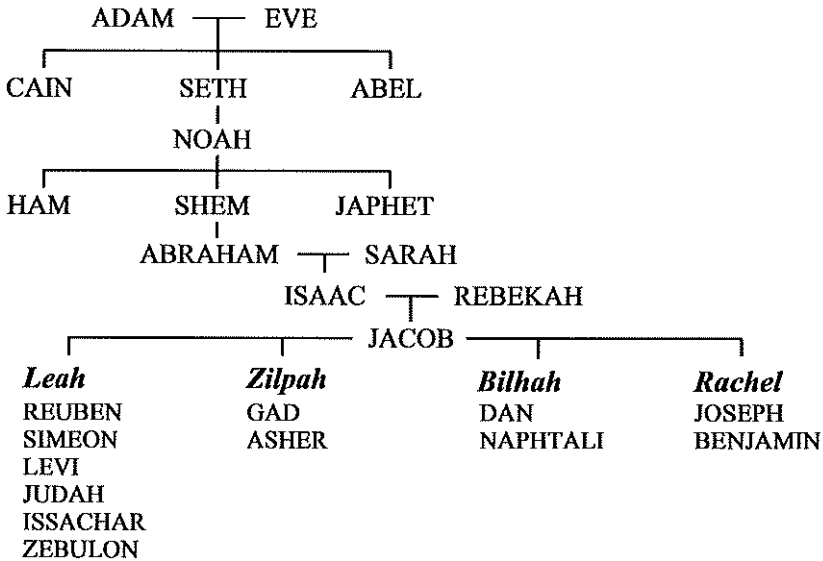
Benoni means "the son of my sorrow, i.e., my last effort." This was a type of the Christ that was the sorrowing and suffering servant for mankind. Benjamin means "son of my right hand; the manifestation of divine power; fortunate; dextrous." Jacob renamed this son through pride and self-righteousness and, therefore, it is not a genuine definition. Rachel knew what her son represented; Jacob was guessing, or perhaps hoping. Had Rachel lived, the spiritual nature of Benoni would have had ascendancy and the lower sense of manhood named by Jacob would have been dissolved. This gross error, perpetrated by false manhood, was to be eventually corrected through the woman who has bestowed upon Benjamin his original name and nature, and this will enable him to be a true and loving brother to Joseph.

Rachel's maid Bilhah also had two sons by Jacob. Bilhah means "terror; great fear; failure; alarm; timidity." Bilhah could not unite with Israel. She united with Jacob (duplicity,

sensualism) and the result was dreadful.

DAN (Jacob's son). Animal magnetism; so-called mortal mind controlling mortal mind; error, working out the designs of error; one belief preying upon another.

NAPHTALI. No definition is given by Mrs. Eddy. Apparently very little could be said of Naphtali, — a neutral nothing.



All but two of the twelve tribes are named "Jacob's son." These two, Judah and Joseph, had extremely important missions given to them by God.

It was Joseph who was to retain the spiritual seed of the woman and pass it on to its fulfillment. Joseph's history did not betray the trust bestowed upon him. Primogeniture was not the vehicle for passing forward the spiritual seed; if it had been, Reuben, the first born, would have been selected. However it was Joseph, the eleventh born, who was designated as the one through whom the spiritual seed was to be preserved.

Speaking of the woman in the Apocalypse, Mrs. Eddy says:

The spiritual idea is crowned with twelve stars. The twelve tribes of Israel with all mortals, — separated by belief from man's divine origin and the true idea, — will through much tribulation yield to the activities of the divine Principle of man in the harmony of Science. These are the stars in the crown of rejoicing. They are the lamps in the spiritual heavens of the age, which show the workings of the spiritual idea by healing the sick and the sinning, and by manifesting the light which shines "unto the perfect day" as the night of materialism wanes.

Science and Health 562:11

The type of mortal thinking that seems to be inherent in each tribe represents all the errors that beset humanity. The correction for these errors and the reinstatement of the true origin of each tribe come through the woman God-crowned. She is wearing the crown of

twelve stars, the true idea of each tribe, each type of spiritual thought. The correction for the various errors in the tribes comes through the woman, and, because of that, she is able to reveal the New Jerusalem to mankind, — with each tribe representing one of the gates of the Holy City. Only through her can we see humanity healed of its ills, — showing ". . . the workings of the spiritual idea by healing the sick and the sinning. . . ."

The marvelous demonstration of the children of Israel, through the light of the woman, is seen in Mrs. Eddy's definition in the *Glossary of Science and Health*:

CHILDREN OF ISRAEL. The representatives of Soul, not corporeal sense; the offspring of Spirit, who, having wrestled with error, sin, and sense, are governed by divine Science; some of the ideas of God beheld as men, casting out error and healing the sick; Christ's offspring.

Many years have now passed since the seventeen year-old Joseph was sold into slavery, and the period that marked the joyous reunion of Israel with all his children in Egypt. Prior to Jacob's prophetic pronouncements about his twelve sons, he gave prophecies concerning his two grandsons, Ephraim and Manasseh, who were born to Joseph in Egypt.

Again the rule of primogeniture is suspended as Israel blesses Joseph's younger son Ephraim before he blesses Manasseh. In this extremely important blessing, Jacob declares, "In thee shall Israel bless." He also says, ". . . let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth." (Genesis 48:16) Later in the Bible, God proclaims "Ephraim is my firstborn" (Jeremiah 31:9). Ephraim is the most important, the closest to the Father, and yet we know little about him. It is through the lineage of Ephraim, Joseph's younger son, that all mankind is to be blessed by the Father-Mother. Ephraim is also to carry the name "Israel" along with his brother Manasseh. Genesis 48:14-20 tells us that the title and nation Israel is to come through Joseph's two sons, and not through any of the other eleven tribes. The spiritual seed of the woman is to establish the real Israel, the New Jerusalem, through the tribes of Ephraim and Manasseh, but it is through Ephraim alone that the world will receive the blessing that only the true Israel can confer, the fulfillment of the woman's seed. Ephraim is to become the "blest" nation, while his brother Manasseh, a great yet lesser nation, is to take part in this blessing. Thus the tribe of Joseph is given a double portion among the tribes because each of his sons is now to be counted as an individual tribe. Ephraim is to have the headship of Israel and Manasseh will replace Dan in the City Foursquare, as described in the book of Revelation. This prophecy is for a future time. At this point in history that we are now discussing, Israel numbers but a few hundred, but is prophesied to number many millions in the latter days.

After blessing Joseph's two sons first, Israel then calls his own sons together and counsels them about that "which shall befall you in the last days." Then he gives a prophecy for each tribe that is based on the type of thought each tribe expressed then and, therefore, what it would express in the latter days, — our own time. The blessings for each tribe are significant, but Joseph and Judah hold the primary role in the fulfillment of Bible prophecy.

In Genesis 35:11, Jacob was told after his experience at Peniel that he would become a single great nation and a company of nations. He passed that blessing to Joseph's sons Ephraim and Manasseh as recorded in Genesis 48. Jacob named his name on them so they are to carry forth the spiritual idea and its human coincidence. The marvelous "birthright promise" given by Jacob to Joseph is to be carried through his two sons Ephraim and Manasseh.

VI. BIRTHRIGHT AND SCEPTRE PROMISES

A birthright is a native right or privilege, — any right acquired by birth. Joseph was given the "birthright promise" which is to be carried through his sons Ephraim and Manasseh and through their issue. Through these people, man's spiritual birthright will be revealed to the whole world in the latter days. They will also manifest a tremendous human birthright in coincidence with the spiritual birthright. There is exceedingly great wealth and prosperity associated with the birthright promise.

Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

Genesis 49:22-26

The "sceptre promise" is given to Judah, as distinguished from the "birthright promise." These two promises are important to remember. The sceptre symbolizes or represents a kingly office, royal power, badge of command or sovereignty.

Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: His eyes shall be red with wine, and his teeth white with milk.

Genesis 49:8-12

Joseph and Judah received the greatest portion of the blessings from God, through their

father Jacob, because they hold the most promise. Joseph holds the greater promise of fruitful spirituality that is to be carried through his two sons Ephraim and Manasseh: "For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's." (I Chronicles 5:2)

JACOB — ISRAEL

<i>Leah</i>	<i>Zilpah</i>	<i>Bilhah</i>	<i>Rachel</i>
Reuben	Gad	Dan	Joseph — Birthright Promise
Simeon	Asher	Naphtali	Benjamin
Levi			
Judah — Sceptre Promise		Joseph's two sons, Ephraim and	
Issachar		Manasseh, with the Birthright Promise,	
Zebulon		are to become a single great nation and	
		company of nations constituting Israel	
		in the latter days.	

As we follow the course of Israel in the flesh, we are also following the progressive appearing of the spiritual idea of true womanhood until the coming of Shiloh, the Second Coming of the Christ, the revelation of God's motherhood. When that time arrives, the spiritual nature of Israel will be completely restored through the woman who brings this revelation. Therefore, the unfolding of human history and the fulfillment of Bible prophecy will converge upon this one momentous event in the latter days. As national entities, Ephraim and Manasseh will be manifested at that time. The manifestation of God's latter-day Israel and of the daughter of Zion were to coincide and constitute the fulfillment of Old Testament prophecy (see Micah 5:3). They are events never questioned nor disputed, but always confirmed by New Testament writers. Mrs. Eddy says, "The promises will be fulfilled." Prophecy is a clear perception of the divine purpose, not yet recognized in the human experience. However, the spiritually minded prophet Micah saw it as present fact, and mankind will see it at a later date when their thinking is ready for that unfoldment.

Jacob prophetically saw an unbroken royal line proceeding through Judah until the second coming of the Christ-idea. Joseph and his two sons, Ephraim and Manasseh, were to preserve and protect the spiritual and national concept of Israel which held the promise of the woman's unfolding spiritual seed. This preservation and protection was to be accomplished both humanly and spiritually. At the closing of Bible history, the fulfillment of these prophecies, that pertained to the tribes of Israel, had gone unrealized.

The spiritual characteristics which appeared in Eve, Seth, Noah, Shem, Abraham and Sarah, Isaac and Rebekah, Jacob and Rachel, Joseph, Ephraim, and Manasseh are qualities of thought necessary to the perception and unfoldment of the spiritual idea. Through these individuals, the human and divine coincidence was proved, and the truth perpetuated among human kind.

About two hundred years after Joseph's death in Egypt, the Bible records, "And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them." (Exodus 1:7) We are told further, "Now there arose up a new king over Egypt, which knew not Joseph." Fear began to beset the Egyptians because of the increasing numbers of the Israelites. So the Egyptians began to afflict Israel. "But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel." (Exodus 1:12)

Again, God was to raise up a messenger who was close to Him; one who was destined to destroy the slavery and oppression under which His people suffered.

MOSES. A corporeal mortal; moral courage; a type of moral law and the demonstration thereof; the proof that, without the gospel, — the union of justice and affection, — there is something spiritually lacking, since justice demands penalties under the law.

Science and Health 592:11

The time had come when Joseph's influence in Egypt had all but disappeared, and the place, light, and seed of the woman were in dire peril. It appeared as if God had forsaken Israel, but the birth and marvelous protection of Moses assured the preservation of the spiritual idea in Israel, and the spiritual light of the true idea began to grow brighter.

The resistance of the serpent to the spiritual idea, sought out the transparency and protector of the true idea, and struck out in a vain attempt to kill Moses. Pharaoh increased the bondage of the Israelites and, at the same time, attempted to kill all the male babies. But divine Love is omnipotent and omnipresent. Moses, an Israelite baby, was rescued by a young Egyptian princess and raised as her own child in the palace of the Pharaoh.

We do not know much about Moses' early years, but we do know that he was brought up as a prince in the royal palace, and he was therefore initiated into the methods of priestcraft and understood mental manipulation and mesmerism. Moses had already "proved the power of Mind by what man called miracles" and he could not have led the children of Israel out of their bondage, had he not understood the workings of mesmerism and mental manipulation. And it was his understanding of the workings of evil that enabled him to be the first to heal through spiritual means alone.

When Moses was ready for his great life-work, God gave him the signs he needed to accomplish the overcoming of mental slavery and moral debasement. Pharaoh's resistance only prolonged the agony of the Egyptian people as the plagues of self-destructive resistance to Truth increased in intensity until the plagues were sufficient to teach the needed lesson. Through all of Moses' demonstrations, the court magicians could at first keep pace with him, counterfeit his work, and appeared to do all that he did; but gradually they began to witness a power that they did not understand, a power they began to acknowledge as superior to their own. Through Moses' superior demonstrations, the children of Israel were assured of successful travel out of socialistic bondage into their heritage of freedom. Their first passover was Israel's protection without bloodshed, and they rejoiced in unleavened bread. The second passover of the Israelites was a more palatable bread, a living Truth, the way of life through Christ Jesus. The third passover of the Israelites will come as they realize the bread of life has been brought forth through the leavening process that the woman instituted. And this shall be the last passover, the passover from physics to metaphysics, from matter to Spirit.

Although much evidence of divine Love's wonderful protection and care continually appeared to the Israelites under Moses' leadership, they still doubted. The people were weighted down by the mesmeric claims of socialism, the mental bondage and detritus that still denied to them their own rights of self-government, and expected others to care for them. And how they hated Moses for his demonstration that loosed them from their bondage! They did not want to follow, and certainly not to follow obediently. Although freed from bondage, they were unwilling to claim that freedom for themselves and demonstrate self-government. Moses came under vicious persecution for his great life's

work to free an ungrateful people. Just when freedom and prosperity were within the grasp of the Israelites, they refused to enter into their heritage of freedom. Moses sent scouts to spy out the promised land, and all but two returned with unfavorable reports. Because of their lack of trust, their disobedience, and primarily because of their hatred and ingratitude for Moses, their leader, a journey that could have taken the twelve tribes only twenty days, took forty years.

In her definition of "wilderness" in the Glossary of *Science and Health*, Mrs. Eddy gives us a clearer view of what the children of Israel experienced in their forty year journey:

WILDERNESS. Loneliness; doubt; darkness. Spontaneity of thought and idea; the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence.

The Israelites wandered in the wilderness until they began to follow their leader.

During this time, Moses' prophetic observations of the blessings bestowed upon the tribes of Judah and Joseph paralleled those that Jacob had made hundreds of years earlier. Of Judah he said:

And this is the blessing of Judah: and he said, Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help to him from his enemies.

Deuteronomy 33:7

Of Joseph (Ephraim and Manasseh) he said:

Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, And for the chief things of the ancient mountains, and for the precious things of the lasting hills, And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

Deuteronomy 33:13-17

Moses recognized the spirituality that would never be lost to mankind. And, once again, Joseph receives the spiritual blessing of abundance and dominion.

The Ten Commandments now became the basis of all law for the children of Israel. Symbolic of this law was the Urim and Thummim, the armor of light and perfection, placed upon Aaron's breast when he went in before Jehovah.

THUMMIM. Perfection; the eternal demand of divine Science.

The Urim and Thummim, which were to be on Aaron's breast when he went before Jehovah, were holiness and purification of thought and deed, which alone can fit us for the office of spiritual teaching.

Science and Health 595:11-16

URIM. Light.

The rabbins believed that the stones in the breastplate of the high-priest had

supernatural illumination, but Christian Science reveals Spirit, not matter, as the illuminator of all. The illuminations of Science give us a sense of the nothingness of error, and they show the spiritual inspiration of Love and Truth to be the only fit preparation for admission to the presence and power of the Most High.

Science and Health 596:11-19

These symbols of ecclesiastical power and authority belonged to the priestly tribe of Levi, and were passed through Levi to all of Israel. Mrs. Eddy gives us the original pure meaning of the Urim and Thummim, and shows that their intent was the demand for perfection through divine Science. Believing that the stones in the breastplate had supernatural illumination, the Levites missed the great lesson that these stones, or twelve tribes, could only be illumined through the final revelation of the Christ, Truth, through the woman God-crowned. Only as we recognize this fact can we all become high priests and cast out the claims of ecclesiastical despotism. The illumination, or true meaning of the twelve tribes of Israel, is represented by the twelve stars in the crown of the woman in the Apocalypse. This is the true illumination, and it is not supernatural. As the stars are associated with the crown, the symbol of queenship, they show that the true priesthood, spiritual authority and true queenship, or spiritual leadership, are united in the authority of the woman God-crowned.

The story of Baalam and Balak in the twenty-second chapter of Numbers shows the utter futility of fighting against Israel and its leader. However, many today do not have the listening ear of a dumb jackass and flail out at anything that is God-centered.

Joshua, who was Moses' successor as leader over Israel, was told by God, ". . . as I was with Moses, so I will be with thee." (Joshua 1:5) Joshua proclaimed that within three days the Israelites would have to cross Jordan and claim their inheritance. The book of Joshua records that they crossed over on dry ground while the river was in a state of flood. ". . . the waters [river] which came down from above stood and rose up upon an heap . . . and all the Israelites passed over on dry ground . . ." (Joshua 3:16-17) Certainly God was leading them and tenderly encompassing them every step of the way.

When the strong leadership of Joshua was removed by his passing, there was a drift towards anarchy. As time passed, the Israelites, in disobedience to God's commands, began to mingle with foreign peoples and their moral courage began to decline. As they lost sight of their spiritual destiny, evils of many types began to fester within the consciousness of the nation. The intercourse with a pagan element brought dullness, immorality, disintegration of spiritual values and a loss of spiritual identity. Evils blighted the nation. Anarchy, debauchery, and crime were rampant. During this period, the exploits of Gideon, Deborah, and Sampson, each in their own way, protected the lamp of the Lord from being extinguished. That small remnant, those who followed divine Love through all trouble and danger, were the ones who maintained the flickering flame of heavenly light.

"In those days there was no king in Israel, but every man did that which was right in his own eyes." (Judges 17:6) Moral law was bankrupt and anarchy prevailed. The light of the woman was almost extinguished when Israel's need for a leader was met by divine Love.

Samuel

Elkanah and Hannah had no children as Hannah was barren, but Elkanah's other wife was not barren, and it greatly grieved Hannah that she had no son. Therefore Hannah prayed to God that if He would give her a child she would give him unto the Lord and no razor would come upon his head. Her prayer was answered, and Samuel was born to Hannah. Once again

the seed of the spiritual idea of the woman was preserved because of womanhood's spiritual watchfulness. "And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord." (I Samuel 3:19, 20) Since everyone acknowledged Samuel's place as a prophet of the Lord, he had an obedient following in Israel, which other prophets failed to receive.

In Samuel's day, enemies were threatening Israel from within and without. The country was in an unprecedented state of anarchy and disruption. The serpent's work was evident. Weakness within meant an easy target for warring armies without. Samuel began at once to turn the people to God and, as a result, their enemies were routed and order was restored to Israel. Although dangerously disjointed, the nation immediately joined together to follow Samuel. It is never too late to follow God's chosen messenger.

In order to effectively judge the people, Samuel appointed his two sons to share his responsibilities. This was soon shown to be unwise for they "took bribes, and perverted judgment." These irresponsible acts led to the demand by the Israelites that the position of the judges be abolished, and that they be replaced by a king. Samuel warned against a king, but the Israelites persisted. Samuel's heart was very heavy because he opposed monarchical succession. He learned this by seeing first-hand the perversions of his own sons, and that the sons were not always like the father. He learned that bitter lesson the hard way and did not want to see his nation repeat it in their national experience.

And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

I Samuel 8:7

In effect, the Israelites did reject God when they rejected God's appointed leader, and the nation suffered terribly because of that rejection.

History has recorded that Samuel placed Saul, a Benjamite, as king over Israel. Saul appeared very kingly to the human senses. He was "higher than any of the people from his shoulders and upward." His physical presence was mighty. "And all the people shouted, and said, God save the king." (I Samuel 10:23, 24)

Saul had a long but unfruitful reign. He was disobedient to God and to God's chosen prophet.

And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. . . . Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.

I Samuel 15:22, 23

Samuel then began to search for a new king. Young David was chosen by God.

David

And David behaved himself wisely in all his ways; and the Lord was with him. Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him. But all Israel and Judah loved David, because he went out and came in before them.

I Samuel 18:14-16

David's first mission as king was to bind the tribes together into a concept of nationhood.

David was thus appointed by God to establish the royal house of Judah, and to put into effect the prophetic "sceptre promise." David, of the tribe of Judah, was to rule over Israel as king. This is the promise that God gave to David through Nathan the prophet, "And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever." (II Samuel 7:16) The Davidic covenant contained: a Davidic house: posterity, family; a throne: royal authority; a kingdom: sphere of rule; in perpetuity, forever.

Solomon

At David's passing, his son Solomon became king. He, like his father David, began his reign in righteousness. "Give therefore thy servant an understanding heart to judge thy people." (I Kings 3:9) At this time Israel dwelt in safety, but it was a false sense of safety because trouble was already evident, and there was great dissatisfaction to come concerning Solomon's reign.

Solomon built the temple of the Lord and God said to him:

And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments: Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them: Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people:

I Kings 9:4-7

Shortly after this it is said:

Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

I Kings 11:2, 3

Because of his failure to faithfully follow God, a very sad event was to occur. God commanded the division of the nation Israel, the nation that preserved the spiritual seed of the woman. To permit Solomon's despotic monarchy to continue to rule over all Israel would have completely destroyed the nation, and the spiritual idea it protected. This separation became a blessing in disguise, however, because it preserved the seed of the woman. Solomon's debauchery had to be stopped.

Solomon conformed to heathenism. His many wives and concubines brought their many gods into Israel, and he did not protest. He levied heavy taxes on all the tribes of Israel, except Judah. This produced great hatred in the northern ten tribes of Israel. When Solomon began to break down the representative government by instituting a dictatorship, the result was division, separation, weak leadership, and every phase of internal corruption. The wholesale debauchery of womanhood was begun in Israel by Solomon. The status of widows and orphans under the totalitarian dictatorship was tragic. The status of woman had always progressed with the growth of democratic government, and, in fact, woman has always been the driving force, the hidden impetus, behind democratic institutions. Where democratic

government is least in evidence, women are forced into a subordinate state of existence. Countries with dictatorships, almost without exception, accord an inferior place to women. It is also evident that the corresponding decline of woman's worth, her dignity, and rights, runs parallel to any nation's dedication to socialism and centralized government.

Solomon left the nation seriously divided, and his son king Rehoboam increased the schism. The prophets from Elijah to Habakkuk were the only alert thinkers of the later monarchy when dictatorship and a totalitarian state held sway. As spiritual statesmen, these great leaders read "the signs of the times" and tried to awaken a people mesmerized by greed, material power, and surface prosperity. They pointed out the causes of national weakness and the internal corruption which was destroying the life of the nation. Profiteering, inflation, false business practices, and dishonesty, were all condemned by the prophets. They took fearless stands as they sought to awaken the people and their corrupt leaders to a realization of their errors, and to direct them to right motives and acts.

Speaking to Solomon, God said:

. . . Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake; but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.

I Kings 11:11-13

"And Judah and Israel dwelt safely . . . all the days of Solomon."

For several generations after leaving Egypt, Israel's only king was God. Each tribe kept to itself, but together they formed one nation in much the same manner as the United States did with its sovereign member states. During this period, the birthright promise through Joseph, and the sceptre promise through Judah, remained with one nation.

With the division of Israel comes the separation of the birthright and the sceptre promises. Both the sceptre and birthright were promised to Abraham, and both re-promised to Isaac and Jacob. From that point, they were divided into two tribes, Judah and Joseph, but still in the same nation. Now that nation is to be divided. Judah and Joseph with their respective promises are now to be parted.

VII. DIVISION OF ISRAEL

Speaking to Jeroboam of the ten northern tribes, through Ahijah the prophet, God said:

I will rend the kingdom out of the hand of Solomon [former king of Judah], and will give ten tribes to thee: Howbeit I will not take the whole kingdom out of his hand . . . for David my servant's sake, . . . because he kept my commandments and my statutes: But I will take the kingdom out of his son's [Rehoboam's] hand, and will give it unto thee, even ten tribes. And unto his son [Rehoboam] will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there. And I will take thee [Jeroboam], and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

I Kings 11:31, 34-37

Jeroboam, not a Jew, but an Ephraimite, is to be ruler over Israel. God gave the ten northern tribes the national title "Israel." The above Bible prophecy declares that it is not Judah (the Jews), but the ten tribes ruled by Jeroboam who are now to be called Israel. The southern kingdom of Judah (Jew-dah) is ruled by Rehoboam, and the kingdom of Israel, the ten northern tribes, is now ruled by Jeroboam.

Jeroboam, before he became king of Israel, was delegated to be a spokesman for the ten northern tribes to speak to the newly crowned Rehoboam about the excessive taxation of Solomon's reign. He wanted it reduced, and said, "Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee." (I Kings 12:4) Rehoboam then replied, ". . . my father hath chastised you with whips, but I will chastise you with scorpions." (I Kings 12:11) With that, the division then took place and the Israelites, the ten northern tribes, cried, "To your tents, O Israel," and to the royal house of Judah, "Now see to thine own house."

So Israel rebelled against the house of David unto this day. And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

I Kings 12:19, 20

"Rehoboam . . . assembled all the house of Judah, with the tribe of Benjamin." Benjamin

was absorbed because of proximity and size. Against God's command, "Ye shall not . . . fight against your brethren the children of Israel . . . for this thing is from me," Rehoboam tried to subjugate the northern house of Israel.

The ten-tribed kingdom of Israel, with the Ephraimite Jeroboam as king, is now called the house of Israel. The tribe of Judah (the Jews) remained with Rehoboam, Solomon's son, as God commanded and promised. King Jeroboam eventually expelled the priestly tribe of Levi from his borders and Levi moved south to join the Jews. Then the tribes of Judah, Benjamin, and Levi, became known collectively as Jews.

The house of Israel is now ruled by king Jeroboam in the land to the north of Jerusalem. The tribes of Judah, Benjamin, and Levi, separated from Israel and residing in the south as a separate nation, are now the kingdom of Judah.

Jesus was from the tribe of Judah of the lineage of king David, and Paul was from the tribe of Benjamin. Judas was of the tribe of Judah, and the other eleven disciples were Benjamites.

The following shows the division of the tribes of Israel that has remained until this day.

King Saul—Benjamite

King David—Judah

King Solomon—Judah—son of David

King Jeroboam—Ephraimite

King Rehoboam—Judah—grandson of David

Rehoboam — Judah (Southern Tribes)	Jeroboam — Israel (Northern Tribes)
Judah	*Ephraim *Comprise the tribes
Benjamin	*Manasseh of Joseph
Levi	Reuben
	Simeon
	Issachar
These three tribes were then called Jews	Zebulon
and the ten tribes were called by the	Dan
national title "Israel."	Naphtali
	Gad
	Asher

In Genesis 49:10 we read, "The sceptre shall not depart from Judah." And in I Chronicles 5:2 we read, "But the birthright was Joseph's." The two promises are now separated into two nations. The Jews never had, nor ever could have had, the birthright promise; nor were any of Joseph's descendants Jews. The birthright blessing contains the most valuable inheritance ever passed from father to son, — and was conferred on Joseph because of his spirituality. In a larger sense, it was to reveal man's true birthright as a child of God. A large and prosperous population, material and national prosperity, and dominance in world affairs, were all given to Joseph and his two sons to be fulfilled in the latter days, our time. This birthright was not inherited by any of the other tribes. It was not given to the Jews (Judah, Levi, Benjamin). The sceptre, at that time in history, was with the Jews in the kingdom of Judah in the south,

and the birthright was with Joseph (Ephraim and Manasseh) in the northern kingdom of Israel.

The word "Jew" is used for the first time in the Bible in II Kings 16:6. In verse 1, we read that Ahaz reigned as king of Judah. Pekah was then king of Israel (the northern tribes). King Pekah of Israel united with Rezin, king of Syria, against Judah (the southern tribes known as Jews). The armies of Israel and Syria, allied, came up against Jerusalem. In verse five, they fought against king Ahaz of Judah, but could not subdue him. "At that time Rezin king of Syria recovered Elath to Syria, and drove the Jews from Elath." The first place in the Bible where the word "Jew" is used, we find Israel warring against the Jews.

As time went on, Israel became idolatrous. Both Elijah and Elisha put forth a marvelous effort to redeem the ten tribes of Israel from this idolatry. While in terrible mental agony and frustration, Elijah was told by God that seven thousand in Israel had not bowed unto the idolatrous Baal worship. A remnant had survived amidst all the sensuality and wickedness. It is interesting to note that Elijah and Elisha, Israel's foremost prophets, are claimed by the Jews as their own prophets. Elijah and Elisha were both Israelites and lived in the ten-tribed kingdom of Israel, and were not Jews.

Elijah was a type of the Christ witnessed in its first appearing. He ". . . presented the idea of the fatherhood of God, which Jesus afterwards manifested . . ." (S&H 562:3-5) He fearlessly confronted the priests of Baal. Elijah's pronouncements to king Ahab of Israel (I Kings 18:18) identifies Elijah as a prophet of the first magnitude who did not hesitate to challenge anyone who failed to obey the dictates of God. For his faithfulness, Elijah was translated that he should not see death.

Elisha represented the type of Christ that manifested itself in the second appearing. He was given a double portion of the spirit of Christ and his ministry lasted until his 90th year. He carried on Elijah's work and attempted to turn the people from idolatry, but as a nation they would not listen.

Amos, a Jew, prophesied between 776-763 B.C. in the northern kingdom of Israel. Amos prophesied that the "Lord will roar from Zion, and utter his voice from Jerusalem." (Amos 1:2) The Lord did utter his voice from Jerusalem and the world recognized this first appearing of the Christ idea. But the world has not yet accepted the roar from Zion voiced through the daughter of Zion.

"Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came!" (Amos 6:1) Amos says, "For, lo, I will command, and I will sift the house of Israel [the ten tribes] among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." (Amos 9:9) The Israelites were soon to be taken into captivity, and lost to the world. Even so, Amos clearly saw that God would preserve the identity of Israel and every Israelite, even unto the latter days.

In the 8th century B.C., in the northern kingdom of Israel, internal corruption reared its ugly head and terrible social abuses accompanied it. All of this came close on the heels of a period of financial prosperity. The prophet Amos dealt with religious, moral, and political degeneracy. As a political and spiritual statesman, Amos, like all prophets, attempted to break self-satisfaction and corruption. However, the people and their leaders were in a deep sleep and would not listen.

The prophets sternly denounced the wicked systems of sex-worship, the antithesis of the true spiritual idea of womanhood. The sex worship of Astarte contributed greatly to the downfall of Israel's young men and women. Womanhood was further degraded by mother-

goddess worship under the names of Ishtar, Isis, Nannarsin, Diana, Aphrodite, Venus, and Ashtheroth. Israel took them all to her bosom.

Hosea the prophet said of weak and foolish Israel, "Ephraim also is like a silly dove without heart," and how they hated Hosea. He mocked their military strength, ". . . Ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men." (Hosea 10:13) He heaped scorn on their idols, "Let the men that sacrifice kiss the calves." (Hosea 13:2) Hosea saw that Israel was spiritually bankrupt and could not survive. Her existence depended upon her spirituality alone, even as ours does today.

Economic instability and inflation, worldly standards, effeminate men, womanhood debauched, national spirit dissipated, superficiality, moral and political degeneracy, seductive sensualism, self-satisfaction, pride, exploitation of the poor, false prosperity, luxury, impurity, conceit of control, mad ambition, oppression, self-indulgence, and centralized control, were the causes of Israel's downfall, and all stemmed from the debauchery of womanhood. Woman's primary function is to advance mankind through spirituality, — true strength that resists mere physical and emotional attraction. Mary Baker Eddy says, "From lack of moral strength empires fall. Right alone is irresistible, permanent, eternal." (*Mis.* 268:27)

Hosea warned, "Ephraim . . . hath mixed himself among the people." (Hosea 7:8) The northern kingdom of Israel had a system of diplomacy based upon vacillation instead of principle and in the wake of this stupidity, pagan empires could easily institute their national policies based upon seduction, coercion, and brute force.

The Israelites were not yet ready to carry the correct concept of God to the world. Just as the twelve tribes had wandered in the wilderness with Moses for forty years, so would the ten tribes of Israel wander for centuries and lose their identity until repossessed through spiritual-mindedness. It was to be a mental journey of correction.

Hosea was a contemporary of Amos in Israel. Hosea, like all prophets, cried for his people as the errors of their ways began to increase and plague the nation. He, too, attempted to bring Israel, the ten tribes, back to the true idea, to their purpose and mission. Hosea saw a future restoration of Israel, "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered . . . Then shall the children of Judah [the Jews] and the children of Israel [the ten northern tribes] be gathered together, and appoint themselves one head. . ." (Hosea 1:10, 11) Speaking of our time again, Hosea says, "Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." (Hosea 3:5) Notice that all of these prophets are interested in the future restoration of Israel, as it has been revealed to them that the division will not be permanent, and the tribes will reunite in the latter days. Crying in anguish, Hosea records, "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away." (Hosea 6:4)

Joel repeats the promise that "the Lord also shall roar out of Zion." (Joel 3:16) He, too, is primarily concerned with Israel's restoration. He speaks of the armies of the enemies of Israel in the latter days and prophesies victory for Israel.

Prophesying about 887 B.C., Obadiah also attempted to return the tribes to righteousness, but to no avail.

VIII. THE CAPTIVITY OF ISRAEL, The Ten Northern Tribes

In the year 721 B.C., ". . . the king of Assyria came up throughout all the land, and went up to Samaria [Israel] and besieged it three years. In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel [the ten northern tribes] away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes . . . And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight." (II Kings 17:5, 6, 20) We see that "all the seed of Israel" is rejected and delivered into the hands of the spoilers, yet the Jews, the tribe of Judah, were not afflicted. "Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only." (II Kings 17:18) The foregoing makes it plain that the Jews are not Israel. The captivity of Israel (the ten northern tribes) was not final. She was not to be forever deprived of her national identity. It was to be a period of correction. The ten tribes of the northern kingdom of Israel went into captivity, and the Jews (Benjamin, Levi, and Judah) were left behind. The only purpose for removing Israel out of Samaria was to preserve the seed of the woman.

None of the house of Israel was dwelling in Palestine at the time of the captivity of Judah by the Babylonians in 585 B.C., which was 130 years after Israel had been taken into captivity by the Assyrians. The people who returned to Palestine to rebuild the temple and restore worship seventy years after their captivity in Babylon, were all of the house of Judah, Benjamin, and Levi, — and known collectively as Jews.

The nation of Israel was taken captive 700 years before Jesus appeared. Who, then, were the people of Jesus' time known as the Samaritans, who were dwelling in the land of ancient Israel? The answer is, "And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof." (II Kings 17:24) These are the Samaritans of the Gospel record with whom the Jews would have no dealings. They were not in any way a racial mixture with the Israelites. All the Israelites, the ten tribes, had been taken out of Samaria in 721 B.C. (II Kings 17:17,18)

The northern tribes (Israel) were a buffer between Judah (Jews) and the foreign powers to the north and northeast of Israel. Thus the Jews in the south were not subject to invasion by

foreign nations, and were able to enjoy their freedom as a separate state. The nation of Judah was also protected by its geographical position and its physical features; the hills of Benjamin and Judah's hill country were nearly impregnable. These tribes could defend themselves quite easily because of this. Even so, the southern kingdom of Judah began to deteriorate from the moment its isolation was broken down when the northern kingdom of Israel was taken away into captivity.

Speaking to the Jews, Isaiah said, "Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. . . . Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." (Isaiah 1:4, 9) The Israelites were taken captive in 721 B.C., which was about 130 years before the Jews (Judah) were captured in 585 B.C. by the Babylonians.

IX. THE CAPTIVITY OF JUDAH (Jews) AND THE SCEPTRE TRANSPLANTED TO ISRAEL (Ten Tribes)

"Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah." (Jeremiah 33:14)

The sceptre promise reads, "For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel." (Jeremiah 33:17) God promised this to Jeremiah and commissioned Jeremiah to transfer the throne from Judah to Israel (the ten tribes, commonly referred to as "The Lost Tribes").

Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed [dynasty] to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

Jeremiah 33:25, 26

Thus Israel (not Judah) would have the birthright and would also be known as "Judah's sceptred race." There should be a race of people in the latter days, our time, who would be known as "Judah's sceptred race," but they would not be Jews. How would we know who they are? Has anyone found these people of Judah's sceptred race? Apparently, Mary Baker Eddy felt she had found them. In her poem, "The United States to Great Britain," Mrs. Eddy refers to the English-speaking people as "Judah's sceptred race" and also names them "Anglo Israel."

Must not a line of kings of David's royal seed be evident today? And would it not, if found, identify God's Israel? The sceptre promise includes this line of kings (David's seed) until it culminates at the Second Coming of Christ, when the throne is then established and taken by the Christ. Christian Scientists will now understand why the woman's man child will rule all nations with a "rod of iron." There cannot be a single generation from king David's time to our time, when there is not a descendant of David (in unbroken dynasty) sitting upon David's throne, and ruling over the children of Israel (not the Jews). In Psalms 89:3, 4 we read, "I have made a covenant with my chosen, I have sworn unto David my

servant, Thy seed will I establish for ever, and build up thy throne to all generations."

The Bible records a dynasty of kings, all descendants of David, down to king Zedekiah. In the year 585 B.C., king Zedekiah was the last king known to have sat on the throne. Captured by the armies of king Nebuchadnezzar of Babylon, his eyes were put out. He died in a dungeon, and all his sons were slain. All the nobles of Judah, not already imprisoned at Babylon, were killed. None of David's seed remained to sit on the throne of David. Wasn't David's throne to continue forever? Jerusalem was destroyed, the Temple and the king's houses burned, and the Jews (Judah, Levi, and Benjamin) taken captive to Babylon. There is, and can be, no record of any king of the line of David ruling over Judah (the Jews) from that day to this.

God was to cease speaking to Israel (the ten lost tribes) in their own Hebrew tongue, but with "another tongue will he speak to this people." (Isaiah 28:11) Can this prophecy apply to the Jews who still read their Bible or Torah in the Hebrew tongue? Isaiah 62:2 reads, "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name." Weren't the Jews known then as Jews and aren't they known today as Jews? This prophecy applies to the ten tribes, and specifically to Ephraim and Manasseh who would be known by a new name. Israel's new name is given in Isaiah 24:15, Isaiah 49:1, and in Jeremiah 31:10 as the "isles of the sea." Israel would be known as a righteous nation that keeps the truth. (Isaiah 26:2) Israel would be a multitudinous people (Hosea 1:10). Israelites would be blind to their identity (Romans 11:25). Also, Israel would be named after Isaac, i.e., "Isaac's sons" or Saxons. (Genesis 21:12) Did the early Christians believe that the ten tribes were lost and could not be found? James 1:1 reads, ". . . to the twelve tribes which are scattered abroad, greeting."

The house of Israel (Ephraim and Manasseh), taken captive in 721 B.C., has the birthright promise; and the house of Judah taken captive in 585 B.C. has the sceptre promise. How can the throne rule over Israel? All of David's royal seed is dead, and the two nations are thousands of miles apart.

The word of the Lord came unto Jeremiah saying, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jeremiah 1:5) Notice the word "nations" is plural. The armies from Babylon were taking the Jews (Judah, Levi, and Benjamin) captive. God said to Jeremiah, "I will . . . shew thee great and mighty things, which thou knowest not . . . concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down. . . ." (Jeremiah 33:3, 4) Jeremiah knew the royal house in Jerusalem was being destroyed. God was now revealing to him a reassuring fact. The throne of David would, in this end time, our time, be planted in God's Israel and known by a new name.

Racial characteristics are mental, rather than physical, and are perpetuated through the generations. The spiritual origin and development of Israel, and the place given Israel by God, which Israel must fulfill, would never be lost because of the same mental characteristics which first marked her and, especially, those which marked Joseph. As already stated, the exile of Israel in 721 B.C. was temporary, and was for the purpose of correction. At the time of the end of the exile, or at the time a more spiritual concept should come forth, Israel was to be hidden from view in order to protect the spiritual seed of the woman, which would eventually burst forth at the time of the Second Coming in God's latter-day Israel. The Jews, however, came out of the Babylonian captivity in a relatively short time, about 70 years, and are still known as Jews today.

Hast thou seen that which backsliding Israel hath done? she . . . hath played the harlot . . . And her treacherous sister Judah saw it. And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also. . . . The backsliding Israel hath justified herself more than treacherous Judah.

Jeremiah 3:6-8, 11

And the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.

II Kings 23:27

It may be well to recall the Master's rebuke of his disciples' dullness after his resurrection, when he said, "O fools, and slow of heart to believe all that the prophets have spoken." (Luke 24:25) And again, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." (Luke 24:44) Jesus endorsed all the prophecies of the Old Testament and did not change them. If there had been erroneous prophecies, he would have corrected them.

Jeremiah's Commission

Jeremiah had a secret role to fulfill during the captivity of the Jews in Babylon. In Jeremiah 1:10, God tells Jeremiah, "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant."

Jeremiah was used by God to warn Judah (the Jews) of the impending captivity, and the "pulling down" or "overthrowing" of the throne of David in the kingdom of Judah. The Davidic dynasty would cease in captivity, therefore Jeremiah had a very special and important task ahead of him. He was to see the overthrow of the throne of David in Judah, and to build and plant it somewhere else. Where was that throne between 585 B.C. and the time of Jesus? Jeremiah did not plant and rebuild it in Babylon. God had promised that David's throne should rule over Israelites through all generations. Obviously, Jeremiah knew where the Jews were, and he also knew exactly where the ten-tribed Israel was, the lost tribes.

The king of Babylon slew all of king Zedekiah's sons, the heirs to the throne of David, and all the nobles of Judah, so as to leave no possible heirs. Did the throne of David cease? No. A former king of Judah was in the dungeons of Babylon and he had sons that could continue David's line. Former king Jeconiah (also known as Jehoiachin), taken to Babylon in chains, was restored to honor thirty-seven years after the captivity. (See II Kings 25:27-30.) All of the direct lineage of king Zedekiah's house were destroyed but Jeconiah remained and, although not of Zedekiah's lineage, he was of David's seed. Jesus traced his lineage to king David through Jeconiah. Cyrus, king of Persia, made a decree with Zerubbabel giving him the governorship, not the crown of a king, to return to Jerusalem and rebuild the House of God seventy years after the captivity of 585 B.C. Neither Jeconiah nor any of his sons or grandsons reigned as king in Judah.

God told Jeremiah, "Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." (Jeremiah 22:30) Jeconiah, in a Babylonian prison,

was written off as childless as far as the throne was concerned.

Jeremiah was a Jew in captivity; how could he carry out the second part of the commission to build and to plant?

Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzaradan the captain of the guard, saying, Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee.

Jeremiah 39:11, 12

And the captain of the guard took Jeremiah, and said unto him . . . behold, I loose thee this day from the chains which were upon thine hand. If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land is before thee: whither it seemeth good and convenient for thee to go, thither go . . . So the captain of the guard gave him victuals and a reward and let him go.

Jeremiah 40:2, 4, 5

However, there was a plot consummated to assassinate Gedaliah, a governor over a remnant of the Jews. Jeremiah was among the survivors.

Then Ishmael carried away captive all the residue of the people that were in Mizpah, even the king's daughters, and all the people that remained in Mizpah, whom Nebuzaradan the captain of the guard had committed to Gedaliah . . . and carried them away captive, and departed to go over to the Ammonites.

Jeremiah 41:10

Notice that among these Jews were the king's daughters, daughters of Zedekiah, king of Judah and of David's dynasty, and of the sceptre lineage. Now we see why Jeremiah went to Mizpah. A man named Johanan replaced Ishmael as leader. He said to Jeremiah, "Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the Lord thy God . . . That the Lord thy God may shew us the way wherein we may walk . . ." (Jeremiah 42:2, 3) So Johanan "took all the remnant of Judah . . . and the king's daughters . . . and Jeremiah the prophet, . . . So they came into the land of Egypt." (Jeremiah 43:5-7) "And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward." (Isaiah 37:31, 32) God further warns them, "None shall return but such as shall escape." (Jeremiah 44:12-14) "Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah." (Jeremiah 44:28)

"I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is." (Ezekiel 21:27) What was to be overturned? The throne was to be overturned by abasing Zedekiah, the house of Judah, and exalting now the house of Israel. "And it shall be no more" does not mean the throne or the crown is to be exterminated. How could it be overturned again if it ceased to exist? It shall be overturned at the Second Coming of Christ for the man child who is to rule all nations with a rod of iron.

The throne, destroyed in Judah, must now be transplanted and built in Israel. The seventeenth chapter of Ezekiel is concerned with the planting and rebuilding of David's throne. It is revealed in a symbolic parable, in verses 3-10, and is addressed to the house of Israel. Beginning with verse eleven, God explains its meaning. (Read Ezekiel 17:1-10.) "Say now to the rebellious house, Know ye not what these things mean?" The spreading vine of low stature reveals that the Jews were given a covenant that, although ruled over by the Chaldeans, they might live in peace and grow. The other "great eagle" represents Pharaoh of

Egypt; thus the riddle covers the first half of Jeremiah's commission.

The parable includes the planting of David's throne (Ezekiel 17:22-24). "Thus saith the Lord God; I will also take of the highest branch of the high cedar." God explains that the cedar tree represents the nation of Judah; its highest branch is Judah's king. The riddle tells us that God will take of the highest branch,— not the branch, but of the branch, of Zedekiah's children. Further we read, "I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent." If the twigs of this highest branch represent the children of king Zedekiah, then a tender young twig represents a daughter. ". . . and will plant it." The young Jewish princess is the royal seed for the continuation of David's throne. Where? Ezekiel states, ". . . upon an high mountain and eminent." A mountain is symbolic of a nation. "In the mountain of the height of Israel will I plant it," answers God. After being thrown down from Judah, David's throne is now to be planted in Israel, in the isles of the sea, through Zedekiah's daughter of David's seed.

We know that the tribe of Joseph (Ephraim and Manasseh) today exists as a single great nation and a company of nations leagued together, as they are of the "self-same spirit." They are looked upon today as Gentile nations but are not, as they are of Isaac's seed. "For, lo, I will command, and I will sift the house of Israel [not Judah] among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." (Amos 9:9) This quote refers to the ten-tribed house of Israel, driven into Assyrian captivity in 721 B.C., as never having been lost to God nor destroyed.

In II Samuel 7:10, we read, "Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more." A similar quotation is given in I Chronicles 17:9. Removed from Palestine, sifted among the nations, abiding many days without a king, and losing their identity, Israel is to be "planted" in a faraway strange land that is now to become their own; after reaching this place, they are to move no more.

Does the Bible give the location of this latter-day Israel? Yes, it tells us where Israel was at that time and where Jeremiah took the young Hebrew princesses in order to transfer the sceptre promise from Judah to Israel. According to Hosea 12:1, "Ephraim . . . followeth after the east wind." An east wind blows west. Ephraim must have gone west from Assyrian captivity. To think that Ephraim, the most spiritually minded element, would be lost is foolish. Jeremiah 31:9 records, "I am a father to Israel, and Ephraim is my first born." Could the one closest to God be lost to humanity or to God? When God swore to David that He would perpetuate his throne, He said, "I will set his hand (sceptre) also in the sea." (Psalms 89:25) Through Jeremiah God said, ". . . backsliding Israel hath justified herself more than treacherous Judah. Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord." (Jeremiah 3:11, 12) We know that Israel was north of Judah while still in Palestine, but when these words were written by Jeremiah, Israel had been removed from Palestine for more than 130 years, and had long since migrated north and west of their original location. Just as the Jews were not absorbed by the Babylonians, certainly the Israelites were not absorbed by the Assyrians.

Referring to the house of Israel (not Judah, the Jews), God says, "Behold, these shall come from far: and, lo, these from the north and from the west. . . ." (Isaiah 49:12) In Hebrew, the language in which this was originally written, there is no word for "northwest," but is expressed by the phrase, "the north and the west," and literally means the northwest. So Israel is northwest of Jerusalem.

The forty-ninth chapter of Isaiah begins, "Listen, O isles, unto me." Israel is named "O

isles" in the first verse and "O Israel" in the third verse. This term "isles" and islands is sometimes translated "coastlands." "Keep silence before me, O islands . . . thou, Israel, art my servant, Jacob whom I have chosen." (Isaiah 41:1, 8) Today, as in Jeremiah's day, the house of Israel is in the Isles, which are "in the sea" and are the chief of the nations, northwest of Jerusalem. It is this location and its people that have the birthright promise and the sceptre promise in one people. Jeremiah 31:10 records, "He that scattered Israel will gather him, and keep him, as a shepherd doth his flock."

Now we understand where Jeremiah went with the young Hebrew princesses. We also understand what the fulfillment of the second portion of Jeremiah's commission was. Wherever Jeremiah was to take the young princesses, those people would be known as "Judah's sceptred race," and through them would come the Second Coming of Christ. "Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad." (Psalms 14:7)

*585 B.C. Babylonian
captivity of the Jews*

Levi
Benjamin
Judah

*721 B.C. Assyrian captivity
of Israel, the Israelites*

Joseph--Ephraim and Manasseh
Reuben
Simeon
Issachar
Zebulon
Dan
Naphtali
Gad
Asher

North and west, or northwest of Jerusalem, in the isles of the sea, we should find the Israelites, the people of Ephraim and Manasseh, Joseph's two sons. As David's royal house and kings from his seed were to sit on the throne of Israel, it is not difficult to find that throne today. There is only one royal throne left in the world, — Great Britain. Mrs. Eddy also refers to the English speaking people as "Judah's sceptred race" and "Anglo Israel" which means English Israel. There is always a human and divine coincidence. Christian Scientists can talk about spiritual Israel all they want to, but while humanity exists, Israel must be manifested humanly. Mary Baker Eddy's poem "The United States to Great Britain" is her most important poem. It cannot be studied too much. If this poem is not understood by Christian Scientists, and the United States and Great Britain do not follow its spirit and letter, the world will sink into its darkest age.

X. THE PROPHETS

The prophets of old looked for something higher than the systems and practices of their times. They foresaw the new dispensation of Truth and the demonstration of God in His more infinite meanings, — the demonstration which was to destroy sin, disease, and death, establish the definition of omnipotence, and illustrate the Science of Mind.

Miscellany 221:5-11

The ancient prophets gained their foresight from a spiritual, incorporeal standpoint, not by foreshadowing evil and mistaking fact for fiction, — predicting the future from a groundwork of corporeality and human belief. When sufficiently advanced in Science to be in harmony with the truth of being, men become seers and prophets involuntarily, controlled not by demons, spirits, or demigods, but by the one Spirit.

Science and Health with Key to the Scriptures 84:3-10

The ancient prophets were men of spiritual perception, men hated for their spiritual discernment, but who held to their immutable visions with a marvelous sense of moral courage.

These men were scoffed at, reviled, disputed, bore unbearable hardships, faced imprisonment, torture, and even death. Their own nation, and sometimes foreign nations, added weight to the heel of evil that tried to crush them out. But they refused to recant their visions and their pronouncements based upon spiritual perception. They had the spiritual answers that the materially minded resisted. The prophets were spiritual statesmen who demanded their people's obedience to spiritual truths and the destruction of their sins. The uninspired condemned their stands, the immoral vilified their messages, the dull-minded hoped they would leave them alone. They did not soothe the ears of their people with syrupy words of man's wisdom, but roared the truth into minds rebelling against God's Word. They looked forward to a new dispensation, a time they knew was to come, a time of Truth's complete appearing to a materially-minded world.

One of these prophets, who spoke out on the important issues concerning his nation and people, was Ezekiel. During the Babylonian captivity, Ezekiel castigates the Jewish captives for their national sins and for causing their own enslavement. Ezekiel prophesies the national restoration of Judah and the execution of justice upon its oppressors. He continually reminds

the Jews that God will not forsake His children, but also that they must abide by the covenant or forfeit their right to the divine protection and blessings.

In the 37th chapter of Ezekiel, he prophesies the restoration of Israel and the end of the feud between Judah and Israel:

Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel [the ten tribes] his companions: And join them one to another into one stick; and they shall become one in thine hand . . . And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.

Ezekiel 37:16, 17, 22

Ezekiel saw the restoration of Israel and Judah, and their reconciliation in the latter days. At this time he also saw "a roll of a book." (See Ezekiel, chapters 2 and 3.)

Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.

Ezekiel 3:1-3

Ezekiel was seeing the vision of *Science and Health*. Daniel, too, saw the open book. God told him, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." (Daniel 12:4)

Daniel appears during the exile of the Jews, and was of royal or princely descent. One of Daniel's first visions was the interpretation of the great image that Nebuchadnezzar saw in his dream. Daniel was told by God that the head represented the Babylonian empire under Nebuchadnezzar. The breast and arms of silver represented the second world-empire of the Medio Persians. The third part of the body, his belly and his thighs of brass, were the world-empire of Greece. The fourth part represented was the empire of Rome. This last empire was prophesied as giving the most resistance to the seed of the woman, and is known in the Book of Revelation as Babylon. The legs of iron depict the Roman empire during the time of the Master, and the ten toes of iron and clay represent the resistance of the Babylonish whore to the Second Advent. This final world-empire was to be established in the latter days after Christ's Second Coming.

And in the days of these kings [the ten toes of the image] shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

Daniel 2:44

Already human events in our present age have developed to the point that the stage is set for the fulfillment of Daniel's vision of the ten-toed confederacy, the latter-day Babylon.

Zechariah's position, from about 520 B.C. to 518 B.C., was similar to that of Haggai's, although Zechariah recorded a greater vision. In Zechariah 9:9, the Saviour is prophesied as riding on a foal of an ass. In Malachi 4:5, 6, we read that Elijah would be sent again. Both

advents of the Christ are apparent in Zechariah's prophecy of the two witnesses. Just prior to chapter four, in which the two witnesses are revealed as two olive trees to Zechariah, the Lord says, "For, behold, I will bring forth my servant the BRANCH." (Zechariah 3:8) The Christ idea (the BRANCH) was expressed and demonstrated by the two witnesses who stood by and followed faithfully in the way of Truth as no others have ever done.

Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick [lamp] and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.

Zechariah 4:11-14

The flying roll (book) is revealed in Zechariah 5:1.

The 22nd Psalm is a prophecy of the Master and his crucifixion. It includes the following:

My God, my God, why hast thou forsaken me? . . . All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him . . . For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet . . . They part my garments among them, and cast lots upon my vesture. . . .

The 23rd Psalm, the Psalm of the New Jerusalem, is the Psalm of the Woman. Only by understanding the Lamb's wife can we enter this New Jerusalem. That is why Mrs. Eddy has placed this Psalm at the end of her explanation of the New Jerusalem on page 578 of *Science and Health*. Mrs. Eddy explains this Psalm through divine Love, as the place of the woman is to bring forth the revelation of God's motherhood.

The 22nd Psalm is about the suffering servant of mankind; the 23rd Psalm is a promise of God's great love to the second witness. Every point made in the 22nd Psalm was proved in the life of Christ Jesus.

In the 31st chapter of Proverbs, there is an interesting description of the ideal woman. In the footnote on page 412 of the Amplified Old Testament, the compiler makes this important observation:

Most unfortunately this description of God's ideal woman is usually confined in readers' minds merely to its literal sense — her ability as a homemaker, as was Martha of Bethany. But it is obvious that far more than that is meant. When the summary of what makes her price "far above rubies" is given (verse 30), it is her spiritual life only that is mentioned. One can almost hear the voice of Jesus (Luke 10:42), saying, "Mary has chosen that good portion . . . which shall not be taken from her." Notice how each of the verses that follow suggests a spiritual meaning . . . In verse ten this rare woman's worth is set at "far above rubies or pearls," and no wonder, for she possesses within her the Pearl of great price — she has "sold all she had and bought it" (Matt. 13:46). "Many daughters have done . . . nobly and well . . . but you excel them all." This is a very great deal to be recorded of her, a woman in private life. It means she had done more than Miriam, the leader of a nation's women in praise to God; Deborah, the patriotic military adviser; Huldah, the woman who

revealed God's secret message to national leaders; Ruth, the woman of constancy; Hannah, the ideal mother; the Shunammite, the hospitable woman; and even more than Queen Esther, the woman who risked sacrificing her life for her people . . . In what way did she "excel them all"? In her spiritual and practical devotion to God, which permeated every area and relationship of her life. . . .

And so we find that one Bible commentary of the 31st chapter of Proverbs, recognizes that we are discussing the ideal woman. The tone of the commentary definitely indicates that it is talking about some one, not just a concept. Certainly this ideal sense of woman had to be fulfilled, just as the ideal sense of manhood had to be fulfilled. This would be a woman to excel all others. If it were meant to be a mere concept for observation, the superior nature of this woman would not have been compared to other living women; otherwise, no woman could hope to live up to its promise. As this woman is recognized to be greater than all other women, evidently the writer of this Proverb knew that eventually the ideal sense of womanhood would be manifested humanly, just as John knew that his concept of the ideal woman had to be manifested to humanity. The ideal woman must be the one to bring the Science of God's motherhood; she must be the one to bring forth the Comforter; she must be the one sent to establish God's Mother Church.

Isaiah prophesied of a virgin who would conceive and bear a son whose name would be Immanuel. He saw God's love for mankind manifested through a pure sense of womanhood. Isaiah's judgments against Judah are strong, but he also foretells the loving-kindness of God. He saw the "rod out of the stem of Jesse, and a Branch" which would "grow out of his roots . . ." (Isaiah 11:1) Foreseeing the terrible onslaught against Israel in the latter days, Isaiah also prophesied the victory of God's saints and His Church; he saw only a small remnant but strong enough to claim the victory. (Isaiah 16:14) Isaiah said that God "will destroy in this mountain [nation in prophetic terms] the face of the covering cast over all people, and the veil that is spread over all nations." (Isaiah 25:7) He understood that his Father would destroy the claim of mesmerism cast over all the people, and knew that it would be accomplished in God's latter-day Israel through the teachings of the woman recorded in the little book, *Science and Health with Key to the Scriptures*.

Isaiah saw Zion fulfilling its purpose in the latter days:

Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

Isaiah 33:20

Of that latter-day Zion, Isaiah states, "And the inhabitant shall not say, I am sick. . . . (Isaiah 33:24)

Isaiah prophesied *Science and Health* when he said:

Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains [nations], and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel.

Isaiah 41:15, 16

Mrs. Eddy gives us the definition of fan: "Separator of fable from fact; that which gives

action to thought." (*S&H* 586:7)

Isaiah also speaks of the first and second advents in the 61st and 62nd chapters. Concerning the two great lights of Genesis, Isaiah says, "Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." (Isaiah 60:20)

The first thirty-nine chapters of Isaiah are attributed to the Isaiah of the eighth century B.C., a prince of the royal house of Judah. The fortieth chapter and those that follow are attributed to II Isaiah, the great unknown prophet of the Babylonian captivity, who evidently hid his work in the writings of the first Isaiah. The second Isaiah saw very clearly the vision of perfection and all that pertained to it. He defined the true mission of Israel, — and realized this mission would be fulfilled through the daughter of Zion in the latter days.

Chapter forty of Isaiah concerns the latter-day restoration of Israel. Verse nine reads, "O Zion, that bringest good tidings. . ." Dummelow, a noted Bible commentator, says this should have been translated, "O thou that tellest good tidings to Zion. . . ." 'Thou that tellest' is feminine in Hebrew. The prophet in spirit sees a maiden, or company of women (Ps. 68:11), bringing the news." Psalms 68:11 relates to the above passage, for it reads: "The Lord gave the word: great was the company of those that published it." Moffatt says, "When the Lord sent news of victory, the women who told it were a mighty host." Notice how all references in the original to a woman and/or women were deliberately obscured by male translators.

XI. ISAIAH'S VISION

Not only did the prophets see the latter-day Israel clearly but they also saw the purpose of Israel in protecting the spiritual seed of the woman. Isaiah saw this very clearly. The following is Isaiah's vision of the Woman God-crowned and Judge Septimus J. Hanna's inspired comments about Isaiah's prophecy.

"In a letter dated May, 1898, Mrs. Eddy speaks as follows of a vision she had:

. . . 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 God few followers. In this vision I prophesied great prosperity, plenty of money, blessings numberless, 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 it, even those I raised instantly from the dream of death would shun me in the street. In 1898 that dear verse in my hall here was suggested to my thought, that for fifty years had been forgotten. Oh, the goodness and loving kindness of *our God!* Who can tell it? Oh, the long and still continued nail and spear and 'My God, hast Thou forsaken me?' Oh, the *Love that never faileth!*

Ever lovingly, Mother,

(signed)

Mary Baker Eddy

Yes, I would publish in Jour. the prophecy you sent.

Verse referred to above:

Daughter of Zion, awake from thy sadness;
Awake! for thy foes shall oppress thee no more;
Bright o'er the hills dawns the daystar of gladness;
Arise! for the night of thy sorrow is o'er.

The following article, entitled "Editor's Table," was written by Judge Hanna, C.S.D. The letters are between Judge Hanna and Mrs. Eddy and refer to an article he wrote for the *Journal*.

"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 anyone 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 53d 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 53d 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.

"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 prophecy 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 prophecy of Mr. Spring is printed in full in Vol. XVI of the *Christian Science Journal*, page 230.)

"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 fulfillment 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.

"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 catch your fish, and make the wrath of man praise Him.

With deep love,

(signed)

Mother

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 actually 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 fulfillment 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 male-hood of God. Is it not reasonable to assume that a full or completed revelation includes God's 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 in 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 53d chapter of Isaiah is directly prophetic

of Jesus in his distinctively 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 this 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 practised 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 thine 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, 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 fulfilment 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 would 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 shalt we find any who do?

"O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, 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 near 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 the hills dawns the daystar 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 colours, 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 in 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.

This 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 this 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 skeptics 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 licentiatees 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 servants 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 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 one 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 article, 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 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 bookcase 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 of 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.

(End of article by Judge Hanna.)

Some "very modern" Christian Scientists think it sport to play with the memory of Judge Hanna, and you can now understand why. Judge Hanna took a firm stand for his Leader's place in Bible prophecy, a view that is sneered at in the "right circles" today. Judge Hanna was one of Mrs. Eddy's dearest and clearest students, and, because of this, he was always in the forefront of battle, always in important positions of trust, oftentimes many positions at one time. The attacks he came under would have been fearsome to a lesser character. He withstood the stormy blast and heat of the day, and his character cannot be understood by those sunshine Christian Scientists who sip lemonade in the shade. Because of his importance to our Leader, he was severely tried and, at times, made mistakes, but let no modern day wizards of mental midgetry think they are on Judge Hanna's level, nor denigrate the memory of one of the giants who helped keep Christian Science in the world for us all.

The prophet Micah, of the tribe of Judah, prophesied coming events to the Jews. He saw the desolation of Samaria, the northern capital of Israel, in 721 B.C., and clearly foretold the latter-day Israel. He said, "But in the last days it shall come to pass, that the mountain [nation] of the house of the Lord shall be established in the top of the mountains [head of the nations], and it shall be exalted above the hills; and people shall flow unto it." (Micah 4:1) Micah clearly saw the latter days, the restoration of Israel, and the seed of the woman that would be fulfilled in it. He wrote:

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; 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

The first portion of Micah's statement is a clear prophecy of the Master, and the second part is a clear prophecy of Mrs. Eddy and the restoration of Israel at the time of the Second Advent.

Nahum prophesied after the deportation of the ten northern tribes of Israel. He foresaw the future evangel, the Christ-idea proclaimed to mankind: "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace!" (Nahum 1:15)

Habakkuk, a contemporary of Jeremiah, recording his vision of the Second Coming said:

And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

Habakkuk 2:2, 3

He saw the vision of divine Science coming to humanity in written form. He knew that when the vision was revealed, the "knowledge of the glory of the Lord" would appear. As Habakkuk said, "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." The prophets knew the time would come when there would be no place where God was not acknowledged.

Zephaniah prophesied against Judah (the Jews) and Jerusalem in an attempt to make them give up their great idolatries. He saw clearly the coming captivity in 585 B.C. that would occur under King Nebuchadnezzar of Babylon. The moral state of Judah and Jerusalem was pitiful indeed, the Jews were as ripe for slavery as the Israelites had been in 721 B.C.

Malachi was the last recorded Old Testament prophet. Prophesying about 397 B.C., he also foresaw both messengers, both witnesses. The Master is plainly identified, as is John the Baptist. (Malachi 3:1) In Malachi 4:5, 6 we read:

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

This Second Advent is also spoken of as the "Sun of righteousness" in verse two of the same chapter. This prophecy has no meaning unless we remember that the woman of Revelation 12 was clothed with the sun.

"Elijah" in the Greek is "Elias." Mrs. Eddy gives the definition of Elias in the Glossary of the Open Book:

ELIAS. Prophecy; spiritual evidence opposed to material sense; Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold; the basis of immortality.

"Elias truly shall first come and restore all things." (Matthew xvii. 11.)

Science and Health 585:9-14

After the Babylonian captivity of the Jews in 585 B.C., Nehemiah rebuilt the badly damaged walls of Jerusalem. However, because Ezra the scribe brought forth the exclusivism of Judaism with its ritualistic worship, the thinking of the Jews soon slipped back into indifference. This great error caused the books of Joel, Ruth, and Jonah, and their objections to this exclusivism, to be written. The terribly narrow exclusivism of the Judaic thinking in our Lord's day was the error that refused Christ Jesus' healing love, was the great sin that ordered his crucifixion, and would order the annihilation of the spiritually minded in every age.

During the half-century before the birth of Jesus, the messianic hopes of the Jewish people (Benjamin, Levi, and Judah) had taken on a political coloring. Their hopes for liberation from Rome, through the Messiah, increased as the age-old prophesied signs for the appearing of the First Advent began to come to light.

The evangelist Mark tells us that Jesus came into the world "when the fulness of time was come." There were many prophecies concerning this First Witness of the Christ, Truth. Many of these prophecies were written in the ancient books of Israel, and even in those of other nations. Many prophecies were handed down from father to son. As the time of Jesus' appearing approached, there was a general expectation that the one to come would free the Jews from Roman domination.

These Old Testament prophecies indicate and reveal to us who he was:

He would be of the tribe of Judah. (Genesis 49:10)

He would be born in Bethlehem. (Micah 5:2)

He would be born of a virgin. (Isaiah 7:14)

He would be called out of Egypt. (Hosca 11:1)

He would come as a Prophet. (Deuteronomy 18:18, 19)

His own people would reject him. (Isaiah 53:3)

He would make a triumphal entry into Jerusalem. (Zechariah 9:9)

He would be betrayed for thirty pieces of silver. (Zechariah 11:12, 13)

He would be crucified. (Psalms 22)

His hands and his feet would be pierced. (Psalms 22:16)

Soldiers would cast lots for his clothing. (Psalms 22:18)

He would be raised from the dead. (Psalms 16:10; and 49:15)

He would ascend. (Psalms 24:7-10; 68:18)

Many more records of his prophesied appearing can be found in the Old Testament.

Jesus' name was also prophesied. He was prophesied as being one of the two anointed ones standing by the Lord of the whole earth. The name Christ means anointed, while the name Jesus means Saviour, and he was the prophesied Saviour, — thus the name Christ Jesus.

XII. THE FIRST ADVENT

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

Science and Health 589:16

But 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.

Miscellany 338:23

During the reign of Augustus Caesar, the known world was at peace when the Prince of Peace was born. That which was manifesting itself upon the human scene, a scene that appeared placid and unruffled, was in stark contrast to the hidden turbulence, latent in thought, and more turmoil than had ever before been witnessed by mortals. Recognizing its destroyer, the serpent reacted quickly through Herod to slaughter this innocent babe, but the heavenly host, alert to this human event, sang out its approval and joy over this momentous and portentous step for humanity. Hundreds of years before, Israel's prophets had foretold this birth, this "rod out of the stem of Jesse," who would be born in Bethlehem of Judea, this new Adam who would begin to correct the errors of Eden.

There was overwhelming evidence from Roman and Jewish writers of Jesus' time that there was an expectancy throughout the East for the one who was to come out of Judea to rule the world. In addition to the detailed accounts of Israel's prophets, Tacitus, Suetonius, and Zoroaster, all mentioned this coming man. The gross materialism of that time required a man of consummate purity and courage, an ideal man, to rebuke and destroy the foundation of the carnal mind, and to prove the supremacy of Truth through signs following.

Outside the village of Bethlehem, David had watched over his father's flocks a thousand years before. The new Shepherd of Israel, of David's royal seed, would also be king over Israel but, as prophesied, in a larger and more complete sense. The physical signs of the approaching birth of the Messiah were unmistakable to all Judea. Simeon and Anna knew who he was at first sight. Many knew what was coming but lacked a true estimate of his appearing.

The Star of Bethlehem, proved in our day through the advances of astronomy and

computer science to be a conjunction of three planets in the sky about 4 B.C., was seen by the Magi, the learned men of old, astrologers filled with the wisdom of their day. They surrendered their limited concepts through the adoration they bestowed upon the Messiah and, thus, limited science, theology, and medicine bowed to the Christ nearly two thousand years ago.

Little did Caesar imagine that a babe, slumbering in a manger at Bethlehem, would inaugurate a struggle that would not cease till the heavenly empire of the New Jerusalem would be firmly established upon earth. All kingdoms of this world would bow before it; this kingdom so simple that a babe could understand it, yet so profound that the intellectual scholar might not. Its illumination was to break through the sensual clouds of materialism and light the Way.

The fact that Jesus would come "rebuking and destroying error" accounted for the intense resistance to his birth and human experience. The birth of Jesus was a partial fulfillment of the prophecy in Genesis 3:15: "And I will put enmity between thee [the serpent] and the woman, and between thy seed and her seed. . . ." As Mrs. Eddy says, "The Christ dwelt forever an idea in the bosom of God, the divine Principle of the man Jesus, and woman perceived this spiritual idea, though at first faintly developed." (*S&H* 29:26) She then says:

So shone the pale star to the prophet-shepherds; yet it traversed the night, and came where, in cradled obscurity, lay the Bethlehem babe, the human herald of Christ, Truth, who would make plain to benighted understanding the way of salvation through Christ Jesus, till across a night of error should dawn the morning beams and shine the guiding star of being.

Science and Health vii:4-10

The central theme put forth by the prophets of Judah and the prophets of Israel was that the Messiah would come and fulfill the promises given to their forefathers, Abraham, Isaac, and Jacob. In these promises it is recorded that the nation of Israel would lead the world. This nation, under the reign of the Messiah, would bring universal peace, prosperity, and harmony to all peoples of the earth. Many of the Jews of Jesus' day saw that he fulfilled the prophecies of the suffering servant and that form of the Messiah, but did not see the fulfillment of the prophecy that concerned their own rise to dominance and power. And to them, this rise to power was the most important of the two versions of the Messiah. The claims of Pharisaism, spiritual dullness and male energy, kept the Jews from understanding and discerning the import of the suffering servant.

Had they read the prophecies carefully, and with spiritual discernment, they would have realized that there were two appearances of the Messiah. The first one concerned the suffering servant who suffered for mankind's sins, was crucified by his own people, raised himself from death and then ascended. This view of the Messiah was fulfilled by Jesus, but the other version of the Messiah as a conquering king was not. When Jewry did not receive the promises they were seeking, and the promises that they felt the prophets foretold, they turned on Jesus. The Jews are still looking for the Messiah to fulfill the prophecies of their world-wide dominance, but, at this period, they are striving for it to be realized through human methods. The two views of the Messiah, one as a conquering king with tremendous power who would place the believing Israelites in positions of world leadership, and, the other view of the humble servant, suffering and dying for his people, were thought by the Jews to be concurrent. Obviously, the first view would be the most popular with the Pharisees

because they believed Jesus would lead Judah to conquer its enemies and give the Jews control over all mankind. To them he would be a political deliverer. To them, the emphasis was to be on the political side and, if he fulfilled this view, then they could certainly accept the other view in the same man.

The Pharisees, scribes, and priests had degenerated to such a materialistic level, that in Jesus' day they believed that they were sinless, and in no need of being saved from sin by the suffering servant. They lived strictly in accord with the law of Moses, or so they thought. This type, self-righteous and hypocritical, preferred a political deliverer to a spiritual leader.

Jesus was of the tribe of Judah and the family of David, the tribe and family through which the Messiah was to come. It was promised that he would be born in Bethlehem. Daniel's prophecies show clearly that whoever the Messiah was, he had to appear before Jerusalem and the temple were destroyed in 70 A.D. In retrospect, he was the only one who fulfilled the prophecy. Even John the Baptist, Jesus' cousin, could not understand fully that Jesus was the Messiah. When in prison, he sent a messenger to ask if Jesus was the promised one. It was most important that John understand who the Messiah was, for we read:

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light.

John 1:6-8

The first witness of the heavenly Light — one of the two great lights spoken of in the first chapter of Genesis, was now to come forth. "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12) Dummelow says, "The idea of the Messiah as 'the Light' was familiar to the Jews and was especially appropriate at the Feast of Tabernacles, during which the two colossal golden candlesticks in the Court of the Women were lighted." Jesus spoke these words, "I am the light of the world," during the Feast of Tabernacles, because he recognized that he represented one of the two great lights spoken of in Genesis. Notice that there are *two* colossal golden candlesticks that symbolize the two representatives of the Light, and envisioned in Zechariah 4:11-14 as the two witnesses.

The Old Testament prophet Malachi said that there was to be a "messenger" sent to prepare the way for the Messiah or Christ. John the Baptist said, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand. . . ." (Matthew 3:11, 12) Mrs. Eddy throws light upon John's statement when she says, "FAN. Separator of fable from fact; that which gives action to thought." (*S&H* 586:7) So the Messiah was to separate fable from fact and give action to the stagnated and, heretofore, immovable thinking of mankind. The prophesied John was vitally important to Jesus' mission.

John came baptizing with water. He employed a type of physical cleanliness to foreshadow metaphysical purity, even mortal mind purged of the animal and human, and submerged in the humane and divine, giving back the lost sense of man in unity with, and reflecting, his Maker.

The prophecy of Isaiah 53 clearly reveals the portrait of the rejection and suffering associated with the Messiah. This passage is called the "bad conscience of the synagogues" because it is no longer read in the temples on holy days, as it once was. The Jews realize that it is an exact portrayal of Christ Jesus. Isaiah predicted that his people would reject the very one they eagerly looked for; he would not defend himself at his own trial; he would make "his grave with the wicked, and with the rich in his death. . . ." The events of Jesus' life fulfilled this prophecy of Isaiah and fit exactly so the Jews would accept his position and place, yet they would not.

About 500 years before Jesus lived, Zechariah gave another exact description of the coming Messiah:

And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.

Zechariah 11:12, 13

Notice, that he would be valued at thirty pieces of silver; these thirty pieces would be thrown down in the temple, the house of the Lord; and the thirty pieces were to be given to the potter. All of this took place exactly as foretold.

Jesus told his disciples that his sufferings were prophesied in the Psalms. (Luke 24:44) But they didn't believe him. Psalms 22, which was written about 1,000 years before Jesus, exactly described the crucifixion. The Jews of that time, in 1000 B.C., executed by stoning, but it was not until about 200 B.C. that the Romans adopted the practice of crucifixion, — 800 years after the prophecy.

Every event of the Master's life fulfilled Bible prophecy. Matthew, Mark, Luke, John, the other disciples and Paul, plus others who were not his disciples, all allude to the fact that the Master fulfilled the prophecies of Israel's prophets. This was an extremely important recognition for the future of Christianity. The words and works of the Master carried ample weight to proclaim his worth to that age. But to have that proclamation accepted, even more was needed. Jesus' Messiahship, his place in Bible prophecy, had to be recognized and completely understood because upon this foundation of recognition would come the works of healing, and the steady growth of Christianity. Jesus said, "He that believeth on me [as the Messiah], the works that I do shall he do also; and greater works than these shall he do. . . ." (John 14:12) If his claim to the prophetic Messiahship was rejected, the authority to heal would be lacking, and the healing signs would not be demonstrated.

The first signs of Jesus' unique individuality were being expressed at the tender age of twelve years as he discussed important issues with the learned men of his day, presaging greater and more serious disputations to come.

In the Biblical account, another important step in Jesus' experience finds him coming to John for baptism, showing that he was publicly willing to be "submerged in the humane and divine." "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." (Matthew 3:16) Again, our Leader gives us a clear view of what Jesus and John saw at that moment that transcended this human form of baptism in that age and in all ages: "DOVE. A symbol of divine Science; purity and peace; hope and faith." (S&H 584:26) The immaculate Jesus was willing to take upon himself the task of purging mortal mind of the animal and human, and that brought the perception of the dove.

In Matthew 12:39, Jesus saw that this divine Science would be given again through the sign of the prophet "Jonas." The word "Jonas" means "dove." So the Master saw that the dove, divine Science, would come again to an "evil and adulterous generation" and "there shall no [other] sign be given."

Jesus publicly announced his mission in the synagogue when he read the prophecy of Isaiah concerning the Messiah, and stated that this prophecy was fulfilled that day. (Luke 4:16-21) Think of the great courage this must have taken. As Jesus laid claim to the Messiahship, the Pharisees, Sadducees, and scribes began to reject him, but as the hatred grew, so did Jesus grow in love and strength. The books of Matthew and Mark show us that Jesus did not begin to teach regularly in parables until opposition to his teaching had developed. His parables reveal his place in prophecy, his claim to the Messiahship, his church, and his healing, and detail the manner of his second appearing.

The Pharisees were morally strict in following the traditional interpretation of the law given by the priests. They were exacting to the letter, zealous, and self-denying in their own way, but self-righteous, consumed with male energy, and completely lacking in the spirit and inspirational aspect of the law, — true justice and mercy. These Pharisees, who were Jesus' foremost persecutors, were strict in adhering to the Judaic law. Fanatical to the letter of the law, they could not embrace the spirituality and inspiration that Jesus taught.

The Sadducees did not attempt the appearance of being spiritually minded, as did the Pharisees. To them, Moses' law was the true authority. They did not excuse their worldly-mindedness, wealth, or selfish ambition. Their members primarily came from the ranks of the chief priests.

Jesus was a fundamentalist in the truest sense, returning to the sacred Scripture alone for authority, but in his day, the acceptance of the mass of interpretations overlaid upon sacred Scripture was considered orthodox. Thus, in our Lord's day, he was considered by the church authorities to be heterodox. (Refer to *Miscellany* 227:1-8 and *Science and Health* 19:12.) Denying their interpretation of Scripture was, to the scribes, one of our Master's most serious offences against those who interpreted and were in charge of past interpretation, this being more important to them than inspired Scripture.

These three groups, the chief priests, scribes, and Pharisees, called Jesus every vile name — a bastard, a winebibber, a friend of publicans, harlots, and sinners. Their aim was to discredit him and, thereby, discredit the Christianity he taught. His opponents knew that there would be no Christianity if Jesus' character, in the eyes of the people, could be sullied, and thus separate him from his Christianity. Therefore, they worked tirelessly to prevent the correct understanding of the Master's character from being realized by the people. But it was impossible to separate the pure and good Christianity from the pure and good Christ Jesus.

The inconceivable weight of his mission that he carried, while attempting to pierce the sins of the world, cannot be known or understood in the light of frail mortal experience. The weight placed upon the shoulders of God's witnesses is a thousand times more severe than the average Christian will ever have to bear. The uninspired pharisaical thought does not understand this; it cannot view the mission of the witness through any other than clouded vision. It calls all inspiration, "interpretation," for this pharisaical thought feels it alone is worthy to determine whether anything is of a spiritual or a material origin, whether true or false. Unless we understand the nature of mortal mind's resistance to the Truth, we cannot understand the trials and crucifixions that attend the entrance into the world of the New-Old Christ.

Jesus told his followers to beware the leaven of the Pharisees and Sadducees. The Pharisees rejected him on the basis of his claim to his place, his Messiahship, by attacking his character and emphasizing the unimportance of this man from Nazareth. This evil leaven reached farther than is apparent on the surface. Jesus' enemies were quite willing to admit that he did healing work; they could not refute it. Therefore, the main thrust of Jesus' enemies was to attack his claim to the prophetic Messiahship, to his place in Bible prophecy; and the method of the attack was to denigrate his character, make light of his accomplishments, and deny constantly the possibility of his Messiahship. The atheist and scoffer, then and now, say the fulfillment of Bible prophecy is a myth, that all of the words and works of God's best witnesses are ordinary and can be explained away by natural phenomena.

Mrs. Eddy says, "Neither the origin, the character, nor the work of Jesus was generally understood. Not a single component part of his nature did the material world measure aright." (*S&H* 28:15-18) This same lack of proper recognition takes place whenever a messenger of Truth speaks to tired humanity. When Jesus said, "Heal the sick, cleanse the lepers, raise the dead, cast out devils . . ." (Matthew 10:8), he meant it for all time. Are there any temporary injunctions in God's word? Jesus' words are timeless — for all ages. He said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do. . ." (John 14:12)

The "greater works" are the destruction of sin in human consciousness. Since these works were not being done following his ascension, and are not being done to any great degree in our time, it must be for a time to come when the world will be more generally struck and convulsed by the Christ. This is not to say that the means to do the greater works were not present in Jesus' day or in our day, it only shows the unwillingness of mortals to do this work, content to have the pain taken away while excusing the pleasures of sense.

The reluctance to handle sin is the claim of scholastic theology, the leaven of the Pharisees that resists the place of God's messenger. A seldom recognized result of this evil leaven is recorded in the treatment Jesus' favored disciple, John, received from his brethren. Peter was obviously jealous of John. Jesus even had to tell Peter to mind his own business (John 21:20-23). The unwillingness to handle the sin in his own thinking eventually showed Peter for what he was. Peter's jealousy of John showed how he viewed the spiritually minded, those who accepted and supported the place of God's best witnesses.

A knowledge and understanding of Jesus' life is necessary for the comprehension of his revelation, — Christianity, because he presents the perfect standard for moral conduct and his life is a demonstration of devotion to his Father. It seems strange to some that we do not have the full historical account of Jesus' life. This should not seem strange, though, because we have all that is necessary to explain the truth he brought forth. Christianity is the lesser light, and it is not necessary that the entire life of its Messenger be understood. The portion that is revealed to us is that which is significant to his discovery and permits us to understand his Light. At the time of the full appearing of the Christ, Truth, it will be necessary to understand in full measure the complete life of its Messenger.

At this point in history, some Christian Scientists are challenging a vital and necessary part of Jesus' demonstration. They suggest that he did not really die on the cross but that he only appeared to have died. But Jesus did die, he was murdered, and he gave up the ghost. His demonstration was made by overcoming the world belief of death and coming back to take possession of the same body he had before he died. "For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill

him; and after that he is killed, he shall rise the third day." (Mark 9:31, see John 19:30-35.)

Some metaphysicians today feel that it is impossible to take possession of the body once one has died. The Bible contains proof that Jesus died and overcame the world belief of death in a little recognized statement in Matthew:

Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Matthew 27:50-53

In order for others who were dead to be able to come back and walk through the city "and appear[ed] unto many," Jesus had to have overcome the entire world belief in death, — not only for himself, but for others also. Those who came back were recipients of his marvelous metaphysical work. This unparalleled demonstration of our Lord's must not be mocked by those Christian Scientists who are unable to grasp the far reaching effects of that stunning victory. Mrs. Eddy tells us he was the victor over death:

They [Christian Scientists] celebrate their Lord's victory over death, his probation in the flesh after death, its exemplification of human probation, and his spiritual and final ascension above matter, or the flesh, when he rose out of material sight.

Science and Health 35:14

Another important point which Christian Scientists fail to comprehend is that Jesus suffered terribly before the crucifixion. He was brutally beaten, viciously tortured, humiliated, and forsaken. He did not wave his metaphysical wand and all was well. He went through the most depraved form of execution known to man, the most vicious type of punishment ever devised. His mental and physical suffering was unbelievable — so intense it killed him. Our Leader says, "The burden of that hour was terrible beyond human conception." (*S&H* 50:26) But Christian Scientists don't want to believe that he suffered, for then they can tell themselves, The cross is not that heavy and the hatred is not so bad; we can tolerate it just like Jesus did. It was easy for him; it will be easy for us. Self-deceit is extremely dangerous in an age when God is demanding moral courage and fruitage.

Jesus' resurrection and ascension inflamed the wrath of the Jews. Many Jews were beginning to unite with Christianity, but those who resisted it had other motives in persecuting the Christians. The Romans considered the Jews and Christians to be one people. In order to escape from Roman persecution, the Jews banded together against the Christians. Between 33 to 70 A.D., the Jews instigated a considerable amount of the persecution of the Christians in Rome. They continually sent messengers to Rome to inform the authorities of the Christians' activities. It is beyond doubt that the Jews were behind the persecutions under Nero. Tertullian called the synagogue of the Jews, "Fountains of Persecution."

It is evident that the Jews would not accept and follow Jesus, especially since his own disciples would not. The recognition of Jesus' place was the key to understanding and demonstrating his revelation, and it was equally important to those who rejected him. All of the disciples, who had not been faithful to the great Teacher, met violent deaths. The Jewish capital of Jerusalem was leveled in 70 A.D. because of the rejection of the Messiah, and the world then began its descent into the Dark Ages. As destruction followed the rejection of the Master by his own disciples and people of his nation, we can recognize the great need

for a proper love and appreciation of God's best witness in this age. Jesus warned the Jews of the consequences of his rejection. (See Luke 23:28.)

Acceptance and Rejection

What type of thinking accepts the Messenger and what type rejects the Messenger? When the rich young ruler said, "Good Master, what shall I do that I may inherit eternal life?" (Mark 10:17) Jesus' response reveals that he knew the young man was not interested in the spiritual, but only in a superficial recognition of himself. Jesus saw this as a form of deification and knew this man would be unwilling to follow and demonstrate. The young man accepted Jesus but his recognition had no spiritual depth where the seed of truth could put down roots and grow. He was not willing to overcome sin.

In a different, yet just as inadequate a recognition, Peter said, "Thou art the Christ, the Son of the living God." (Matthew 16:16) Jesus approved the answer because Peter had recognized his true selfhood through spiritual sense. However, the degree of Peter's spiritual understanding left much that needed to be worked out, as is shown in verse 23, where Jesus strongly rebuked him. Peter lacked the practical love and appreciation for Jesus that was so necessary. Peter slept in the garden, deserted Jesus at the trial, denied him, ran away at the crucifixion, and returned to his fishing. It is easy to recognize the spiritual and to talk the spiritual, and yet another thing to stand by the Messenger during periods of trial. It is this standing that takes integrity, courage, sincerity, and love, and shows the degree of our spiritual mindedness. Peter did not express these qualities.

Many mistakenly feel that we need only to see the spiritual side of God's Messenger. But those, like Peter, seldom love and appreciate the Messenger enough to stand by the Messenger and, in this sense, betray their own impure natures. Peter spoke in warm terms about Jesus, but he denied him. His recognition was fleeting because of the degree to which he was handled by male energy.

John's love for Jesus was genuine; he did not run nor did he deny Jesus. He spoke of Jesus in the same terms as Peter did but his recognition was rooted in the good soil of his deep spiritual nature, in his spiritual sense, his own sense of womanhood. To the casual observer, both Peter and John appeared to have the same vision of the Messenger, but this was not so.

The three may speak of the Messenger in the same terms. The rich young ruler, worldly and lacking spirituality, would deify person, refuse to follow by demonstration, and thus reject the message. Peter, intellectual, egotistical and full of male energy, would speak in lofty terms of Jesus' spiritual identity without a corresponding love for the man Jesus. The third, John, sees the truth about the Messenger and appreciates and loves this Messenger. The love, devotion, and moral courage that support the Messenger are the same love, devotion, and moral courage that will enable this individual to advance spiritually. These three types of thinking appear in all ages and in all races.

The type represented today by the young ruler, gives lip service to Mrs. Eddy without any depth or willingness to uncover error and grow spiritually. The second type, similar to Peter, is willing to talk the spiritual without any real spiritual depth, which indicates its unwillingness to love and appreciate the revelator. This type, because of its superficiality and desire to be called greatest, is interested in power and place. Peter wanted to be number one. This type is controlled by mad ambition, and is generally found striving for positions and place in the Movement. The third type, a minority, sees the spiritual from the platform of inspiration and revelation. Out of the depth of its tenderness and compassion, this type has a corresponding natural love for the revelator. The Peter type is the most dangerous, for it

seeks position and denies proper recognition for the revelator. If it could, it would remove the John thought from every position the John thought has attained. Pharisaism, male energy, cannot differentiate between the three types, but most effectively works through the second. Did the disciples love Jesus? Were they his helpers or his persecutors?

During the centuries following the time of Jesus, professed Christians began to deify him, and called him God. This was accomplished when he was separated from his revelation. In that age, the Peter type took control of the church and, along with the young ruler type patronizing the Peter type, the Peter type firmly established itself through creed, dogma, and ritual, while womanhood, expressed by the John thought, was almost totally suppressed.

In this age the Peter type works in a different direction. We have the written word and the Peter type, intellectual and cold, accepts the revelation. However, as of old, it denies the revelator and claims that any other than its own interpretation is defication, thus mirroring the ancient pharisaical thought. It routs the John thought, is jealous of its accomplishments, keeps the John thought out of positions of influence, and fills the seats of power and prestige with those of its own type.

Jesus embodied consummate courage and was known by friend and foe for this remarkable quality. He demonstrated this courage continuously as he reflected the fatherhood of God and revealed the ideal elements of manhood, the man of God's creating, to all mankind.

Were the disciples faithful to Jesus and did they love him? Our Leader says, "The ignoble conduct of his disciples towards their Master, showing their unfitness to follow him, ended in the downfall of genuine Christianity, about the year 325, and the violent death of all his disciples save one." (02 18:25) Why did the disciples allow a genealogy of Jesus through Joseph to be included in the Gospels when it was a denial of Jesus' virgin birth? The disciples questioned his method of teaching in Matthew 15:12: "Knowest thou that the Pharisees were offended, after they heard this saying?" In Matthew 16:22, Peter began to rebuke Jesus. In Matthew 26:7-13, the disciples were indignant that the woman with the box of precious ointment poured it on Jesus' head. They considered this a waste. Did not this reveal their true estimate of him? They wanted Jesus to send away the woman of Canaan in Matthew 15:22-28 and, in John 4:27, the disciples marveled that he talked with the woman of Samaria, — yet they did not openly question him at that time.

In Matthew 26:21, 22, Jesus said that one of them would betray him. Then Peter, in verse 33 with his male energy, said that he would never be offended, as did the other disciples. Peter and the others would not listen. In the garden (Matthew 26:40) Jesus finds them asleep three times and speaks to Peter about the flesh being weak. To make it even worse, Peter, forgetting his Lord's teaching, cuts off the ear of the high priest's servant. In Matthew 26:56, we are told that after Jesus was taken, "all the disciples forsook him, and fled." Then in verse 58, we find Peter following him "afar off." In verse 75, Peter denies Jesus three times just as Jesus told him he would. In Mark 5:31, the disciples condescendingly rebuke Jesus' words, as much as to call him dim-witted. In Mark 4:38, we find the disciples unwilling to demonstrate what they had been taught and castigating Jesus. In chapter six of Mark, they are not ready for the demonstration of the loaves and fishes. In verse 45, he constrained (forced) his disciples to leave; they were a burden to him. In Mark 7:17, 18, he upbraids them for their lack of listening ability and woeful understanding. It was bad enough that they were not ready for the first demonstration of the loaves and fishes but when he prepares to repeat it with the Gentiles, his disciples said, "From whence can a man satisfy these men with bread herein in the wilderness?"

In Mark 9:31-34, after Jesus had told them he was to be crucified, they did not understand him and were afraid to ask. However, later they did discuss who would be greatest when he was gone, and he, knowing this, demanded of them why they had done so. In Mark 10:13, 14, the disciples rebuked those who brought the young children to Jesus and "he was much displeased" with the disciples. In Mark 10:35-40, we find two disciples wanting special privileges not given to the other ten.

The disciples would not believe the report of the women who had seen Jesus after the resurrection. The disciples had left his teachings and gone back to their fishing. Had they not learned anything during those three years?

The disciples had been given the most, and did the least with it. They continually questioned him, rebuked him, were dull of hearing, and finally would not go into all the world as he commanded them. In the book of Acts we find the total repudiation of Jesus' teachings when Peter and the disciples begin practicing communism, — requiring the Christians to give all their property to be divided in common, and then mentally killing those who did not do as the disciples demanded.

The disciples, arrogant and unloving, were responsible for the downfall of "genuine Christianity:" those taught the revelation are accountable to God for their disobedience. Jesus explains very clearly the principle concerning our level of responsibility. He says:

For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

Luke 11:30-32

Those who have been given the revelation and reject it are in great peril. This is revealed in II Peter 2:20:

For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

What did Jesus say of the cities that rejected him?

But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

Luke 10:12-15

A violation of our responsibility brings punishment. We have the final and complete revelation, and the Movement is rejecting its Leader and her revelation. What will be the level of punishment due for violating the highest level of responsibility?

Jesus told us to beware of the leaven of the Pharisees and Sadducees and beware we must. He did not spare anyone the severest denunciations. It was not a weakling that whipped the money changers out of the temple, or who stood up to the authorities who had absolute

power. Jesus was very manly and courageous and Mrs. Eddy wanted this understood for she said, "If I had said such severe things about those who have opposed Christian Science as he did to his opponents, I would have been put to death long ago." (*We Knew Mary Baker Eddy*, Third Series, page 89) In response to articles appearing in the Christian Science periodicals which portrayed Jesus in a softer vein, Mary Baker Eddy told the editors of the periodicals, "I do not want to see any more of those namby pamby concepts of Jesus go out through our periodicals to mislead people as to what he actually taught." (ibid, page 89) The revelation of the fatherhood of God and of the ideal man was a partial revelation of God which needed to be rightly understood and, if mankind would not follow this example of moral courage, how could they be ready for the revelation of God's motherhood?

The Master was not the favorite of mortal mind, and all of his teachings pulled down mortal mind's strongholds, its customs and practices. Although rejected, a remnant accepted his example of courage and the world responded in part to the influx of his mighty power.

Jesus, Women's Advocate

Perhaps the greatest need of his day was the need of women. They were nothing more than chattel, and Jesus was sent to set them free. The Pharisees held all women as inferior and placed them in mental bondage. Jesus never said one word which indicated his approval of women being treated as inferior beings and as chattel, slaves. In fact, evidence in the Gospels points to exactly the opposite viewpoint. Jesus was constantly refuting and overturning the limited claims of the scholastic theology of his day, and the primary point of this limited theology was the second chapter of Genesis, — a humanistic God, supremacy of men and the inferiority of women. Jesus put himself in danger, perhaps more because of his defense of women, than on any other issue. Note here what Mrs. Eddy says about the rights of women:

Let it not be heard in Boston that woman, "last at the cross and first at the sepulchre," has no rights which man is bound to respect. In natural law and in religion the right of woman to fill the highest measure of enlightened understanding and the highest places in government, is inalienable, and these rights are ably vindicated by the noblest of both sexes. This is woman's hour, with all its sweet amenities and its moral and religious reforms.

No and Yes 45:13

Palestinian women were accorded an inferior status and were held in about the same esteem as were the slaves in this country prior to the United States Civil War. Women were not permitted to study the Torah (the Jewish Scriptures). Eliezer, a vile first century rabbi, said, "Rather should the words of the Torah be burned than entrusted to a woman . . . Whoever teaches his daughter the Torah is like one who teaches her lasciviousness." Women, children, and slaves, could not recite the Shema, the morning prayer, nor prayers at meals. There was a threefold thanksgiving recited by the Jews in their daily prayers:

Praised be God that he has not created me a gentile;
 praised be God that he has not created me a woman;
 praised be God that he has not created me an ignorant man.

By praising God for the first two, he is an ignorant man!

In the synagogues, women were separate from the men, and not permitted to read aloud or to take any leading function. Many Christian Science churches will not elect a woman as

First Reader. Rabbis would not even speak to women in public. Greetings from men to women were not allowed. Some Jewish thinkers, if they could be called thinkers, believed women should not be allowed to leave their households except to go to the synagogue and fulfill their subservient role. Girls were not allowed to cross the threshold that separated the male and female apartments of the household. One rabbinical saying was, "Even the most virtuous woman is a witch." Christianity was woman's greatest friend. Jesus held women in equality with men, in society, and in religion.

Jesus taught women the spiritual meaning of the Scriptures, and the great truths that were to be learned from them. Women followed Jesus and learned at his feet. As women were not allowed to receive instruction from a rabbi, this did not go unnoticed. In Luke, several women are mentioned by name in the same sentence with the twelve disciples:

And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

Luke 8:1-3 (See also Mark 15:40.)

The Greek word translated here as "provided for" and in Mark as "ministered to" is *diakonoun*, the same basic word as "deacon;" indeed, the tasks of the deacons in early Christianity were much the same as these women undertook. The significance of this should not be discounted. Paul also spoke of women as being heads of churches.

Did Jesus spurn the need of women for healing as he should have done according to rabbinical law? Jesus raised Jairus' daughter. (Matthew 9:18) The second time Jesus raised the dead, the widow of Nain was grieving for her son, "And when the Lord saw her, he had compassion on her." (Luke 7:12, 13) No rabbi would have had compassion on her. The third time Jesus raised the dead was in response to the request of Lazarus' sisters. In the cases of the widow's son and Lazarus, Jesus just declared the truth. However, he touched the body of Jairus' daughter, which made him ritually unclean according to rabbinical belief or scholastic theology. This claim of scholastic theology must have been very strong in the case, for the friends of Jairus, a ruler of the synagogue, filled his house, and laughed Jesus to scorn.

Women were tolerated in those days for sexual and servile purposes only. In the seventh chapter of Luke, it is recorded that Jesus was invited by Simon the Pharisee to dine with him. During the meal, a prostitute entered and washed Jesus' feet. The Pharisees recognized her to be of a lowly element. According to Jewish law and custom, she was not allowed where the men were gathered. Simon the Pharisee saw her as only a sex object, and for this he was rebuked. This view of her clouded even further Simon's already self-centered ego. Jesus addressed a woman in public, and one of inferior status, — an outcast, and spoke to her in touching terms.

When the adulterous woman was brought to Jesus for sentencing, he did not attack her as did the rabbis. She was not a prostitute, and was not even married. The death penalty for adultery, if a married woman, was by stoning, and for a woman betrothed it was by stoning. (Deuteronomy 22:22-24) However, the law stated that both the man and the woman were to be stoned but, in this case, where was the man? Jesus said to the woman's accusers, "He that is without sin among you, let him first cast a stone at her," and, by this declaration, used their own conscience to convict them. Jesus said to her, "Go and sin no more."

Jesus was not selective, and nowhere is this more evident than in his healing work. The woman who had the issue of blood for twelve years was considered doubly unclean. (Matthew 9:20) First, she was a woman, and second, a woman with an issue of blood. This woman was so handled by scholastic theology that her timidity kept her from making her need known to Jesus. So she said to herself, "If I may but touch his garment, I shall be made whole." Scholastic theology, rabbinical tradition, taught that God was displeased with her, and anyone or anything she touched was also considered unclean or, for that matter, anyone who touched what she had touched was considered unclean. Can you imagine having such a serious physical problem and society turns on you, in spite of the fact that you had broken no moral law? Wasn't the prostitute better off than this dear one? Jesus perceived her thought, which wanted only to touch his garment and not cause him any trouble. Although, all around him, everyone wanted to get something from Jesus, this woman wanted to save him from embarrassment and harm, and he sensed this immediately. Jesus took issue with scholastic theology and refuted it by bringing this woman's condition into the open and healing her, and by also revealing to the public that she had touched him.

In the fourth chapter of John, Jesus speaks with the Samaritan woman. A Jew would not address a Samaritan, a heathen race of people, and a man, particularly a rabbi, would not speak to a woman in public. But Jesus initiated their conversation. She understood what he was doing, and saw the importance of both points, for she asked, "How is it that thou, being a Jew, askest drink of me, which am a *woman* of Samaria?" (Emphasis added.) Speaking with a woman was considered to be much more of a violation of Jewish law than speaking with a Samaritan. For the first time in his ministry, Jesus announced to a woman of Samaria that he was the Messiah, just as he would eventually reveal himself to Martha as the resurrection, and show himself first to Mary after his resurrection, so he told the Samaritan woman that he was the Messiah. This was a very important point and those who wrote the New Testament understood its importance or would not have included it. The Samaritan woman had had many husbands and lived with men; thus showing that women without a husband, were unable to make a living outside of prostitution.

When the Syrophenician woman approached Jesus and asked him for healing, Dummelow records that the disciples' remark was, "Heal her and send her away." In other words, get rid of her for she is just a woman and a heathen woman at that.

At another time, when Jesus was in the temple, he called a woman to him to heal her, thus violating all rules of Jewish law with respect to women. Mary Baker Eddy said, "The miracles recorded in the Scriptures illustrate the life of Jesus as nothing else can; but they cost him the hatred of the rabbis." (*Mis.* 199:14-16)

In Matthew we read:

And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

Matthew 19:9

His disciples said unto him, "If the case of the man be so with his wife, it is not good to marry." (verse 10) The disciples understood Jesus' statement and realized that women had rights and responsibilities equal to men. Jewish law made it possible for men to have more than one wife, but women were not allowed to have more than one husband.

Jesus said "no" to Jewish law and said, in effect, that a man could no longer merely give his wife a writ of divorce and send her packing, nor could he even initiate divorce except for

fornication (adultery). Although this Jewish law considered women as chattel, Jesus rejected this law by demanding the elimination of divorce and his insistence on monogamy.

The Pharisees knew of Jesus' statements about divorce for they asked him if it were lawful for a man to put away his wife, thus tempting him. (Mark 10:2) Jesus then said, "What did Moses command you?" The Pharisees answered, "Moses suffered to write a bill of divorcement, and to put her away." Then Jesus replied, "For the hardness of your heart he wrote you this precept." Dummelow says of this:

Jesus retorts that it is not the privilege, but the infamy and reproach of Israel, that Moses found it necessary to tolerate divorce. Moses allowed it only for the "hardness of your hearts," i.e., your unwillingness to accept God's will in the matter of marriage, or, as others explain it, for your brutality towards your wives, which would lead you to maltreat them, unless you had the privilege of divorcing them.

Mary and Martha were friends of Jesus, and had been taught by him on various occasions. At those times Jesus would have informed them that they had an equal status with men. Martha was encumbered about with much serving. (Luke 10:38-42) There was nothing wrong with serving but Martha had not yet learned that it was not compulsory that she follow the traditional role of women. She had a marvelous opportunity to learn and was not taking advantage of it. Mary, on the other hand, was seated and ready to hear something important. Martha compounded her error by complaining to Jesus that Mary was not helping in the kitchen and preparing for their guests. Jesus rebuked her by saying that Mary had chosen the better part and that it would not be taken from her. In other words, she had gained the mastery over the belief of scholastic theology, its claims of female subserviency, and would never have to go back to it. Rabbinical lore stated that women could not be taught spiritual concepts or have a part in religious teaching, but Jesus refuted this. Jesus was not saying or implying that housework was wrong or inferior but that there was a time for it, and not when the opportunity for spiritual enrichment was at hand.

In Luke 11:27, a woman said to Jesus, "Blessed is the womb that bare thee, and the paps which thou hast sucked." Scholastic theology had indoctrinated her into accepting only the meager historical and sexual view of women. Jesus did not appreciate a reference to his life in terms of the female reproductive system and breasts. He did not take this as a compliment, but refuted it. He totally rejected this prevailing view of women. "But he said, Yea rather, blessed are they that hear the word of God, and keep it." Jesus rejected the role of women as progenitors of the mortal race and this as their sole function in life. In this instance, Jesus was saying, blessed are those who hear the word of God and keep it rather than those men and women who see woman's role as a sexual one.

Jesus could always be found defending womanhood and fighting against male energy. One Bible version reads:

Beware of those experts in religion, for they love to parade in dignified robes and to be bowed to by the people as they walk the street. And how they love the seats of honor in the synagogues and at religious festivals. But even while they are praying long prayers with great outward piety, they are planning schemes to cheat widows out of their property. Therefore, God's heaviest sentence awaits these men.

Mark 12:38-40

He also used the poor widow as an example of how men and women must give. (Mark 12:42-44) This example was not lost on those filled with the teachings of male superiority.

Jesus preached again and again against male arrogance and egotism.

The disciples, arguing about which of them was to be greatest in the kingdom, were chided by Jesus when he said:

Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

Luke 9:48

It was women who cared for the little ones, and Jesus told the disciples that in order to express greatness they had to mother like the women. Note, too, one definition of the term "least" in the original Greek means "smallest in dignity." Here Jesus was saying, he that is "smallest in dignity" among his followers will be great. Women were accorded the least amount of dignity at that time, thus Jesus was announcing the importance and esteem womanhood deserved and would hold at a later date.

Because Jesus told the disciples to pray in a humble manner and not in public only to be noticed by others (Matthew 6:1, 6), he meant them to pray after the manner that women were required to pray by the laws of that time. The disciples did not like to hear this.

Jesus also taught humility when he washed the disciples' feet. They did not like this either, because washing feet was the work of women.

Jesus was crucified because his accusers said, "He stirreth up the people." However, the primary reasons were his deep thrusts at the arrogance and egotism of maleness and his attempt to pull down its hardness, while, at the same time, building up the downtrodden women so that womanhood might be raised up.

The Jews did not count women among the number necessary to form a congregation. They were on the same level as the slaves and children. Jesus said, "For where two or three are gathered together in my name, there am I in the midst of them." (Matthew 18:20) Jesus did not say they all had to be men. He constantly repudiated Jewish law and custom.

It is interesting to note that there was not a single negative attitude expressed towards women by the Master. And it must be realized that he lived in an age where women were servile creatures. The terribly negative thinking concerning women in Jesus' day was not expressed through the Gospels. Not one early Christian writer, except Paul, made a distinction between the rights, obligations, and duties of men and women, and Paul's statements with deeper study and research show us a different story.

Jesus continually repudiated the subjugation of women as demanded by the Jewish laws of the Old Testament. He was the only one spiritually minded enough to see and attempt the correction of these great injustices perpetrated upon women, and, therefore, to the obstacles blocking mankind's progress.

The custom of Jesus' day was to keep women pregnant. Childbearing kept them servile and completely dependent upon men for protection, both for themselves and their children. Men were constantly trying to prove their superior virility in relation to other men by the number of children they produced. Jewish law held that the woman was only the receptacle for the man's children and, therefore, was not the blood mother.

The second account of Genesis, a male-inspired document, attempts to show that man gave birth to woman, and that she was a sort of miscreation because she was responsible for the original sin of disobedience. This account allots to men a position they never had. All maltreatment women have suffered through the centuries has been based upon this supposed

Biblical authority, but this is the complete reversal of the first chapter of Genesis by scholastic theology. It was Eve who saw the nature of the serpent; it was she who uncovered it. Adam was "with her" when she was tempted and did nothing to dissuade or protect her. The Lord God had spoken directly to Adam about the forbidden fruit, but not to Eve. Therefore, through Eve would come the remedy for the serpent. (Genesis 3:15)

In the fifteenth chapter of Leviticus, we are told that women were considered unclean for at least two weeks of each month. Anything a woman touched during her menstrual period, and for seven days after, became unclean. Anyone who touched what she had touched also became unclean. Leviticus 12 records that she was unclean after the birth of a child because of the blood issue. Then to compound matters, if she gave birth to a daughter, she was not allowed to touch sacred objects of worship or enter the sanctuary for fifty days; if she bore a son, it was for forty days.

In Deuteronomy 22:20, 21, we read that if a man married a woman and then found there was no evidence of blood to show she was a virgin, he could return her to her parents' home. Then the parents had to bring her to the door of her home and the men of the city were allowed to "stone her with stones" until she died.

Deuteronomy 22:28, 29 records that if a man raped a virgin, not engaged to another man, he was required to pay her father an amount of silver and then marry the girl. According to Jewish law, he had destroyed her life because no other man would marry her. She then had to live with her rapist and serve him for the remainder of her life for her existence.

Exodus 22:16 states that any man who seduced a maid, not betrothed to another man, the seducer, according to the law, had to marry her. However, if the woman's father did not want to give her to the seducer, the father had to pay the seducer the required dowry anyway. The woman had no voice in the matter.

Deuteronomy 24:1, 2 records that if a man married a woman, then changed his mind and decided he did not want her after all, he had only to write her a "bill of divorcement," place it in her hands, and tell her to get out of his house.

In Numbers 5:12-31, it is recorded that if a man suspected his wife was sleeping with another man, he would take her to the priest for a trial which consisted of some bitter water that she had to drink. When she drank the water, there was a prescribed waiting period for whatever the water contained to take effect. If, after the time allotted, her stomach swelled and her thighs (genitals) became infected, the woman was considered adulterous. She was then considered to be a curse among her people and not able to have any more children. It was certainly an easy way to rid oneself of an unwanted wife and make it appear that you had just cause for the action.

Many men in the Christian Science Movement loudly proclaim their love for Jesus. Let us see if they are like the disciples of old, or will they follow their Master and John, and accord women their proper place. Is it any wonder why a woman's humble leadership of her own Cause is resisted by men calling themselves Christian Scientists? Has the thinking of mankind changed?

Mental Wickedness

Today we think of the primary resistance to Jesus' mission as coming through physical means alone, but when Jesus was accused of casting out devils by the prince of the devils, Beelzebub, his retort was, "If I by Beelzebub cast out devils, by whom do your children [students] cast them out?" (Matthew 12:27) Dummelow records:

The later Jews said that Jesus learnt how to work His miracles from an Egyptian

juggler, and the heathen Celsus (170 A.D) repeated their calumny with some improvements of his own. The Jewish Talmudists said, "The son of the adulteress" (i.e. of the Virgin Mary) "brought magic out of Egypt, by cuttings which he had made in his flesh." "Jesus practised magic and deceived, and drove Israel to idolatry." It is interesting to notice that Mahomet indignantly repudiated these Jewish calumnies. . . . Famous rabbis and their disciples professed to cast out devils by magic and exorcism, and their success was attributed to the power of God.

It is evident that the Jewish hierarchy understood how to work mentally, but not spiritually. J. Lightfoot illustrates from the Talmud the magical practices of the Jews. "The senior who is chosen into the council, ought to be skilled in the arts of astrologers, jugglers, diviners, sorcerers." And also, "The chamber of Happarva [in the Temple] was built by a certain magician by art magic." "Rabbi Joshua out does a magician in magic and drowns him in the sea." The Jewish priests accused Jesus of casting out devils by Beelzebub because they were trying to make the people think he was using black magic to accomplish his works. All of this points to the fact that the Jewish hierarchy used mental means to oppose the Master. He understood this, but could not reveal it at that time because the world was not ready. That understanding was for a future time and a future uncovering. It was this malpractice and the belief of intelligence in matter that put the disciples to sleep in the Garden of Gethsemane and wearied Jesus, unto death. It was this form of mental manipulation that turned what had been joyous multitudes following Jesus into vicious mobs seeking to destroy him, and is one of the saddest events in all history. However, Luke records that the women in the crowd at the crucifixion "bewailed and lamented him." (Luke 23:27) Their love and appreciation for Jesus and what he had done for them could not be manipulated or reversed. The history of the Jewish people would have been entirely different had the chief priests let God unfold the event in His own way. When Jesus was on the cross he said, "Father, forgive them; for they know not what they do." (Luke 23:34) He knew that the people were being mentally manipulated and that they had no control over their own mental processes.

Jeremiah showed he understood this mental wickedness in high places when he said, "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" (Jeremiah 5:31) Speaking of the latter-day Israel, Isaiah says, "And he will destroy in this mountain [nation] the face of the covering cast over all the people, and the veil that is spread over all nations." (Isaiah 25:7) So there will be a time when this mental wickedness will be revealed, and the priests who "bear rule by their means" will be uncovered and dealt with.

Jesus told the people to beware of the leaven of the Pharisees and Sadducees for it warred against spiritual progress. The direct results of mental manipulation are manifested in the hatred of God's best witnesses. The channel most often used for this hatred is male energy.

We are all aware of the hatred and mental venom directed at Jesus through the Pharisees and Sadducees, but we must remember that this hatred was not a serious threat until the latter part of Jesus' mission. Jesus said, "Beware of the leaven of the Pharisees and of the Sadducees." He knew that the hatred of the Christ would grow and become much more subtle and vicious. Let us suppose, however, that the evil leaven had grown then to the proportion that we see evidenced today. What would his students and followers have been saying about him in his time? Can you imagine a few of his followers discussing Jesus, both before and after his crucifixion, and saying:

Well, he certainly went down in my estimation. I heard him call some of his disciples "fools," and he speaks to them at times in such harsh terms and in such a strong manner.

Well, says another, if he said that about them, what do you suppose he thinks of us? And after all that those dear men did for him. It's just shocking! Who does he think he is?

Another would say, I don't think it was very nice the way he spoke to the Pharisees either. Granted, they have not been civil to him but he seems to say one thing and do another. He says we are to love our enemies, but there is no love in the way he talks to them! If we didn't know better it might almost seem to be hypocrisy.

Yes, says another, you should have seen him the other day whipping the money changers out of the temple.

Oh come on now, you're kidding. You mean a whipping in a symbolic sense, don't you?

No, I mean he actually took a whip to them. There just seems to be something erratic about him at times, doesn't there?

Well, you know I'm not one to gossip, but, while we are on this subject, it seems rather strange that he hangs around so many sinners. Now, you take that Mary Magdalene. He sees an awful lot of her and I understand he has been over at their house talking to Mary and Martha without any chaperone. He just doesn't seem wise at times, does he? You know, where there's smoke there's fire. Now, I'm not saying there is anything wrong there, but some people might think so. You know, there is also the question of his birth. You will never guess what they are trying to get us to believe. Well, the family was not high-born, you know. His mother was just a housewife and his father a carpenter. He didn't attend any of the better schools either, so I don't know where he gets off pretending to know so much. I've been through all the schools and even matriculated under the chief priests for five years. I've memorized all the law and know the prophets by heart.

Another would say, yes, he seems to make a lot of sense, but I don't like the idea of his waking up his disciples in the garden when all they wanted to do was get a little rest. He had them running around for days and just when they had a chance to rest, he gets them all stirred up again. Besides, it seems to betray a weakness because he had to resort to them for help. It even appeared he wanted them to help him stay alive. Then he was so nervous and he was sweating so heavily that the sweat fell like drops of blood. I'm glad the non-Christians didn't see him like that. Can you imagine how that would have made us look? It's embarrassing!

Yes, says another, he always demands that we be strong, but did you see him faint under the load of the cross? And he even gave up on the cross before the two thieves! That certainly doesn't say much for our strong Leader, does it? No, and it doesn't say much for our Christianity either. And he even asked for a drink!

Well, I'm new to this Christianity stuff and I'll just have to re-evaluate my thinking about him and his message. But we do know that even for all his mistakes and weaknesses, we still appear to have the truth, and after all, that's all we need, isn't it?

That's true, says another, but my gripe is all that prophecy stuff. Can you believe that he rode that jackass into town trying to show he was the Messiah? Don't you all think that was reaching just a little?

Yes, says another, I get tired of all this prophecy being stuffed down our throats. He and his disciples talk about it all the time. You would think it would embarrass them. And, they always try to make something mystical out of it too, don't they? All religions try the same thing. I certainly hope that when his story is written they handle that thought and put it right down and let people know what he was really like. I think that would be the only time people would be willing to listen to his message. If his life is handled in an apologetic manner, Christianity will be assured of success. Then and only then would it be practical to others and only then could they follow. He's so much easier to follow when we see him as he is, — de-mythed!

Yes, I feel the same way, says another. He told us that we must go and do likewise and for that reason I don't feel he has any special power or place. We're all the same. I think when we realize this about him it makes him so much more human and understandable, don't you?

That is true, says another. You know, he had trouble healing in some cities and was so prejudiced he wouldn't even enter others, and he had the audacity to claim his was a universal truth!

And so might the fools have spoken! Not attaining the heights of spiritual vision so effortlessly gained by Balaam's little female jackass, the uninspired of our own time are unable to view their Leader correctly.

The Woman's Leaven

In Matthew 16, it is related:

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Matthew 16:13, 16-18

Jesus gave to Simon his new name, Peter. This word, Petros, or Peter, is the masculine gender of the word stone; whereas in the phrase, "upon this rock I will build my church," the word, rock, is Petra, which is feminine. Jesus was telling them that his church would be built upon the recognition of the Christ through womanhood, and would be built at the time when God's motherhood was revealed. This was the Master's revelation, — that his church would be established through a woman and was to be a Mother Church. Notice, Jesus says, "I will build my church." The building of the church is for a future time. If the gates of hell could not prevail against this church, then this church would reveal the true gates of heaven. Christ Jesus and the twelve disciples constitute the twelve foundations of the Holy City, and Mary Baker Eddy and the twelve tribes of Israel constitute the twelve gates into the Holy City.

In Matthew 13:33, the Master relates his vision that will enable his church to come forth. "Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." It is this wholesome leaven that will be preached throughout the world before the end of the

age of materialism shall come. Again the Master is telling us that Christ's church will be fulfilled through a woman. Jesus was well read in the Scriptures and must have seen the woman of prophecy much more clearly than did the prophets who came before him.

The word, leaven, comes from the word, lever, meaning to raise. Jesus spoke of two forms of leaven; the false doctrines, hypocrisy, of the Pharisees, and the heavenly doctrine of the woman. Christian Science teaches that the woman's leaven is the Science of Christ, discovered by Mary Baker Eddy, that raises up, or leavens, the three basic elements of human consciousness, — science, theology, and medicine.

This prophecy was spoken to the Pharisees, and for Jesus to tell them that a woman had anything to do with spiritual matters was to them an abomination. It was a very courageous statement for Jesus to make.

Jesus also bade his disciples and followers to beware the leaven of the Pharisees. Note Mrs. Eddy's definition of Pharisee in the Glossary of *Science and Health*: "Corporeal and sensuous belief; self-righteousness; vanity; hypocrisy." Does this leaven raise up? Yes, it raises itself up to obscure the light of the woman and the work of the woman's leaven.

The basis of the woman's leaven is the spiritual idea of God's motherhood expressed and operative in divine Science. The basis of the pharisaical leaven is male energy resisting the advancing spiritual idea. Jesus knew that eventually this healing, mothering, divine Science, would come forth to mankind. In light of this Jesus said:

Oh Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Matthew 23:37

He wanted to mother Jerusalem and the Jews, but male energy, — the pharisaical leaven at work in human thought to deny spiritual truth, would not allow it. But Jesus knew that a woman would eventually accomplish this mothering and, in light of this, our Leader says, "To one 'born of the flesh,' however, divine Science must be a discovery. Woman must give it birth." (*Ref. 26:22-23*)

We must now stand with the woman's discovery of man's complete perfection, and not be taken in by the pharisaical beliefs that tell us we are mortal and want to resist the leaven of Divine Science.

Speaking of this leaven, Mrs. Eddy says, "The leaven which a woman took and hid in three measures of meal, is Divine Science; the Comforter; the Holy Ghost that leadeth into all Truth; the 'still, small voice' that breathes His presence and power, casting out error and healing the sick." (*Mis. 174:30-2*; refer also to *S&H 118:6*) She also says, "Like the leaven that a certain woman hid in three measures of meal, the Science of God and the spiritual idea, named in this century Christian Science, is leavening the lump of human thought, until the whole shall be leavened and all materialism disappear." (*Mis. 166:22-26*) Notice that it is "a certain woman" who hid the leaven. In Matthew 13:35 it reads, ". . . I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." The fact that this parable about the woman was "kept secret from the foundation of the world" implies that she was no ordinary woman and her mission must be unique.

Jesus said, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." (John 6:51) The flesh is his spiritual understanding that he freely gave, but could mankind partake of this bread without the leaven? Jesus knew that the leaven

would be associated with the Comforter at the time of the Second Coming. He saw that at that time, mankind would be able to partake of his work and not until then. He knew that it would only be then that his words and works would be understood. Mary Baker Eddy placed the leaven back in the meal that had been left out when the children of Israel fled Egypt in great haste.

One of the most interesting, and possibly the least understood parable of the Master, concerns a woman:

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

Luke 15:8, 9

We learn from the original text that a candle meant a lamp. So in this parable we have a lady with a lamp.

The parable doesn't say, "what woman *having had* ten pieces of silver." It says, "what woman *having* ten pieces of silver." The ten pieces belonged to her, and no belief of loss could separate her from them. All she needed to do was regain sight of what was already present and had always belonged to her.

Why did Jesus say the woman had ten pieces of silver? Wouldn't the idea of finding something be just as evident with any number of coins or with a man instead of a woman? There are Ten Commandments. If one was lost in belief, it would mean that it was just not understood, and it was obvious that it was for this special woman to find it, or to find the meaning of it.

Our precious Leader has spoken of the First Commandment as her favorite text, but why? Could it be that this lost piece of silver took a longer and more difficult search and required the ultimate in spiritual growth to find it? On page 23 of *Miscellaneous Writings* we read, "It is plain that the Me spoken of in the First Commandment, must be Mind; for matter is not the Christian's God, and is not intelligent." Continuing on page 24 she says:

This knowledge came to me in an hour of great need; and I give it to you as death-bed testimony to the daystar that dawned on the night of material sense. This knowledge is practical, for it wrought my immediate recovery from an injury caused by an accident, and pronounced fatal by the physicians. On the third day thereafter, I called for my Bible, and opened it at Matthew ix. 2. As I read, the healing Truth dawned upon my sense; and the result was that I rose, dressed myself, and ever after was in better health than I had before enjoyed.

Miscellaneous Writings 24:4-14

Mary Baker Eddy earnestly and persistently swept her mental house to find that "lost" commandment, its lost meaning. In 1866 she found it, and she called her friends and neighbors together for joy. She did not keep her lamp under a bushel but continued to search; she was not content with only nine commandments understood, she had to have ten. The First Commandment always had belonged to her and to humanity, but only through Mrs. Eddy, the woman, did its demonstrable meaning appear, and this revealed the fulness of the other nine.

As mentioned earlier, the Master did not hesitate to declare the feminine nature of the Christ. The parables of the lost coin and the leaven are projected in the absolute as God's

motherhood. Jesus must have deliberately included the womanly idea, in relation to the Christ, so the scribes and Pharisees would know that Israel's salvation would come through a woman. When Jesus commissioned Mary to inform his disciples that he had risen from the dead, they refused to believe her. Women were not allowed to bear legal witness. Jesus knew this law, and when he commissioned a woman to witness to his resurrection, he knew exactly what he was doing. He said his church would be established by a woman and a woman would make his words and works accessible to mankind. His crucifixion came, in large measure, because of the way he uplifted women.

Even in those dark days Jesus was not arrested and executed (for "insanity") because of his faith and his great demands on the faith of his followers, but he was arrested because, as was said, "he stirreth up the people."

Miscellany 222:15-19

Although women were held in deep bondage at that time, it was they who stayed with him at the cross, while all the men, except the young John, fled. It was Jesus' vision of womanhood that enabled him to overcome the crucifixion. It was the desertion of the men that made him give up sooner, and the faithfulness of the women who aided his resurrection. It is a woman who has the leaven; a woman who found the lost coin; and a woman who is clothed with the sun, the greater Light, in the twelfth chapter of Revelation. Jesus held that women were not only equal to men but superior in their receptivity to the Christ idea.

We are all familiar with the parable of the "Ten Virgins" in Matthew 25. Dummelow tells us that the whole of this chapter is concerned with the Second Advent. It is interesting to note that there is no bride for this wedding. There was a bride in the original text, but the translators of the King James Version, all men, left her out as they could not understand why the bride should be part of the Second Advent. (See Moffatt's translation.) It would seem that throughout the centuries and today, woman's place in the Bible prophecies has been deliberately hidden, but those who understand the nature of the serpent know the reason for this obscuration. (See Genesis 3:15.)

All of the ten virgins are considered good, but only five shall be able to enter the marriage. Five had some oil, but not enough. "OIL. Consecration; charity; gentleness; prayer; heavenly inspiration." (*S&H 592:25*) All the virgins, we can be sure, read their lesson, go to church, contribute monetarily and do the outward duties of a Christian Scientist, but only the consecrated ones with sufficient oil can enter, — only those who see their Leader's place and prepare for the wedding of Science and Christianity and the feast it brings. "And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast." (*Matthew 9:15*) Note that Jesus identifies himself as the bridegroom. So who is the bride?

After the Resurrection

After seeing Mary and commissioning her to witness to the disciples, Jesus met two of them on the road to Emmaus. They were downhearted and felt all was lost. He then said:

O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

Luke 24:25-27

Whereas before they had been discouraged, now their hearts burned within them and they could see who he was, but only when their discouragement was chased away through the understanding of his place in Bible prophecy. Isn't it interesting that after all they had seen, the disciples still did not recognize his place in Bible prophecy; the main thrust of the serpent was to keep that hidden.

Jesus was extremely well read in the prophets and the history of his race. He said, "And other sheep I have, which are not of this fold: them also I must bring. . . ." (John 10:16) He also said, "I am not sent but unto the lost sheep [ten tribes] of the house of Israel." (Matthew 15:24) Jesus' mission was not to the Jews, who did not accept him, but to another people, the house of Israel, the tribes in exile. In Matthew 21:43, Jesus clarifies this statement by saying: "Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." In this quotation, the word nation is translated from the Greek word "ethnos," meaning a tribe, specifically a foreign, non-Jewish tribe. Jesus was telling the scribes and Pharisees who were trying to sit in Moses' seat that they were not to receive of his blessings, but that another tribe would receive it, be blessed by it, and bring forth the fruits from his Gospel. But how could Jesus reach this nation? In *Miscellaneous Writings* page 99:19-20, Mrs. Eddy writes, "In no other one thing seemed Jesus of Nazareth more divine than in his faith in the immortality of his words." What nation accepted his words? The Jews rejected him, but his words were to be accepted by Ephraim and Manasseh, — Joseph, the tribe he was speaking about.

In John 1:14 we read, "And the Word was made flesh, and dwelt among us. . . ." The divine was manifest in our human experience. The "Word made flesh" describes the human and divine coincidence. The New Testament tells us that Jesus represented the new Adam who was to cleanse the sins of the first. "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit." (I Corinthians 15:45) Does it seem so strange, that the first Eve dimly recognized the nature of evil and the last Eve would fully uncover the claims of evil and reveal the true sense of Life and Love?

Speaking of the end of the age of materialism, Jesus said, "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." (Matthew 24:30) The term "Son of man" in certain Greek manuscripts is translated literally "Mind the man." The man of Mind would be translated as spiritual man. The sign of the Son of man is spiritual man. As Jesus told us the Son of man would come again, it is evident that the understanding of spiritual man would come again. This "Son of man" or "Mind man" coming in the clouds with great glory, is illustrated by Mary Baker Eddy in the stained glass window in the original Mother Church as the woman God-crowned.

The Master could have spoken the complete revelation, or perhaps a good portion of it, but he knew it was not yet time. Jesus knew the time and the person who was to reveal "all truth" was not yet present. He told his disciples that there were things they could not bear hearing. Since the Apocalypse is the revelation of Jesus Christ, it is possible that he only told John about this idea of womanhood, — well knowing that John was the only disciple able to bear this truth and be faithful enough to write the book of Revelation.

In John 14 Jesus said:

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

"Comforter" is a Greek word meaning "advocate." The statement is ". . . he shall give you another Advocate." Jesus used the word "another," which means, "being one more in addition; one more of the same kind." (Webster) This indicates that he considered himself and Christianity one comforter, and that his method of bringing comfort to the sick, sinning, and dying was through healing. The other comforter would then be a type of comforter similar to himself, — one of the two witnesses.

The Second Advent is to be revealed as the "Spirit of truth" which we now understand is to bring to mankind the complete revelation or "all truth." Jesus continues, "I will not leave you comfortless: I will come to you." Jesus had already said that it would be "another" comforter, so he was not talking about himself coming again as a person. This seeming contradiction can only be understood when we realize that Jesus claimed that his true being, the Christ, the truth about spiritual man, was to return again.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.

Malachi 4:5

And Jesus answered and said unto them, Elias [Elijah] truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed.

Matthew 17:11,12

Just as Malachi said Elijah would return, or come again, so Jesus, too, had a second coming. Elijah never did return in personal form, but the spirit of his teaching returned through John the Baptist and it comes in every age. Jesus spoke in the same terms as Elijah did when he said he was coming again.

But the Comforter, which is the Holy Ghost [divine Science], whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance; whatsoever I have said unto you.

John 14:26

The word "Christos," or Christ, is a masculine term; whereas, the word "Holy Ghost" is from the word "pneuma" which is feminine. Why is the Spirit of truth expressed in masculine terms when the word Holy Ghost is a feminine term? Remember that the woman had a man child who was to rule all nations with a rod of iron. This man child combines the courage, intelligence, and wisdom of manhood with the purity and innocence of a child. This is a perfect description of God's Word. It is this Second Advent that will reveal the teachings of the Master in their fullest light. Jesus says that this Comforter will bring "All things to your remembrance, whatsoever I have said unto you."

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

John 16:7

In Micah 5:3, 4, we read that he will give them up, his followers, "until the time that she which travaileth hath brought forth." A prophecy resisted, but a prophecy fulfilled nonetheless. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." (John 15:26) Jesus saw the Second Advent as revealing the worth and completeness of the First

Advent.

The Bible refers to the "law of the spirit of truth" and also refers to the Holy Ghost as leading into "all truth." When we speak of law and truth, we must of necessity be speaking of a science. In I Timothy 6:20, Paul cautioned Timothy to beware of "oppositions of science falsely so called." It is evident that Paul recognized there must be one true Science for him to tell Timothy to beware of false sciences. It would appear then, that the Spirit of truth is the law, the Science of Christianity, that was to come as the Comforter. This would certainly be in accord with Jesus' statement that the Comforter would lead into all truth. The term "all truth" must mean all Science.

In Acts we read:

And while they looked stedfastly toward heaven as he went up [ascended], two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? 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.

Acts 1:10,11

Notice, not one man of the tribe of Judah, the Jews, watched Jesus' ascension, as all were "men of Galilee" and Benjamites. The question is, how did Jesus go into heaven? The answer is by proving the nothingness of matter and the material body, and by demonstrating his spiritual nature, his spiritual sense of body. How could he return in a material form when that is not the way he went into heaven? He must return in spiritual form.

All Bible prophecies were made over a period of thousands of years. All that mankind had to do in order to eradicate poverty, war, famine, and pestilence was to listen to the prophets, but they would not then, neither will they now. The marvelous opportunity to correct the errors of Eden was lost in Jesus' day, so the opportunity for this correction must not be lost in our time.

XIII. PAUL

Saul, educated a strict Pharisee, stood by the clothes of Stephen's persecutors while the Jews stoned Stephen to death. In Acts 9:1, 2, we read that Saul requested letters from the synagogues to look for Christians, whether men or women, that he might bring them to Jerusalem for trial and execution. But all of this was to change. Saul was to be converted to Christianity, and perform the magnificent work of extending the revelation of Christ Jesus.

Most of us are familiar with Saul's conversion and his name being changed to Paul. It is apparent from Bible texts that Paul had received many angel messages prior to his conversion to Christianity, and his conversion was the culmination of that which had been developing in his thought for some time. Paul hears the voice of the Christ saying, "It is hard for thee to kick against the pricks [divine impulses, goadings]." (Acts 9:5) This confirms that Paul had already been receiving God's angel messages but had resisted the Truth, and this resistance led to the loss of his human sight.

As a strict Pharisee, thoroughly moulded in the pharisaical traditions and practices, Paul at first found it difficult to reverse his thinking and accept Christianity. In the book of Revelation, chapter 22:18, 19, we read: ". . . if any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Evidently, there was a considerable effort exerted in those days to tamper with spiritual teachings and writings, and John pointedly warned against changing his words. There are many such instances in the Bible, such as, "That whosoever is angry with his brother without a cause shall be in danger of the judgment." (Matthew 5:22) "Without a cause" was added later. In the parable of the ten virgins, the bride is intentionally left out, although she was included in the original. In Ecclesiastes 12:13 we read, "Fear God, and keep his commandments: for this is the whole duty of man." The word "duty" is not in the original text, and by adding it, the meaning of the text is drastically changed.

Judaisers

There was organized resistance to Paul from within the Christian church. These apostates, called Judaisers, were from the Mother Church in Jerusalem. They were Jewish Christians who went behind Paul's back and attempted to undo his inspired teachings to the Gentiles. Paul made an abrupt break with Judaism and carried none of its beliefs in his teachings. The Judaisers, however, still wanted circumcision, the feasting and fasting days, observances,

traditions and, perhaps more than all others, the Judaic claim of female inferiority. Neither Paul's teachings, nor our Lord's teachings, were accepted by many of the Jewish Christians in Jerusalem. To them, even teaching Gentiles was forbidden, although Jesus had told them to go into all the world and preach the Gospel to every creature. They were still handled by a dangerous sense of Jewish exclusivism and Jesus had warned them against this tenet of Judaism in his first beatitude. To be "poor in spirit" is to be "poor in racial pride," for the Aramaic word for spirit is "rokha," pride.

Paul called these Judaisers "dogs." "Dogs" was a Biblical term describing homosexuals, and the intent seems quite obvious that Paul spoke of them as religious homosexuals embracing and supporting only men, but denying the place of women in the church. But this group of Jewish Christians never ceased trying to undo the words and works of Paul. Because of the Judaisers, Paul had to go back a second and third time to prop up areas already converted to Christianity. There was a strong effort to subvert Paul's work with the women in the early Christian church; and we will discuss these efforts and why they have been so successful in a negative sense by destroying the basis of genuine Christianity. The statements of female inferiority mistakenly attributed to Paul have given weight to that same claim in Genesis 2. The world has accepted these claims and now they must be dealt with.

Throughout the book of Acts, Paul preaches to women, baptizes and heals them, and accepts them in full membership along with the men. In Acts 1:13, 14, we find women accompanying the disciples. Both men and women listened to and followed Paul. Aquila and Priscilla, husband and wife, were both heads of the church at Corinth, and Priscilla was known as the principle teacher of Apollos, one of the early evangelists. While visiting in the Gentile areas, there was no reason for Paul to speak of the Judaic concept of female inferiority, as women already had a sense of equality with their male counterparts. The Jews were the ones primarily handled by this claim.

In Romans, chapter 16, we read that Phoebe is a servant of the church; here the word servant means "deaconess," a head of the church. In verses 3, 6, and 12, we find women mentioned as workers in the church. Persis is a woman whom Paul says is beloved because she labours much in the Lord. Verses 13 and 15 also include women, and there is nothing here about women keeping silent in the churches, — the inference is exactly the opposite. It was Paul's teachings of the equality of women with men that galvanized the insidious work of the Judaisers.

In I Corinthians 7:1-6, Paul preaches perfect equality to both wife and husband in the area of conjugal relations; there is no hint of domination by the male. In other statements purported to be Paul's, the exact opposite is expressed, words or phrases added by the Judaisers. In I Corinthians 7:32-34, there is again an equality in service expressed and also equality in being unmarried is enjoined. Inserted in I Corinthians 11:3 we read, "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." If Paul broke with every other observance of Judaism, why do we find this inserted in a writing that has already expressed the equality of man and wife? It is not Paul's statement. Verse 4 is a tenet of Judaism and is not Paul's view; verses 5 and 6 are too harsh to be from a loving character like Paul's. Verse 7 is completely opposed to Paul's teaching that there is neither male nor female in Christ Jesus. (Galatians 3:28) The entire section is inconsistent with the inspired teachings of Paul and is most definitely the work of the Judaisers.

In I Corinthians 14, we read a beautiful, exact, lawyer-like discourse on the subject of

speaking in tongues when, all of a sudden, this flowing masterpiece is interrupted by verses 34 and 35 which flagrantly do not belong in the discussion. Apparently, the Judaisers felt this was a good place to insert: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law [the Judaic law of the scribes]. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church." Then in verse 36, Paul's beautiful discourse on tongues continues to the end of the chapter. Any teacher will recognize Paul's determination to teach correctly in this chapter and to have others listen and follow exactly his arguments on the subject. But his lecture is marred, not only by the overbearing tone of the two verses in question, but by their content, so opposed to Paul's teachings. In I Corinthians 16:19, did Priscilla keep quiet in the church, her own house? Did she keep quiet when she taught Apollos, one of the great missionaries of the early Christian church? If we attribute verses 34 and 35 of chapter 14 to Paul, then we must consider him a hypocrite, — and we know he was not.

In verses 4 and 5 of I Corinthians 15 we read, "And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas [Peter], then of the twelve:" Does anyone see what is wrong here? Jesus first appeared to Mary Magdalene and the other women so, in this passage, how did Peter become the one to see him first? Read the account in each of the Gospels and see for yourself. A verse must have been removed between verses 4 and 5 which stated that Jesus first appeared to Mary. This also indicates an obvious tampering with Scripture.

In II Corinthians 11:3 we read, "But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." Paul relates how easily it can happen to us all. Would he in another section damn all women as responsible for the fall? Of course not! He even said of himself, "For the good that I would I do not: but the evil which I would not, that I do." (Romans 7:19) Paul makes no distinction between male and female in the formation of a church, in gathering together in prayer, in holy work for the church and mankind and, therefore, these harsh quotes were inserted by the Judaisers.

In Galatians 1:11, 12 and 15-19, Paul tells us his preaching was a revelation from God, — how then could his concept of womanhood be different from Jesus' teachings? It could not have been different and remain a revelation from God. In Galatians 4:4 Paul says, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law." The phrase, "made of a woman," runs counter to Jewish law which states that the child is of the man, his children. Why, then, would Paul include the phrase, "made of a woman," if he believed in the Jewish teachings that women are inferior?

If in Paul's writings we accept as authentic his statements about female inferiority, then they are inconsistent with other statements he made, and opposed to Jesus' teachings about women and their equality with men. Paul did not teach in opposition to our Lord, but was made to appear that way by the insidious work of the Judaisers. We know that Paul understood the spiritual precept of equality because he said there was neither male nor female in Christ Jesus. Here we find the Judaisers at work again. In Ephesians 5:22-29 and verse 33, we find a violation of I Corinthians 7:1-6, which indicates to us that this again was not Paul's view but the meddling of the Judaisers. In I Corinthians, both wives and husbands are to submit to each other, but in Ephesians the wife alone is to submit.

In Philippi, Paul gathered his converts from the constituency of intelligent and pious Gentiles (more often women than men). Dummelow tells us that women took a leading part

in the Philippian church from the outset. Greek society was distinguished by the greater freedom and influence allowed the female sex. Nothing was added to or detracted from this epistle (letter) because women ran the church. If Paul felt that women were inferior because of Biblical admonition and standards, he was morally bound to correct and change the existing practice of women running the church in Philippi. This once again shows us that the statements detailing female inferiority are not Paul's statements.

In verse 2 of chapter four in Philippians, two women are having a disagreement, possibly over church policy, as they were leaders in the church. In the next verse, Paul says the women labored with him in the Lord. Did they keep silence in the church? And in verse 15, we find that the church run by women, and largely made up of women, is the first and only church willing to give as Paul requested. And in verse 16, Paul says they contributed to his needs, just as the women had done for Jesus.

In I Corinthians 7:1-6, both wife and husband submit to each other; whereas, in Colossians 3:18, 19, only the wife submits. In Colossians 3:20, 21, children and parents work together; in Colossians 3:22-4:1, a form of equality even exists between servant and master. Would Paul have been so hypocritical as to proclaim an equal responsibility between child and parent, slave and master and not husband and wife? We know Colossians 4:15 is false because it was deliberately doctored: "Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house." Nymphas is a woman and the church is in *her* house. (See J. R. Dummelow's *One Volume Bible Commentary*.) She is evidently a leader in the church. Does she keep silence in her own home? This obvious discrepancy should cause us to consider the relationship between husband and wife in Colossians 3:18, 19 as opposed to I Corinthians 7:1-6.

Male superiority is based in sexual exploitation and domination. Paul handled this claim in I Thessalonians 4:4, 5: "That every one of you should know how to possess his vessel in sanctification and honour; Not in the lust of concupiscence, even as the Gentiles which know not God." Every one of you (men and women) should know how to possess his vessel (control his body) in sanctification (consecration) and honor.

In perhaps the most blatant attempt of the Judaisers to change Paul's work, in I Timothy 2, verse 8, we read that men have "holy hands" to lift up unto prayer. But verse 9 infers that all women are not holy and must be clothed in modest apparel, be shamefaced and sober. In short, it is inferred that women are filled with ego and must be humbled. Verse 11 has women learning in silence with all "subjection." In subjection to whom? — the men of course! If Paul wrote such things he would have been a colossal hypocrite and monumentally ignorant and he was not. In verse 12 we find, "But I suffer not a woman to teach . . ." Priscilla, one of Paul's helpers, was one of the foremost teachers of early Christendom. It continues, ". . . nor to usurp authority over the man, but to be in silence." We already know that women had the leadership role in many of the churches. Verse 13 is of Judaic origin: "For Adam was first formed, then Eve." The second chapter of Genesis was written by the Jews in the southern kingdom of Judah about the 9th century B.C., while the first chapter was written in northern Israel about the same time. Genesis 2 is a document of "mortal deviations" and Genesis 1 "is the revelation of Truth . . ." and is spiritual. Paul has already told us that "there is neither male nor female: for ye are all one in Christ Jesus." (Galatians 3:28) This proves that he understood the first chapter of Genesis as the authority. Paul was a Bible scholar of the first order. Do we think he did not understand Isaiah's statement: "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" Isaiah knew the second chapter of Genesis was not about

God's man, — are we to think Paul did not understand this important point of spiritual revelation? The rest of his writings show he did understand and the above statement is inconsistent with his previous statement. Paul also knew there was no male nor female in heaven. Did he not know the Lord's prayer, "Thy will be done in earth as it is in heaven"? Where, then, did 1 Timothy 2:13, 14 come from? "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." This is nothing more than the busy Judaisers at work inserting their false doctrine into Paul's letters, — opinions which were contrary to his teachings. Notice the crudeness of the writer's thought in verse 15: "Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety." The writer genuinely hates women, but this writer is not Paul. Again, in 1 Timothy 3:10-12, the office of deacon is defined as only for men but we already know there were many deaconesses in the churches founded by Paul.

In 1 Timothy 5:1, 2 we have Paul's words that older men and women, as well as the younger, are on an equal footing in the church and are to be treated with respect. In 1 Timothy 4:19-21 women are included in the brotherhood, which consists of those who are leaders in the church.

Scholastic Theology

As Paul told us his work was a revelation, then his inspiration and revelation came from the same source as did our Lord's. His teaching must be similar to our Lord's on the question of women and their relationship to men, to the church, society, and God. Either we stand with our Lord's concept of womanhood or we stand with what seems to be Paul's. If Paul's is true, Jesus' is false and vice-versa; then the only obvious answer is that Paul's words were tampered with. Insertions and deletions that change the meaning were not in the original. There are many such things in the Bible and we can all look forward to the time when all that is false is removed and the original text will stand alone.

All of the additions, changes and deletions in Paul's writing show us the lengths to which mortal mind will go to take away references to the spiritual seed of the woman and deny her place. Do not think times have changed and that the Judaisers are quiet. The "dogs" are howling more now than ever before. The woman on the *Sentinel* has been removed. Mary Baker Eddy's place has been suppressed. The Board calls themselves leaders and successors to Mary Baker Eddy. The graphic art on the cover of the *Quarterly*, placed there by Mrs. Eddy, has been removed. There is almost no gratitude in the *Sentinel* or *Journal* for our Leader. Most churches desire male First Readers and some openly refuse to have a woman as First Reader. These are just a few of the violations but a long list could be compiled. It will take great love on the part of us all to successfully heal this dangerous condition that has developed in the bosom of our church.

It was not by accident that Jesus portrayed God as an all-forgiving, all-loving, merciful God, protecting His dear children. While the male-projected God was full of wrath and vengeance, the idea of God as Mother was full of love and goodness. The importance of this must not be lost upon us. Our Leader tells us:

The eastern empires and nations owe their false government to the misconceptions of Deity there prevalent. Tyranny, intolerance, and bloodshed, wherever found, arise from the belief that the infinite is formed after the pattern of mortal personality, passion, and impulse.

Note that during the time of Jesus and Paul the Gentile nation of Greece was replacing the female goddess with the male god Zeus and, at that time, women's roles in Greece were becoming subordinate to men, a reversal of what they had been in their previous history, but this had not yet come full circle. The Romans were also being touched by this mental claim. Apollo was to speak of the rights of the father thus: "The mother is no parent of that which is called her child; but only nurse of the new-planted seed that grows. The parent is he who mounts." This was an entirely new idea for the Romans of that time. Jesus could see the signs of the times and could survey the mental horizon, check these errors, and take the necessary human footsteps to aid the destruction of these claims. Paul could apparently see this too, but the Judaisers subverted his writings and corrupted his message.

The claims of scholastic theology are deeply ingrained in human consciousness and it requires a mighty struggle to uproot them. Paul appears to contradict the pharisaical doctrine that women are unclean when he says, "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth any thing to be unclean, to him it is unclean." (Romans 14:14) Mrs. Eddy reveals that Eve had the higher nature for Eve recognized that the serpent thought beguiled her while Adam did not recognize the serpent's subversion. Adam blamed the woman and men were still blaming the women in Paul's day. Mrs. Eddy also says, "In olden times the Jews claimed to be the conservators of the world's morals — they treated woman as a chattel, and said that because she was created after man, she was created solely for man. Too many still are Jews who never called Abraham 'Father,' while the Jews themselves have long acknowledged woman as man's proper helpmeet." (*Pulpit and Press* 82:12-18) Without rejecting and correcting that tenet of Judaism, humanity cannot progress heavenward.

We see Peter's beliefs quite clearly when we read:

Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel. . . .

I Peter 3:1, 7

Peter had no excuse for speaking of women as quoted above as he had a thorough knowledge of Jesus' statements and feelings on the subject of womanhood. Is it any wonder that our Leader classified them as "dull disciples"? As Peter's teachings were generally accepted in the Roman Catholic church and Paul's in Protestant churches and both writings accord to women an inferior status, it isn't difficult to see why the concept of women as inferior is accepted as gospel today. Peter may very well have been the head of the Judaisers and responsible for the manipulation of Paul's letters.

Among the disciples, John alone understood the importance of womanhood's status and was, therefore, chosen to write the book of Revelation, the central figure of which is a woman. Jesus' work was to break the mesmerism enslaving womanhood; it was the disciples' and Paul's duty to lift up and free womanhood. The false conception of womanhood that Peter and the disciples held began to diminish the impetus of Jesus' great work of womanhood's emancipation. This false sense left Christianity without a spiritual receptivity. Christianity then succumbed to the tide of male domination and the loss of spiritual mindedness, thus the thrust of its healing element was eventually lost.

Crucifixion Thought

Paul was handled by the crucifixion thought. Mrs. Eddy says in *Science and Health* that Paul spoke of Jesus Christ and him crucified. Correcting Paul she wrote, "Christian Science says: I am determined not to know anything among you, save Jesus Christ, and him glorified." (*S&H* 200:27) She also says:

In the time of Paul was the talk about the crucifixion; if he had left out the crucifixion he would have had all in the balance with God, but he did not. Kept talking about the crucifixion. Now let us have God without the "crucifixion," and the resurrection of the dead, not dead and the body buried in that sense, but resurrected to the living man of God, — the spiritualized sense.

Because he dwelt on the crucifixion, he was martyred.

The sense of crucifixion seemed to be so strong with Paul that he even resisted spiritual direction. In Acts 21:11 it is recorded that a prophet named Agabus told Paul he would be delivered into the hands of the Gentiles. When those around Paul heard this they said, ". . . both we, and they of that place, besought him not to go up to Jerusalem." But Paul then stated, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." (Acts 21:13) And Paul would not be persuaded to refrain from that course. He was intent on martyrdom, crucifixion, and was eventually beheaded. Paul was overwhelmed by constant aggressive mental suggestions of death long before he actually died. (See Acts 20:25.) His thorn, or physical problem, may have been caused by guilt associated with his persecution of the Christians, and have contributed to his thoughts of crucifixion and his desire to die.

The pharisaical belief that women must remain in subjection is due to the second chapter of Genesis and its subtlety produces continual emphasis on the agony of the crucifixion rather than on the resurrection. When centering thought on the crucifixion, there remains no uplifting example to help the spiritually perceptive to rise above the Adam-dream, and man is content to be crucified in the flesh, unable to rise above this crucifixion. Dominating and placing the most spiritually minded element, womanhood, in subjection destroys the ability of society to progress. These two beliefs must be expunged from Christendom.

Common sense dictates the equality of men and women, but custom dictates inequality, even today. What element in the society of Jesus' day accepted him? It was the women. Mrs. Eddy says, "The women at the cross could have answered Pilate's question. They knew what had inspired their devotion, winged their faith, opened the eyes of their understanding . . ." (*S&H* 49:1) It is evident that today Protestant Christianity follows Paul's tainted teachings and Roman Catholicism follows Peter's, and neither one follows Jesus. Thus, they contain the elements of crucifixion and male dominance. The church succumbed to the leaven of the Pharisees and it is this same element that is dominant within *all* churches today.

When we dwell upon the crucifixion thought there is no progress. We must look beyond to the resurrection and ascension. One cannot assess the cost of attaining glory when one is content to dwell in crucifixion and merely hope for the gift of glory. Speaking of the pearl of great price our Leader states:

. . . our Master said, if a man findeth, he goeth and selleth all that he hath and buyeth it. Buyeth it! Note the scope of that saying, even that Christianity is not merely a gift, as St. Paul avers, but is bought with a price, a great price; and what man knoweth as did our Master its value, and the price that he paid for it?

When Paul's conversion was complete, he took up the healing work immediately, and his great knowledge of the Scriptures inspired this work. It is recorded that Paul once quoted the law and the prophets from morning till evening concerning Jesus' fulfillment of Bible prophecy. Paul put great weight upon his understanding of Jesus' place in Bible prophecy.

In those ancient days, healing was relatively easy. Christian Scientists look at these early healers, the disciples and Paul, and think what marvelous men they must have been because of the healing they did. Healing was not difficult. What determined their greatness was the resistance they each had to overcome to successfully complete the mission God had allotted to them; and, in this area, Jesus and Paul excelled all others. Even in the early days of the Christian Science Movement, healings came quickly. Mrs. Eddy mentioned this fact, and the early workers said they could just think about a patient while doing other work, such as knitting, and the patient would be healed. Then the claims of mental malpractice began to set up a resistance to Christian Science healing. So the magnitude of one's demonstration is determined by the resistance one must overcome.

Paul looked forward to the perfect day. He knew it would appear and felt it would come very soon, possibly even in his own lifetime. Knowing the fulfillment of prophetic utterance we read, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." (II Peter 1:19) Christian Scientists understand fully the meaning of the words "until the day dawn." They refer to the fulfillment of the seed of the woman in Christian Science when the "day star" is understood and demonstrated. Then we read:

But the day of the Lord will come as a thief in the night; in the which the heaven shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

II Peter 3:10

Continuing, verse eleven says, ". . . [and] all these things shall be dissolved. . . ." Materiality shall be dissolved in the light of divine Science and this shall truly come through the Day of the Lord, the Second Coming of Christ.

In I Corinthians 15:22 we read, "For as in Adam all die, even so in Christ shall all be made alive." We might paraphrase this to read, For as in Eve all are given a false sense of Life, even so through God's womanhood shall Life be fully revealed. Paul continues in Romans 5:19, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." For as by one woman's disobedience many were made sinners, so by the obedience of one woman shall all be made righteous. In II Corinthians 13:1 we read, "In the mouth of two or three witnesses shall every word be established." Some Christian Scientists claim Paul as the founder of Christianity, but this is not correct. Paul did marvelous works and his words are aflame with Science, but his work is not equal to nor does it reach the depth of our Lord's life and work. Mrs. Eddy says:

But 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.

Miscellany 338:23

While we love Paul for what he did, it still remains for us to remember that we are Christians and followers of Jesus, not of Paul as are so many other Christian denominations today. These other Christian religions follow Paul and nominally follow the personality of Jesus,

forgetting his works and seldom heeding his words.

More often than not, Christian Scientists limit their scope of demonstration as they fear taking up the cross, mistakenly consider Christianity a gift, and support male dominance. These Christian Scientists do not follow either Jesus' or our Leader's example. Mrs. Eddy writes:

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. When the Bible is thus read and practised, there is no possibility of misinterpretation.

Miscellany 238:16-21

The acceptance of writings attributed to Paul, but written by Judaisers, kept Christianity in the male camp as it contained only the "letter, law or *morale* of the inspired Word. . ." thus Christianity has held to the crucifixion and seldom mentions the resurrection and ascension. Because of those sayings, falsely attributed to Paul, Christianity has held to the second chapter of Genesis and rejected female equality. Because of the misinterpretation of Paul's words, Christianity is seen as a gift, not as something to strive for or to attain. The male theology of the past 2,000 years has based its doctrines on Paul's writings, and not on the teachings of Jesus. Paul's teachings, added to and deleted by others, have been easier to follow, and have become the standard for Christians to interpret Jesus' words, works, and his life. Mrs. Eddy is the only one who has interpreted Jesus' life correctly.

At the end of Paul's ministry he wrote:

Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. . . . There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Galatians 3:24, 25, 28

So then, brethren, we are not children of the bondwoman, but of the free.

Galatians 4:31

One translation of this reads, "We are one in Christ, dear brothers, we are not slave children, obligated to Jewish laws, but children of the *free woman*, acceptable to God because of our faith." Also, in Galatians 5:1 we read, "So Christ has made us free. Now make sure that you stay free and don't get all tied up again in the chains of slavery of Jewish laws and ceremonies." Paul was not ignorant nor hypocritical — but honest, principled and loving.

Our Leader says:

Great only as good, because fashioned divinely, were those unpretentious yet colossal characters, Paul and Jesus. Theirs were modes of mind cast in the moulds of Christian Science: Paul's, by the supremely natural transforming power of Truth; and the character of Jesus, by his original scientific sonship with God. Philosophy never has produced, nor can it reproduce, these stars of the first magnitude — fixed stars in the heavens of Soul.

Miscellaneous Writings 360:6-14

Words falsely attributed to Paul about women have been used as the precedent for silencing the voices of women in the church and in society. Today, church and society would be completely different had this not been done. Because of the church's acceptance of

these words and the repudiation of Jesus' words and example, in relation to women's freedom, the treatment of women continued to deteriorate, a treatment that has ever since been deliberately played down by church fathers and male historians. Women's voices, the voice of inspiration and spiritual sense, were silenced for nearly 2,000 years. But what would it take to release mankind from this universal error that has influenced every mortal mind adversely through the claims of scholastic theology?

The Judaisers' words were used to set the stage for an austere Christianity that denied spirituality. The later ages reaped the bitterness of the false fruits of an improper recognition of the life of Jesus and a hasty interpretation of Paul's words. Jesus' practical teachings in regard to womanhood have not been made applicable to Christianity or to the Christian Science Movement, but the teachings of the Judaisers inserted in Paul's writings, tinged by Pharisaism, have.

We need more Christian Scientists who can witness to the larger sense of Paul's universal ministry, and fewer Christian Scientists who witness to the claims of scholastic theology and Pharisaism, who refuse to grow spiritually, content with the letter of Science, and refuse their manhood in Christ Jesus. It is Paul's great demonstration of manhood in Christ Jesus that separated him from others. Contrasting himself to those other workers, and their claims to spiritual work, he said:

For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

II Corinthians 11:13

Then he summarizes his zeal,

Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? . . . I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. . . . In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: And through a window in a basket was I let down by the wall, and escaped his hands.

II Corinthians 11:22-28, 32, 33

Isaac, Jacob, Sampson, Moses, and John were not immaculate or infallible and they made mistakes, but their lives are marvels of patience and perseverance in truth. Paul, like these, is very dear to mankind, but he is not the Immaculate, and Christians must not look to him or to his work as an example; the Example is Christ Jesus. Paul had a marvelous character, but his character cannot compare with the magnificence of our Lord's. The carnal mind, when forced to follow, will follow the less difficult path. The Christian church has willingly followed Paul because it has been unwilling to follow the inescapable way of perfection mapped out by Christ Jesus.

XIV. CHRISTIAN HEALING

-versus-

SCHOLASTIC THEOLOGY

During the reign of Nero in 66 A.D., the people of Caesarea, Palestine, rebelled against the authority of Rome. General Vespasian took his 60,000 men and marched into Judea. It took only a year to place Galilee under his control, and then he returned to take the throne of the Roman empire. His son Titus began the actual warfare against Jerusalem in 70 A.D. As the Roman army drew near to Jerusalem, a divine command to leave was heard by the Christians who immediately left and settled in Pella, beyond Jordan. Jerusalem was taken after the Jews had made a desperate effort for survival.

One million Jews died of starvation within the walls of Jerusalem. Many survivors were thrown to the wild animals in the arenas, many were sent to labor in the mines of Egypt, and more than 100,000 children were put into slavery. Many more were crucified by the Romans before the supply of wood was exhausted. Jerusalem's temple was destroyed just as the Master had prophesied.

And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

Matthew 24:1, 2

The rejection of God's first witness brought destruction and desolation.

Nero was the one who started the wholesale slaughter of Christians. He reasoned that they were responsible for Rome burning and their motive was to bring apparent fulfillment to their prophecies concerning the Second Coming of Christ, by saying they did it that it might begin the destruction of the world by fire. It is recorded that Nero ordered Paul to be beheaded and Peter to be crucified.

Dometian loved the idea of emperor worship, and the Christians in Asia Minor were severely persecuted because of their repugnance for this idolatry. The Christians refused to burn incense and venerate before statues of this self-proclaimed god.

In 131 A.D., the Jews in Jerusalem revolted one last time during Dometian's reign.

The revolt was quickly put down and Hadrian completely destroyed the ancient city. Over a half million Jews were killed. Concerning these early days, Mary Baker Eddy wrote:

The Spirit of Christianity casting out error and healing the sick, was fast waning at that period . . . after the appearance of Jesus, its spiritual element was becoming beclouded with materialism. The inventions of mortal and material mind were creating religions almost wholly material, and Rome was ravished by bloody Emperors; Nero, Dometian, Trajan, and Diocletian. Nero refusing to eat unless the shrieks of tortured Christians regaled his repast; but cringing in cowardice he fled at last in the garb of a woman to thrust a dagger in his own breast. Dometian, who ordered the Evangelist John to be thrown into a caldron of boiling oil, at length fell beneath the dagger of an assassin, after a career of crime and misery. [See *S&H* 243:4 and *S&H* 388:7-9.] Trajan who gave the pious Ignatius to beasts for the entertainment of his people, died in a state of extreme dejection, and so relieved the earth of his guilty presence.

There were furious attempts of the Roman authorities to stamp out Christian healing. However, this persecution only helped to spread Christianity further.

Justin Martyr, a Gentile, was born about 100 A.D. in Samaria. He wrote about the divine healing of the early Christians:

But to the Father of all, who is unbegotten, there is no name given . . . as also the appellation "God" is not a name but an opinion implanted in the nature of men of a thing that can hardly be explained. But "Jesus," his name as man and Saviour, has also significance. For he was made man also, as we before said, having been conceived according to the will of God the Father, for the sake of believing men, and for the destruction of the demons. And now you can learn this from what is under your own observation. For numberless demoniacs throughout the whole world, and in your city, many of our Christian men exorcising them in the name of Jesus Christ, who was crucified under Pontius Pilate, have healed and do heal, rendering helpless and driving the possessing devils out of men, though they could not be cured by all the other exorcists, and those who used incantations and drugs.

Second Apology of Justin

Christian Healing

Christian healing roused the fury of Rome for Rome was in no way able to comprehend or accept these healings. Just as Rome's debasement came with their debasement of womanhood which led to excessive crime, debauchery, divorce, currency devaluation, war, and emasculation, so the rise of Christianity and healing came with the freedom of womanhood. All of the evils in Rome stemmed from the debasement of womanhood, and Rome has been synonymous with the symbol of the Babylonish whore ever since and has made itself the anti-type of womanhood.

In the second century, the state religion kept many Roman citizens employed. Thousands made images of gods, other divinities, and even images of emperors who were to be worshipped. An army of workers was required to make the regalia of the priests. Christianity meant financial collapse for the business interests of Rome. They could not allow Christian healing to continue, and thus to supplant the religions of Rome. Every foul means available was used to wipe out Christians. But within Christianity itself were claims of growing

Pharisaism that would eventually destroy genuine Christianity. St. Clement wrote a mere two centuries after the birth of Christ:

Every woman should be overwhelmed with shame at the very thought that she is a woman.

The Christian church at this point was still a small group and had not yet sufficiently developed to affect the majority of the civilized world. But this unchristian thinking, reflected in the above quote, showed what the Judaisers had accomplished by tampering with Paul's letters and where Christian thought was directed.

In the year 156 A.D., the heathen mob sought the Christian martyr Polycarp's life when he was eighty-six years of age. They tried to burn him at the stake but we are told the fire had no effect upon him:

It rose curving like an arch around the serene victim, or, like a sail swelling with the wind, left the body unharmed. An executioner was sent in to despatch the victim; his side was pierced, and blood enough flowed from the aged body to extinguish the flames immediately around him.

Mrs. Eddy speaks of Polycarp:

We need the spirit of the pious Polycarp, who, when the proconsul said to him, "I will set the beasts upon you, unless you yield your religion," replied: "Let them come; I cannot change from good to bad." Then they bound him to the stake, set fire to the fagots, and his pure and strong faith rose higher through the baptism of flame.

Miscellaneous Writings 345:7

The Christian martyrs were prophets of Christian Science.

Science and Health 388:1-2

The serpent was endeavoring by any and all means to stop the advancing Christ idea as witnessed in Christian healing. The most diabolical of events was coming and would sap the life out of Christian healing. Where oppression had failed to suppress healing, but instead had given it accelerated growth, favor would now succeed. The invigorating and purifying element of womanhood was now cast out.

About 180 A.D., the Christians were worshipping in the private house, the hired hall, or the open spaces; but by 325 A.D. they were in what is known as the fully developed basilica. Thus dedicated church buildings must have come into being about the third century.

By the second century A.D., the persecution of Christians was no longer intermittent and, inspired primarily by the Jews, it became the policy of the Roman Empire. The brutal punishments and imprisonments, and the slaughtering of thousands of Christians could not root out Christianity. Christian healing had shown them that the Christ was the Way.

Authenticated history records that healing of sickness through divine power was practised by the early Christians to the end of the third century; and even towards the end of the second century, there was raising of the dead. Gibbon records:

In the days of Iranaeus, about the end of the second century, the resurrection of the dead was very far from being esteemed an uncommon event . . . that the miracle was frequently performed on necessary occasions, by great fasting and joint supplication

of the church of the place, and that the persons thus restored lived afterwards among them for many years. At such a period, when faith could boast of so many wonderful victories over death, it seems difficult to account for the skepticism of those philosophers who still rejected and derided the doctrine of the resurrection . . .

Decline and Fall of the Roman Empire, pp. 401, 402

Iranaeus, one of the great workers and leaders in the early Church writes:

Others have foreknowledge of things to come. They see visions and utter prophetic expressions. Others still, heal the sick by laying their hands upon them, and they are made whole. Yea, moreover, as I have said, the dead even have been raised up, and remained among us for many years. And what shall I say more? It is not possible to name the number of gifts which the Church, throughout the whole world, has received from God, in the name of Jesus Christ, . . . and which she exerts day by day for the benefit of the Gentiles.

Nor does she perform anything by means of angelic invocations, or by incantations, or by any other wicked or curious art; but directing her prayers to the Lord, who made all things, in a pure, sincere, and straightforward spirit, and calling upon the name of our Lord Jesus Christ, she has been accustomed to work miracles for the advantage of mankind, and not to lead them into error.

Iranaeus wanted nothing to do with the heresies of his day:

The more moderate and reasonable among them thou wilt convert and convince, so as to lead them no longer to blaspheme their Creator, and Maker and Sustainer . . . ; but the fierce and terrible, and irrational [among them] thou wilt drive from thee, that thou may no longer have to endure their idle loquaciousness. Moreover, those also will be thus confuted who belong to Simon and Carpocrates, and if there be any others who are said to perform miracles — who do not perform what they do either through the power of God, or in connection with the truth, nor for the well-being of men, but for the sake of destroying and misleading mankind, by means of magical deceptions, and with universal deceit, thus entailing greater harm than good on those who believe them, with respect to the point on which they lead them astray. For they can neither confer sight on the blind, nor hearing on the deaf, nor chase away all sorts of demons — [none indeed], except those that are sent into others by themselves, if they can even do as much as this. Nor can they cure the weak, or the lame, or the paralytic, or those who are distressed in any other part of the body, as has often been done in regard to bodily infirmity.

And so far are they from being able to raise the dead, as the Lord raised them, and as the apostles did by means of prayer, and as has been frequently done in the brotherhood on account of some necessity — the entire church in that particular locality entreating with much feeling and prayer, the spirit of the dead man has returned, and he has been bestowed in answer to the prayers of the saints — that they do not even believe this can possibly be done, [and hold] that the resurrection from the dead is simply an acquaintance with that truth which they proclaim. . . . Wherefore, also, those who are in truth His disciples, receiving grace from Him, do in His name perform miracles, so as to promote the welfare of other men. For some do certainly and truly drive out devils, so that those who have been cleansed from evil

spirits frequently both believe in and join themselves to the Church. . . . Others still, heal the sick by laying their hands upon them, and they are made whole.

Tertullian, one of the greatest of the early Christian fathers, was a minister about the year 190 A.D. In his *Apology to the Rulers of the Roman Empire*, he declared, "Why, all the authority and power we have over them [the unclean spirits] is from our naming the name of Christ. . . ."

In his *Address to Scapula*, Tertullian wrote:

The clerk of one of them who was liable to be thrown upon the ground by an evil spirit, was set free from his affliction; as was also the relative of another, and the little boy of a third. How many men of rank (to say nothing of common people) have been delivered from devils, and healed of diseases! Even Severus himself, the father of Antonine, was graciously mindful of the Christians; for he sought out the Christian Proculus, surnamed Torpacion, the steward of Euhodias, and in gratitude for his having once cured him by anointing, he kept him in his palace till the day of his death. . . . Marcus Aurelius also, in his expedition to Germany, by the prayers his Christian soldiers offered to God, got rain in that well-known thirst. When, indeed, have not droughts been put away by our kneelings and our fastings?

Origen (185 A.D.-254 A.D.) wrote of the demonstration of the Spirit in his treatise *Origen Against Celsus*:

And there are still preserved among Christians traces of that Holy Spirit which appeared in the form of a dove. They expel evil spirits, and perform many cures, and foresee certain events, according to the will of the Logos. . .

And the name of Jesus can still remove distractions from the minds of men, and expel demons, and also take away diseases; and produce a marvelous meekness of spirit and complete change of character, and a humanity, and goodness, and gentleness in those individuals who do not feign themselves to be Christians for the sake of subsistence or the supply of any mortal wants, but who have honestly accepted the doctrine concerning God and Christ, and the judgment to come. . . .

For by these means we too have seen many persons freed from grievous calamities, and from distractions of mind, and madness, and countless other ills, which could be cured neither by man nor devils.

The writings of the early Church fathers, referred to by Gibbon and others, go on in detail to describe the history of healing sickness and raising of the dead by the early Christians through the efficacy of prayer and fasting. But, instead of Christianity purifying and uplifting paganism, paganism began to pervert Christianity. There was a surrender of self-government, individual responsibility, and moral stability. Womanhood, the uplifting element, was almost totally suppressed in the Church.

Towards the end of the third century, healing had waned to such an extent that it was most unusual to witness such events. The early Christians refused self-government and began relying upon others to carry out the duties and responsibilities which every Christian should exercise. Thus a gradual and steady process of centralization took place, which exactly paralleled the loss of both healing and the uplifting element of womanhood. Formalism crept

into the Church and ceremony began to replace the spirit of the Christ. The seed of the woman was indeed in a precarious position at that time and the lamp of the woman was very dim, but it would become much dimmer. The Church was ripe for domination.

Before going into battle, Constantine offered his homage to the sun as pagans of that time did, when above the noonday sun appeared a cross with an inscription which read, "In Hoc Signo Vinces," which is translated to read, "In this sign conquer." Constantine said he was perplexed at this and went to sleep, during which time he said Christ appeared to him and commanded that he use the cross as his ensign in battle, also promising victory over his enemy Maxentius. When he awoke, he remembered his dream and decreed that the Christian standard should be carried by his men in all his battles and guarded by fifty of his chosen men. Constantine won and Christianity gained favor.

In 312 A.D., Constantine issued a decree that granted freedom to all religions. A year after that he gave every citizen the right to worship as Christians. Christianity would have more to fear from this favoritism, however, than from its earlier persecution.

The Council of Nicea

In 312 A.D., the Council of Nicea was established to synthesize Christian doctrine. It proclaimed that man was no longer a child of God but that he was a miserable sinner, unable to claim the grace of God. It declared Jesus to be equal with God, thus leaving Christians without the example to show the way. It brought into clear focus the worst doctrines of the Old Testament theology and the few doctrines attributed to Paul and Peter's words that suited the Council's philosophy. The Council of Nicea established the rule of scholastic theology.

When considering the nature of scholastic theology, it is first important that we understand what it is. Although our Leader makes this subject very clear, it is evident that great numbers of Christian Scientists fail to understand the nature of this subject. The term "scholastic" means "one that is schooled." The term "theology" means "the things of God." So, we have the term "scholastic theology" or "schooled in the things of God." This instruction takes place primarily in theological seminaries. Each religion has its own seminaries where its particular interpretation of Scripture, as well as its traditions and laws, are taught. Christian Scientists understand what is meant by the term "medicine" and by the term "human science," but the meaning of the term "scholastic theology" has eluded them, and, yet, of the three terms, it is the most important to understand, uncover, and destroy.

Our Leader says:

Divine Science is not an interpolation of the Scriptures, but is redolent with love, health, and holiness, for the whole human race. It only needs the prism of this Science to divide the rays of Truth, and bring out the entire hues of Deity, which scholastic theology has hidden.

Miscellaneous Writings 194:11-16

Notice that our Leader tells us that scholastic theology has hidden the divine hues. Isn't it vital then for us to uncover this mesmerism and see how it is operating within our thinking, within the thinking of our Movement, and in the thinking of the men and women of the world?

Some Christian Scientists feel they are untouched by scholastic theology because they are Christian Scientists. Claiming to be a Christian Scientist does not keep one from sinning, being sick or dying, nor does it enable us to escape from the claims of false science, medicine or scholastic theology. Only a Christian Scientist who studies and demonstrates this Science will escape, in some degree, these errors. Scholastic theology has crept into our

families for generations, right back to the time we accepted the claims of Eden. Parents have passed on to their children the debilitating effects of false reasoning, and these errors lie in human consciousness, causing untold problems, until corrected by enlightened thinking. The train of scholastic theology works throughout the generations of men and bequeaths its vicious mesmerism upon unborn generations, thus clouding the Science of our own being.

Scholastic theology was a problem long before Jesus walked the earth, but he began to uncover it. His era records this first definitive uncovering, — so let us begin there.

Jesus charged the religious men of his day with making the Commandments of no effect by their traditions and false interpretations. Jesus' most severe denunciations were laid upon those who were absolutely positive of their rightness and, yet, were totally wrong. Speaking of these scholastic theologians, Jesus said in Matthew 11:25, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Why would Christian Scientists think they do not have to meet scholastic theology when Jesus, the disciples, Paul, and the prophets all had to handle this error in every part of their lives? The Christian Scientist who is not handling scholastic theology, or who knows nothing about it, is being handled by scholastic theology.

It is important to realize that as more of God's truth is poured into human consciousness, the more the claims of scholastic theology, the suppositional opposite, will attempt to operate. In the days of the prophets, scholastic theology was not as extreme; in Jesus' day it came to the front, and, because of the revelation of Christian Science, it is more extreme today than at any time in the world's history.

The revelation of Jesus Christ, the pure simplicity of the Christ that only babes could comprehend, was not understood by mortal mind ignorance. Instead, the scholastic theologians, or "wise and prudent," perverted Jesus' teachings. The Council of Nicea in 312 A.D., a gathering of church theologians, decided on the meaning of Jesus' mission and words. The Council declared man to be a miserable sinner, lower than God, unable to attain God's goodness; also that man as a sinner has no chance of salvation except through the acceptance of Jesus; this acceptance need be belief only, requiring no effort on the part of the believer to reform. Scholastic theology teaches that Jesus is God, and the importance of clinging to the person of Jesus, rather than to the divine Principle, God, for salvation. The Council declared that man's relationship with God is broken.

At first view these errors don't seem to be so terrible because we say, I don't believe that. But the world does believe that and it has a corresponding effect upon us unless we consistently work to handle these errors. The errors declared by the Council of Nicea to be truth are now an integral part of Christianity, and, so much so, that this false doctrine purports to be Christianity itself, and has been accepted by both Roman Catholicism and Protestantism. All over Christendom, this mass of doctrines and ceremonies has thrust aside the pure and simple teachings of Jesus. We know that the spiritual essence runs through channels that are at once humble and meek, not through the place and power demanded by bombastic rhetoric, nor through pretended piety.

Christian Scientists generally feel that the Christian Science organization is a pure form of church, while Catholicism and Protestantism, in their many forms, have degrees of error intermixed. As metaphysicians, we know that the perversion of the highest form of truth is the most damaging and diabolical, and not the perversion of the lower or meager form of truth. It is therefore evident that the most mesmeric forms of scholastic theology may be found in the Christian Science Movement. Our Leader says:

Scholastic theology at its best touches but the hem of Christian Science, shorn of

all personality, wholly apart from human hypotheses, matter, creed and dogma, the lust of the flesh and the pride of power.

Miscellany 205:22-25

Scholastic Theology

Do Christian Scientists want Christian Science or would they rather have scholastic theology? Herein lies the error of the age, and you would be wise not to answer too quickly. Mrs. Eddy says:

The signs for the wayfarer in divine Science lie in meekness, in unselfish motives and acts, in shuffling off scholastic rhetoric, in ridding the thought of effete doctrines, in the purification of the affections and desires.

Retrospection and Introspection 79:9

How many Christian Scientists do you know who are doing this? Are you? If we are not doing this, we have a reversal of the highest idea; a reversal of the statement above where our religion would then be filled with personality, run by human hypotheses, love of matter, creed and dogma, filled with the lust of the flesh and the pride of power.

There are many claims of scholastic theology operating within the consciousness of Christian Scientists and the Movement in general. If you will look, you will see that we are not untouched by these claims.

To think that the claims of scholastic theology have been eradicated because we are Christian Scientists is sheer foolishness. The religion of today cries out, You shall not teach theology as a healing power; for this would place our scholastic theology in a bad light, inasmuch as our theology does not heal and should not heal. Remember, it was said of Jesus, "If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation." (John 11:48) In this statement we can see that the nature of mortal mind is to resist the truth. We know this, but seldom do we understand how the resistance is working in our own experience. Let us examine in detail some of the claims of scholastic theology that hamper the healing work of Christian Scientists.

Scholastic theology declares that man is incapable of receiving God's goodness and grace without an intercessor. Do you know Christian Scientists who say they cannot heal, or have difficulty in healing themselves and must have a practitioner? In the Christian Science Movement, we have made the practitioners our intercessors. As an intercessor, the practitioner is required to do all the work, and nothing is demanded or expected of the patient. If the practitioner is not careful, he will believe he is an intercessor and convince the patient of this. Obviously, this would hamper healing and keep the individual Christian Scientist from growing spiritually. Scholastic theology teaches that we cannot help ourselves through prayer, but must have the intercessor do the work. In this sense, the practitioner, like the priest, is used as one's ticket to heaven. Continuing this ignorance over many years will produce a Movement filled with people who cannot do mental work, who do not want to do mental work, and who demand that all mental work be done for them, without any effort of their own. They will then follow the early Christian church practice of centralizing authority. Scientists, then, are only interested in someone interpreting Science for them so they do not have to study, — healing for them so they do not have to pray. Instead of following truth for authority, they follow authorities for truth. This dependence on others produces a trust in centralized authority and in ecclesiastical domination, and the world's mental climate is dangerously affected.

Along these lines, the intercessor (practitioner), if not careful, will believe he is doing the

healing and feel personally responsible for the case. This is a belief of a separation from God and brings fear of failure in the treatment. We even find this practitioner calling the patient back to see if he is healed and working endlessly for the patient's well-being. The danger in this is that it teaches both practitioner and patient to cling to person for salvation. Clinging to Jesus as a person, and not to the Christ, is the basic tenet of scholastic theology.

Another claim of scholastic theology is that the day of healing (miracles) is past, and was only for a period long ago, and is impossible today. Thus man feels hopeless under the burden of this wretched claim which leads to breakdowns, doubt, fear, and dismay, and a resistance to accepting healings. Therefore, the belief is that man is a miserable sinner, unable to respond to God's loving grace. Separated from the kingdom of our Mother, we feel alone, and fear that we are in a situation that is impossible to work out of.

In line with this error, and close upon its heels, is another error which says that one's salvation will come in the future. Then we find the patient saying, Well, I'll work that out later, which is a direct result of the error of false theology. We are told that "now is the accepted time; behold now is the day of salvation." Now is the time for healing, now is the time to pray, now is the time to experience the healing and not fear a prolonged healing process. Handle scholastic theology.

Christian Scientists now find themselves in a dangerous situation. They experience their daily family routine, everyday business duties, and they demand the good material life which includes that the practitioner and God do everything for them. They have become so absorbed in this mesmerism that they think nothing is required of them to ensure their own salvation. This is another tenet of scholastic theology, a very serious one, — that of accepting the blood of Jesus. All one must do is believe on Jesus and thus relieve oneself of having to prove by demonstration the truth of our own being. When we accept the blood of Jesus, we are assured of making it to heaven without effort on our own part. Adding this error to the claim of the intercessor, we can surely see why our nation is being consumed by the claims of socialism. Unless the Movement wakes up to these insidious socialistic claims, the Movement and the world will be destroyed, — for this error in the Movement affects the world adversely. Conjoined with these errors we find a Christian Science Movement enveloped in the claim of wanting all good without working and praying for it. This is a complete reversal of Jesus' statement, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matthew 6:33) We then have a Movement choking on sin, with a preference for and love of materiality and all that it brings.

As this sin increases we find the claim of animal magnetism increasing. Mrs. Eddy states that animal magnetism is the sum total of human error and the belief of life, substance, and intelligence in matter. (See *S&H* 563.) We then find that another claim of scholastic theology is becoming increasingly evident which states that evil is very powerful and perhaps, occasionally, more powerful than good. Scholastic theology believes in an all-powerful evil or devil. Christian Scientists work against an all-powerful malicious animal magnetism that they feel they must fight and fight and fight in order to bring forth healing. This keeps the practitioner working again and again on a case, and produces the claim that God is not All and does not answer prayer all the time, — as scholastic theology asserts. This specific claim of scholastic theology must be handled.

Another claim made by scholastic theology is that some patients love to burden the practitioner with all their problems without any desire for or want of reformation. This is confession and some practitioners love taking the position of the father confessor, and listening to all the juicy gossip and error. This false love produces faith without works,

appearances without substantiality, smiles without genuineness.

As spiritual healing was lost about 300 A.D., the healing work was gradually taken up by the medical profession. In fact, the medical profession gained its respectability through the church, hence the claims of scholastic theology lead to medicine. It is no wonder so many Christian Scientists are seeking medical help and medical diagnosis. This is a state of thought produced by scholastic theology and carries with it the false claim to be obedient to medical law or death will result. We also find patients wanting to sleep instead of work. Sleeping is part of the doctor's bag of healing. Sleep a little and recuperate, let matter rejuvenate itself, which also includes the claim of checking the body for signs of healing. After all, if man is mortal, as scholastic theology declares, then he must look to the body for pleasure, pain, and certainly to see if healing has resulted.

We must be very careful not to become handled by the specific claim of scholastic theology that life, substance, and intelligence are in matter and, therefore, we, as practitioners and Christian Scientists, must work mentally to heal a material body. That is scholastic theology and the claim of malicious animal magnetism. Branches of the medical field must also be watched. The claims of psychology and sociology are more subtle and we find Christian Scientists and practitioners trying to find out what is the wrong thought producing the bodily condition, or the why's and wherefore's for a person's personality problems. These are all given buoyancy through scholastic theology.

The claim that the patient is born into sin through sin and is predestined as a Christian Scientist to a life of mediocrity because he is a sinner must also be handled. Along with these thoughts of birth, the claim of scholastic theology states that death is natural and to be looked for, that God brings death as a rest from a life of labor. Many Christian Scientists want to die in order to pass on to the next plane. How ridiculous! Many use sanatoriums and nursing homes as their burial grounds and refuse to work mentally to heal themselves. Handle scholastic theology.

Christian Scientists are also in direct conflict with historical development and spiritual unfoldment and are kept in this ignorance by the claim of scholastic theology. Almost without exception, they pray from the standpoint of a perfect God and His perfect man; whereas Mrs. Eddy brought the revelation of divine Science, the Holy Ghost. Without utilizing the Holy Ghost in our treatments, we are healing as the Christians did 2,000 years ago, but we are not handling the resistance directed at divine Science if we work in this ancient way. Christian Scientists are guilty of 2,000 year-old mental work because of scholastic theology which they refuse to handle. Along with this error, the scholastic theologians feel the Holy Ghost is mystical and impossible to understand. Handle this if the patient cannot understand Christian Science.

One specific argument that needs to be handled with some patients is that God punishes and they deserve the problem. This again is a specific error of scholastic theology. You may lose a case if you do not handle it. Accompanying this error is another claim, that God is a God afar off. It then follows that we are handled by priestcraft which declares that no one has the ability to feel God's love except through them. Now that you have handled scholastic theology sufficiently to win the case you must handle the claim of reversal that is the basis of the second chapter of Genesis. It is the basis of both Roman Catholicism and Protestantism.

And now that the patient is healed, you will not be paid as Paul tells us that Christianity is a gift, — a far cry from the Christianity which Jesus taught that says we must pay a high price for the prize. Handle scholastic theology and you will be paid. Priests, ministers, pastors, and all Christian workers for centuries have not been appropriately paid and they

have accepted this false belief. Christian Scientists must break the mesmerism of this lie, otherwise it will destroy our Cause because it will deny us the mental workers needed to carry it forward. "For the labourer is worthy of his hire."

There are several statements in Mrs. Eddy's writings that say error or history repeats itself. Jesus' most severe denunciation of evil was directed at men of his own church who had perverted its simple teachings. In Matthew 23 he rails against the Pharisees. If Jesus were here today, those receiving the rebukes would be the Christian Scientists in positions of trust, for they have the final revelation of truth and they are perverting it. Jesus' denunciations of the Pharisees are most revealing when we study their original meaning. Modern parallels can be drawn from Jesus' statements.

In Matthew 23:2, Jesus said, "The scribes and the Pharisees sit in Moses' seat." It is interesting that Jesus began his denunciation of the Pharisees and scribes with this statement. The scribes claimed to have received their authority through an unbroken succession from Moses, and claimed to be Moses' successors. Sitting refers to the judicial power and authority to teach centered in the Great Sanhedrin. In rabbinical writings, one who succeeds a rabbi at the head of his school is described as "sitting in his seat" because the rabbis taught sitting on a raised seat.

The parallel here is very sad. The Board of Directors of The Mother Church claim to be Mrs. Eddy's successors. A board member stated, "We are Mrs. Eddy's successors." A former treasurer of The Mother Church made the following statements in Texas: "The Board of Directors are leaders in the Christian Science Movement," and "Our precious Board is the transparency for Mrs. Eddy's leadership." At the Annual Meeting in 1976, the Chairman of the Board stated, "As the Chairman of the Christian Science Board of Directors, I speak for each of its members when I promise the best leadership we can demonstrate at this moment. . . ." (*Christian Science Journal*, August 1976, page 436) These are very interesting statements when we remember that there is not a Christian Scientist in the world who is a leader in relation to Christian Science. We have a Movement of followers only, including the Board. The *Manual of The Mother Church* states:

A member of The First Church of Christ, Scientist, in Boston, Mass., shall not be called Leader by members of this Church, when this term is used in connection with Christian Science.

Article XXII, Section 2

This terribly ignorant error is the basis of the Movement's problems; it is a denial of our Leader, just as the Pharisees denied Moses and claimed to be in his seat, in his position of leadership, even claiming to be the transparency for Moses' works and leadership. This vicious error of scholastic theology is ecclesiastical despotism. Scholastic theology loves centralized authority, loves to be thought of as all-knowing and infallible. Any fear or reverence of this centralized authority is abnormal in a genuine Christian Scientist. If Christian Scientists are not working about this error, they are part of the problem! We must remember this error is not personal. We must pray every day to know the officials of The Mother Church, branch churches, teachers, practitioners, and readers cannot be handled by the projected claims of scholastic theology expressed and operating today as Romanism — love of centralized authority. Every member has been handled in some measure by this error, either through fearful silence or ignorant adulation.

Continuing:

For they bind heavy burdens and grievous to be borne, and lay them on men's

shoulders; but they themselves will not move them with one of their fingers.

Matthew 23:4

In Jesus' day, to "bind bundles" meant the intricate and troublesome observances which the scribes had added to the Law. What does this mean today? The entire Field is suffering under the claim of ecclesiastical despotism. It reeks with surface observance, contentment with phony smiles instead of warmth, appearance instead of genuineness, officiousness instead of principle, — the stench left when God's people refuse to claim the depth of character that belongs to them. It appears that the Field refuses to abide by the Law revealed by the Reverend Mary Baker Eddy.

But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments.

Matthew 23:5

Jesus uncovered the show-off nature of exaggerated ego and pretended piety. Phylacteries were boxes with prayers inside, worn on the left arm and forehead. The latter, situated between the eyes so all could see, was made as broad as possible to show how spiritually minded they were, or so they thought. Pharisees would arrange to have these prayers said in public at street corners. Now what of our own time? There are many Christian Science teachers, lecturers, practitioners, and church members who love to be heard, as they are attempting to appear spiritually minded. They are not difficult to detect. You can hear them repeating the Lord's prayer in church while trying to sound spiritually minded. These are Christian Scientists intent on appearance, without first seeking the kingdom. And aren't Christian Scientists heard to say, My, he must be a fine Scientist — look how successful and wealthy he is. These pharisaical Scientists hide in church positions and appear outwardly righteous. Men may be fooled, but not our Father.

And love the uppermost rooms at feasts, and the chief seats in the synagogues.

Matthew 23:6

Have you ever noticed those who earnestly seek board positions in branch churches, or the best positions in the Sunday School, when they are no more spiritually prepared for the positions than Attila the Hun? After all, to a Field filled with Pharisaism doesn't the "elevation" to this kind of position imply that one is spiritually minded? That is the criteria with which we judge the positions of our fellow Scientists. Thank God that the right people get in the right positions, sometimes.

And greetings in the markets, and to be called of men, Rabbi, Rabbi.

Matthew 23:7

Rabbi means "my master." Ordained scribes in Palestine had this title. Our Lord, though unordained, received the title as a courtesy, similarly our Leader received the title "Reverend" when her church ordained her. Do teachers, practitioners, and board members love to be greeted as such in church? Do these members in positions of importance think they are better Scientists than other church members, and do they love to have Scientists think they are better Scientists than most? That is Pharisaism. There is one Leader! We are all followers.

Neither be ye called masters: for one is your Master, even Christ.

Matthew 23:10

Likewise, our Leader says in the *Manual*, that no one but she is to be called Leader; but this By-law has been, and continues to be, violated.

But he that is greatest among you shall be your servant.

Matthew 23:11

If the teacher, practitioner, lecturer or board member loves to be recognized as spiritually superior because of his position, and, thereby, fails to love the position of servant, he is claiming an exalted position for himself and thus making himself or herself a hypocrite.

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

Matthew 23:13

Woe to those who "shut up" or prevent the nation from being converted to the true Church. The hypocrisy of Pharisaism is that it is the most wretched form of scholastic theology and stops all spiritual growth. We might ask, is our Movement growing? Is our nation accepting Christian Science? Why not? Who claims to sit in Mary Baker Eddy's seat, and who is vying for or struggling to be in that seat? Is this the element responsible for the decline of Christian Science and for preventing the nation from accepting Christian Science? This applies to all officials in our church, — practitioners, readers, committee chairmen, and Sunday School teachers. There is one Leader.

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

Matthew 23:15

Perhaps this is directed towards the teachers, more than others. The pharisaical hypocrisy and pretended piety is, in fact, mental uncleanness and lack of spirituality. This thought corrupts the teachings of Christian Science, destroys the mind of the pupil, and turns him into a worse hypocrite than the teacher. This is a foul crime against humanity. Mary Baker Eddy spoke of the morals of teachers as being as important as what they had to say and teach. This should also apply to practitioners who pour what they think is the truth into the thoughts of their patients, but at the same time, pour all their error into their new-found patient, pupil or student and thus destroy that Christian Scientist and cause him to become as immoral and hypocritical as themselves. Any teacher, feeling that his teaching is the true teaching, taints it by his thoughts of exclusivism and egotism. Pupils of these teachers claim with great fanfare that they are pupils of Mr. or Mrs. Marvelous and are content to be pupils in name only. They will not follow their Leader because their teacher has taken Mrs. Eddy's place, just as the Pharisees took the position of Moses. Thank God for the clear teachers and good practitioners who are morally clean.

Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

Matthew 23:16

Lax moralists of that time invented ways to avoid truthfulness by saying certain forms of swearing were binding, and others were not. Jesus was very emphatic on this point: Truth was truth and was not to be tampered with. It was not to be bent to fit the circumstance. Do

you know teachers and practitioners who will go to any length to avoid saying, I was wrong, I made a mistake, or I was not clear on that point?

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

Matthew 23:23

Jesus says that the fulfillment of the outward appearance of the law is fine, but the weightier matters, which are unseen by others, such as judgment, mercy, and faith, must not be left undone. It is easy to demand faithfulness, mercy, love and so on from pupils, patients, and congregations, but unless the depth of character is founded on sound teaching, reading, and practice, we instead find shallow articles in the periodicals, poor teaching and practice, mediocre lectures, and the weak practice of Christian Science while appearing to be superior followers who go to church, read the periodicals, and volunteer to do committee work.

Ye blind guides, which strain at a gnat, and swallow a camel.

Matthew 23:24

Both a gnat and a camel were considered unclean by the Jewish people, but Jesus saw that the Pharisees were intent on the small infractions while they passed over the grosser errors. Be sure to read your weekly Bible lesson, go to church and Sunday School, — all these are gnats, but do you swallow the camels, — refuse to grow spiritually, to handle sin in your thinking, to pray without ceasing? The same Pharisaism is attached to the Christian Science Movement today as it was in Jesus' day.

Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

Matthew 23:25

The cups and platters are full of good things obtained by extortion and excess. Many Christian Scientists appear to have demonstrated the truth sufficiently to have a nice home, beautiful car, all the trappings, and appear to be very spiritually minded indeed, but has their gain been gotten by deception, fraud, and lying? They work diligently to have all things added unto them without seeking the kingdom first. They do not want to handle sin nor grow spiritually. This also refers to those who seek and gain plum positions, although they are not spiritually ready to execute the position to the best of God's ability, but are oftentimes placed in the position by those who "could get them in." Our Movement is filled with religious nepotism.

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

Matthew 23:27

Sepulchres, according to Jewish law, defiled those who came in contact with them. Jesus says that those who come in contact with the unrighteous pharisaical hypocrites are defiled by them, as they are full of dead men's bones.

Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Matthew 23:28

Many in our Movement who are in positions of importance appear to be righteous, but are far from having genuine and sincere characters. By their fruits ye shall know them. If they are in positions that will enable the Movement to grow and the Movement declines, who is responsible and what is their thinking really like?

Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous. . . .

Matthew 23:29

Pharisees made tombs to honor the righteous whom they would have hated and maligned had they lived in their day. The term "garnish" means "appear to honor the righteous." In this sense, it is particularly applicable today as many Christian Scientists with position and place talk about their Leader and the early workers in speech only, and appear to love their Leader and the early workers, but their actions deny everything the early workers and our Leader stood for. The Pharisees of today deny Mrs. Eddy's place in Bible prophecy and secretly mock the early workers who stood by her and upheld her place.

And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

Matthew 23:30

Today Christian Scientists say, If I had been in Mrs. Eddy's day, I would have followed and helped her. I would not have added to her burden and her death. I would have been faithful. And yet, this same type is not faithful to her words even today. They will not handle sin. Faithful followers are needed more today than in the past.

Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

Matthew 23:31

Those who refuse to recognize their Leader's place in prophecy today are the children of those who resisted and killed their Leader many years ago. They are lineal descendants of heterodox teachings. It is material mindedness that is the channel for resistance to our Leader's place in Bible prophecy. All those who resist this important point are materially minded; there are no exceptions.

Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Matthew 23:33

Jesus called this type serpents and vipers and said that the publicans and harlots would go into heaven first. Beware this brand of Christian Scientist, for you cannot tell them of their error or they will strike and poison.

Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city.

Matthew 23:34

Today, faithful followers of our Leader are persecuted by the same pharisaical element. Upon these pharisaical Christian Scientists the shedding of righteous blood shall be charged. The attempt by this element to stamp out all truly righteous Christian Scientists in our Movement will be met by a severe trial and total denunciation. The attempt of the dragon is

to use this disloyal element to disparage all that is good about our Leader, and publish despicable biographies about her and against her faithful early workers, while appearing to be neutral and scholarly.

The claims of socialism and centralized government find their roots in scholastic theology. If one has an intercessor, there is no need for self-government or responsibility. This error degenerates into centralized authority, and care and security are sought through personality instead of through Principle. Wanting someone to care for us, heal us, interpret for us, and make decisions for us leads to economic manipulation and political domination. Our Leader says:

The eastern empires and nations owe their false government to the misconceptions of Deity there prevalent. Tyranny, intolerance, and bloodshed, wherever found, arise from the belief that the infinite is formed after the pattern of mortal personality, passion, and impulse.

Science and Health 94:12

This statement, regarding scholastic theology, is very impressive. The false concepts of God and man's relationship to God are at the root of all isms and ologies.

In 1900 Mrs. Eddy wrote:

To my sense, the most imminent dangers confronting the coming century are: the robbing of people of life and liberty under the warrant of the Scriptures; the claims of politics and of human power, industrial slavery, and insufficient freedom of honest competition; and ritual, creed, and trusts in place of the Golden Rule, "Whatsoever ye would that men should do to you, do ye even so to them."

Miscellany 266:3

These are the claims of scholastic theology at work today and, sadly for us, our Leader's warning has come to pass.

Perhaps the most imminent danger is that which confronts us all, ". . . the robbing of people of life and liberty under the warrant of the Scriptures. . . ." This insidious evil has operated as an evil leaven, influencing and distorting the lives of men and women.

It is necessary to detail the influence that scholastic theology has on the two sexes, as it operates in a different manner through each sex.

The Eve Woman

Scholastic theology claims that the Eve woman, or mortal woman, is the "weaker vessel," as she is responsible for the fall of Adam and the dissolving beauty of Eden. She is therefore condemned and held responsible for the ills of mankind,— yet scholastic theology has reckoned improperly. Eve admitted her error and recognized that it was the serpent, malicious animal magnetism, that was to blame. In sincerity and honesty she was willing to admit the error that was done and, in this way only, is she man's help. Eve, contrary to the claims and teachings of scholastic theology, is closer to God than Adam. Wasn't it Adam who blamed the woman for his problems, and isn't the Adam man still blaming the woman through scholastic theology? Let us see if this is so.

When Eve was tempted, Adam was "with her." Why didn't he help her? He was the one given the direct order from God before Eve was even made. The fundamental basis of human society is its family structure; and because this is so, we must see what the difficulties are in this area for women. Scholastic theology says you are only a woman, an inferior creature, and therefore you must live your life through a man. The only worth of your

existence is to help and do for a man. Scholastic theology further claims that you can work out nothing alone but must have a man to do it for you; that you need a man to take care of you because of your inferiority. Women must then look to men for support, and not to God. If a woman chooses to be single there is an ominous stigma attached to her, — she is an old maid and will remain unfulfilled because she has no children. Both men and women look down upon her. Women, therefore, do anything to avoid this stigma. They will do anything to catch a man, any man, — King Kong or Godzilla in long pants will be just the thing. A woman then marries and is accepted into society as a full-fledged member of the elite group, the married woman. But now she is nameless, — she has lost her last name, the name of her family. This is taken to the extreme in the society sections of newspapers where we see a Mrs. John Jones or Mrs. Tom Smith. Even her first name is taken from her; she has become totally nameless in marriage. If a woman's husband has a good position, she revels in it; she lives her entire life through reflected glory, and she takes advantage of her position of importance. One would think she has it all, but many are only highly-paid prostitutes. There is little difference. She is doing her work for pay. This may not be the majority, but it is widespread.

Many women, daughters and wives, have been taught that they are inferior and useless by a domineering father or a dominated mother who has passed this falsehood along to her daughter. Women, more so than men, are taught to respect authority and look up to men of position, for that attitude will be their bread and butter. Men love these superior positions while women love to have it so. These weaker vessels are then given the menial, mundane tasks, and lower types of jobs. Women gladly take these inferior roles and jobs. Advancement is seldom open to a married woman as she doesn't want to take a better job than her husband, nor does she want an exceptionally good job, for her husband might be transferred. The unmarried woman is told that the good jobs are not open to her, as she does not need all that money to take care of herself like the married man does. These reasons seldom matter when a woman and man have the same type of job, for the man is often paid a higher salary. This is all a result of scholastic theology which claims that woman is the weaker vessel, an inferior, even though she is probably doing a better job than the man. And sadly, the woman who succeeds in a management position is openly criticized by the women who have not been successful.

With all of this resistance from family, friends, and society, it is little wonder that a woman has found it necessary to be seduced, by using her body to have her way. If she can get money and gifts through sexual favors, why not do so. This need is at the root of prostitution. Scholastic theology teaches that a woman is merely a sex object. Until this error is handled sufficiently, women will continue to be treated in this manner, and women must want to break this mesmerism before progress for their sex can occur.

The beauty of the "Eve thought" is that it remains much more in the second degree than the "Adam thought," and it is through womanhood that mankind develops morally and spiritually. But scholastic theology has reversed the "Eve thought" and, instead of sincerity, we have women forced to be sly and seductive in order to enhance their meager portion. This subterfuge results in appearance without substance, and women, then, cannot lift up the male element, — hence society declines. Denying their ability to uplift, women become petty and gossipy, preferring to tear down, rather than to lift up. Again, this is the result of scholastic theology. Prostitution, guilt complexes, living a life through soap operas, insincerity, love of money, appearance, intimidated, lethargic, apathetic, ease in matter, lust of the flesh, silence in the face of danger, cowardice, — all these stem from scholastic

theology that holds women as inferior. She is taught to submit to her inferior position with its mental breakdowns, inability to cope, fear, doubt, dismay, loneliness, and self-pity; all because she is a woman.

A woman attends church on Sunday and listens to a minister (usually a male) tell her that she is inferior. What recourse is there? It is no different in the Christian Science church for the prevailing attitude is the same. Many Christian Science women refuse to have a woman as First Reader. Women are interested in going to church, serving on committees and appearing pious. A woman refuses to express her womanhood, the unresisting channel for the elevation of the race.

Scholastic theology states that since a woman is inferior, she is an emotional creature. After all, it was emotion that made her take that apple, wasn't it? Therefore, she is incapable of higher reasoning and higher responsibility. Hence, women deserve to suffer for Eve's failure. Why shouldn't a woman suffer with monthly periods, pregnancy and childbirth? Why shouldn't she suffer with all manner of female problems? She is responsible for the fall of Adam. Why shouldn't she have nervous breakdowns, feel mentally incapacitated, intimidated, full of fear and dismay? After all, scholastic theology says she must, and she should be content with her meager lot in life for God has given this to her. She has not even been able to refer to God as Mother, only Father. This error alone has done untold damage to woman, and Christian Science women have not been alert to correct this.

Scholastic theology states that woman is the receptacle for the man's child. She is the one who married him, while he supports her, so she can give him his children. Right? Isn't it wonderful that she can hopefully bear a son for her husband and he will name his son "Junior" or "the II," using his own first name. The custom of the father naming the children is a reversal of God's command to the early Israelites. Isn't divorce a means for the husband to put away his wife quickly, as in the days of Jesus? Why don't brutally beaten women, a result of their husband's muscular superiority, have some protection under the law? The unspoken rule perpetuated by scholastic theology proclaims that she is his property. Although this is changing somewhat, it is not changing quickly enough.

Even today, many women who lift up morals and standards do so because their men expect it of them. Male-dictated customs expect women to uphold standards only when men have reached the point that they want their private property, wives and daughters, protected. Then women will be chaste, but not for the right reasons. They will not take a stand for their womanhood. Following men, the women refuse to be the woman of God's creating, they refuse to demonstrate the higher nature that was represented in Eve. They refuse to follow a woman Leader who has shown them how to demonstrate every aspect of their freedom. Why won't they do it? It is apparently much easier to stop fighting the men and let them, under the influence of scholastic theology, run the show. When women sincerely desire to express the womanhood of their being, tenderness, gentleness, love, and dominion, and express motherhood by caring, nurturing, compassion, and spiritual strength, the world will change. Wouldn't it be gratifying to see Christian Science women do this first and become an example for all women?

The Adam Man

Scholastic theology tells mortal man that he is the original man, a man dallying in a paradise until woman was added to the equation, a man superior to the female of the species. This grave error produces unmanly Adams filled with male egotism, self-importance, and self-centeredness. Scholastic theology endows this male with a false physical sense of superiority, compounding mankind's problems.

As the superior vessels (they think), men receive the superior education which helps to maintain the aura of supremacy. To extend this supremacy, male energy seeks positions and places of importance which sometimes lead to the claims of mad ambition. This man receives the advantages of salary and benefits in business and other fields of endeavor. He dislikes having a female boss and finds this to be very difficult to accept. He controls the sciences, theologies, and medical, as well as government, economics, education and the military. It is thus understood that men must dominate to be men, and sadly, women love to have it this way. Men must speak up where women must remain silent. All of this is scholastic theology. Male energy wants its way; there is no yielding. The unyielding positions taken by nations, governments, religions, and businesses can be attributed to the influence of scholastic theology.

The Adam man is taught that women are for his use. He wants a wife, beautiful if possible, to make him look successful. He loves to say, "She is mine." This brings appalling difficulties to the female of the species and increases her burden a thousand-fold. Beauty and sexual attraction become uppermost in society and women vie for the male's favor. Intelligence, wit, sweetness, sincerity, and compassion are forgotten, and each generation repeats these grievous errors.

The pressure to succeed through domination, whether sexually, economically or socially, is very difficult for men and leads to physical problems. The male thought must succeed and prosper at all costs, even crime if necessary, and the male element dominates crime statistics.

Men find it very difficult to call God "Mother." The example of manhood is in Christ Jesus, the man who lifted up women, but scholastic theology does not uplift women, and men follow the leadings of scholastic theology. Manhood in Christ Jesus includes all the strength, courage, and authority of the ideal man and is dominion, not domination, and reveals true manhood. Whether men like it or not, mankind's freedom comes through womanhood, but men resist this womanhood and refuse to follow their Leader, Mary Baker Eddy.

I'm a man and I will take care of it all, is the basic unspoken thought which will not yield to the Christ guidance. The dominating male thought is responsible for a host of social and economic ills. The male, according to Genesis 2, has a reluctance to recognize and handle malicious animal magnetism, the serpent. He is therefore used by the serpent to impede mankind's progress. The male then accepts Biblical interpretation, but without inspiration, — thus producing a religion of the head without the heart. Spiritual healing is then lost in this domination.

XV. THE DARK DESCENT

Christianity, touched by the traditions of the Old Testament, the Judaisers, and the disobedience of the disciples, began to extend its influence throughout the known world. The Emperor Constantine, who lived some three hundred years after Jesus, became the dominating authority of the whole Roman Empire. He held firmly to the doctrine that women must be subjected to the will of men. Constantine was both the first Roman emperor who claimed to be a Christian and the first Christian to have his own wife executed. Fausta, his wife, had helped him become emperor and he had her boiled alive on suspicion of adultery. This set the pattern for the treatment of women for the next fourteen centuries. Women were no longer able to elevate, inspire or to help influence Christian behavior. Christianity had become a man's religion in only a few hundred years, whereas it had taken Judaism thousands of years to become male dominated.

The conversion of Constantine to Christianity placed the Christians in what they thought was an advantageous position. However, many non-Christians turned to Christianity for political and economic reasons only, well knowing their futures were assured if they went with the popular tide. These ambitious men recognized Christianity as a means for political and social power, and embraced it only as a means for economic advancement. These same men despised its spiritual teachings, such as were left, and endeavored to make Christianity palatable to themselves as a religion of dead doctrine and pompous ceremony, rather than as a religion to uplift one's life experience. They crucified Christianity while attempting to place its crown upon their own heads. Corruption came quickly into the church with the separation of the good and pure Christ Jesus from Christianity, or what seemed to be Christianity. Jesus was kept only as a piece of venerated clay hanging on the wall.

The fourth century commenced with the persecution of all who would not join the Christian church. Churches and temples of other religions were closed and turned into Christian churches. The converted pagans loved the highly colored and ritualistic ceremonies of their former churches and the Christian church endeavored to cater to their tastes. Elaborate altars, carved statues, burning candles, silk garments, and ritual were appropriated from the pagan type of worship to satisfy the new converts. The Christians, now in name only, began to persecute the pagans and placed them in the amphitheaters with the wild beasts. By declaring that to observe heathen rites was punishable by death, these unconverted pagans were forced to convert to Christianity. Freedom of thought, speech, and action were not permitted. What a far cry from the primitive Christianity taught by Jesus.

Healing, which had been the basis of early Christian teaching, was lost completely when Christianity came under the protection of Constantine. Those who preferred the male element of unquestioned authority, rather than spiritual healing, solved their problem by introducing into Christianity the most powerful weapon of pagan religions, — fear of death. It became one of the primary planks of Christian theology. All were to come under the pall of purgatory and eternal damnation.

Constantine did not institute the centralized form of government within the church because he found it had already evolved. His adoption of that centralized system, and his acceptance of the tremendous influx of pagans into the church, completed the destruction of the already deteriorating structure of Christianity.

At the beginning of the fourth century, the church was rent with internal dissension. The simple, universal faith of the church fathers no longer sufficed. The most disturbing of the disputes argued the divinity of Christ Jesus. In 325 A.D., Constantine summoned a general church council to be held in Nicea to settle the controversy. Healing was no longer evident, and, it is not surprising, that for the first time hospitals were instituted to care for the sick. The council also proclaimed that Jesus is God.

In 357 A.D., voting occurred on the most widely used religious manuscripts of the Eastern and Western churches to determine which would be considered Gospel. The "Apocalypse of St. John" won its place in the canon by five votes over the popular "Apocalypse of Enoch." This was a very important vote. It preserved and hid the seed of the woman in the bosom of the church. In 394 A.D., the mass was adopted as a daily celebration.

The steady decline of Rome continued with its debasement of womanhood. In the year 376 A.D., the tribes which had already attacked Rome were threatened by a still more warlike people, the Huns, who swarmed down upon them from Central Asia. Within fifty years, Rome was assailed by four invasions, but Rome had already been self-destroyed from within before it was overrun from without.

Innocent I and Leo I, both from the fifth century, were the first bishops of Rome to make serious claims to supremacy over the bishops of other territories. Up to that point, all bishops had held an equal level of authority but these two bishops were good men with fine intellects and strong moral characters. Their superior qualities gave added weight to their claims of supremacy over the other territories and were aided in this by two letters by Bishop Clement of Rome to the Lord's brother, James, towards the end of the first century. These two letters, although believed to be authentic, were later found to be forgeries. However, at this time, they aided the claim of the two bishops of Rome as they magnified the position of the bishop of Rome and gave weight to the claim that Rome's popes should be supreme. There is no responsible historian today who admits these documents to be genuine. Until the fifth or sixth century, the Roman Church was just one of the many apostolic churches. Its bishop was called "pope" because every bishop was called "pope" during the first few centuries. Neither the works of Iranaeus nor Ignatius contained any reference to the supremacy of the "pope" of Rome. There are, in fact, letters from that time between the popes of that day which state exactly the opposite.

In the century following Constantine, Augustine, Bishop of Hippo, denied that women had souls at all. This opinion was actually debated in the sixth century at a council in Macon. Later in the Middle Ages, St. Thomas Aquinas placed women lower than slaves. He wrote:

Woman is in subjection because of the laws of nature, but a slave is subjected only by the laws of circumstances . . . woman is subject to man because of the weakness of her mind as well as her body.

The Judaisers' work was bearing abundant fruit because the disciples of Jesus had not followed their Lord faithfully. Women had definitely been subjugated. Their uplifting influence was no longer felt. Man's inhumanity to man had filled the world with horror. The sixth century of the Christian era passed away like a vicious nightmare. Wave after wave of barbaric invasions swept over Europe and Asia. Rome was sacked five times. Christianity had indeed overthrown paganism but, at the same time, Christianity became completely paganized. About the year 500 A.D., the priests adopted a different dress than the laity. In 593 A.D., the doctrine of purgatory was first established by Gregory the Great, who also instituted the Latin language as the official language of prayer and worship.

In the sixth century, women were considered as contaminated beings with a certain degree of pollution which at times was so great that it made everything unclean that they approached or touched. This "pollution" supposedly hindered the operation of medicines, the effects of churning and brewing, and even stopped the growth of vegetables. Here was male energy producing exactly the same concepts concerning women through the Christians as it had done through the Jews, and scholastic theology was once again teaching this as fact.

Women were forbidden to approach the altar as the eucharist was considered too holy to be touched by their wicked hands, so the church demanded that they wear white gloves before receiving it. Until the fifteenth century, women had no social life. They were alone, except when permitted to be spectators at some public activity. Hatred of womanhood, taught by scholastic theology, resulted in the downfall of civilization and the horror of the Dark Ages. It was not until the time of the Protestant Reformation that women would begin to have a degree of freedom, but that would be short lived also.

606 A.D.

In 606 A.D., the papacy was successful in dominating all Christendom. Emperor Phocas decreed that Pope Boniface III was to head all the churches of Christendom. At this time the seed of the woman (spirituality) fled into the wilderness for "a time and times and half a time," which corresponds to 1260 years (Revelation 12:14). Adding 1260 years to 606, we arrive at the year 1866, the time when the woman could be expected to emerge from the wilderness. But in 606 the serpent appeared to be ruling. The title of universal bishop or the only pope was first given to the bishop of Rome by Phocas in 610. The seventh century was one of mankind's darkest. The kissing of the pope's feet began in 709. And to think that Jesus washed his disciples' feet!

When the eighth century dawned, several hundred years of anarchy, war, bloodshed and misery had intensified after the breaking up of the Roman Empire. The people were weary of anarchy and happy to surrender personal liberty for the sake of security. It was so bad that women sought refuge in nunneries and men in monasteries. Barons built castles in defensible areas and the poor defenseless peasants huddled about these fortresses for protection. The serf was to pay heavily for his protection. What a blessing to mankind Christianity had become! About this time (750 A.D.) the popes began to assume temporal power, although the Master had refused worldly kingship. In 788, worship of the cross, images and relics was authorized. The name of the papal palace was changed to the Sacred Palace in 813. The pope began to wear the imperial scarlet, and imperial titles were given to papal officials.

Any knowledge gained outside of the Christian church was in line for persecution and this persecution of intellectuals started an enormous "brain drain" from Christian Europe to the non-Christian Near East. The flight of these intelligent men contributed mightily to the Arabic culture between the eighth and fourteenth centuries. During this same time Europe set its feet firmly in the Dark Ages. The failure of men to follow the teachings of Jesus

brought disastrous consequences. Thus, church laws slowly replaced existing democratic civil laws throughout the Roman Empire, and the rights of women were the most repressed rights of all.

In the year 850, water was mixed with a pinch of salt and authorized as holy water. The veneration of St. Joseph began about the year 890. In 965 the baptism of bells was instituted by Pope John XV, and in 995 canonization of the dead saints was begun by Pope John. Fastings on Fridays and during Lent and the eating of fish on Friday was imposed by popes interested in the commerce of fish.

The year 999 was filled with great fear, for Christians throughout the world thought the end of the world was near. There was universal anarchy, — no law, government, or safety anywhere. "Wars and rumours of wars" persisted. Sin abounded and famine, pestilence, and death were everywhere. There were excesses of every kind. As the end of the year drew nigh, men and women watched the clouds and spoke in hushed tones about Jesus' return.

Ecclesiastical despotism held Europe under its paralyzing influence; it was the serpent's hour. The seed of the woman had apparently been uprooted and destroyed. Israel's location was unknown, even to the Israelites. The Jew was an outcast and, sadly, a group preyed upon by all who wished to rob or persecute him. Where was Jesus' Christianity that taught men to love and not to harm their brothers? His Christianity was no longer in the church. Sitting in the seat of authority at the council tables of church and state, receiving the homage and obedience of all classes with nothing disputing its sway over the minds of men, was a most vicious scholastic theology. As in Elijah's day, there was a small remnant who would not bow to Baal. We do not know who they were, but they were there. They did not bow to the sensualism, mysticism, and paganism disguised in Christian terms. They alone kept the light burning. And our Leader tells us the disciples were responsible for the downfall of genuine Christianity. Because of their apostasy, were they not then responsible for what happened?

In 1079, Pope Hildebrand decreed the celibacy of the priesthood. In 1090, the rosary or prayer beads were introduced by Peter the Hermit, — a form of prayer copied from the Hindus and Mohammedans. Obligatory attendance at mass was begun in the 11th century.

Status of Women

Gratian, considered a great twelfth century canon lawyer, wrote, "Man, but not woman, is made in the image of God. It is plain from this that women should be subject to their husbands, and should be as slaves."

In medieval times the status of woman declined to lows never before experienced in the history of humanity. She was deprived of her place by authorities of the church, scholastic theology, in the courts, schools, the arts, literature, and by society in general. She was chained and subjugated and her mind was kept from all knowledge. The pulpit advised men to beat their wives and then admonished the wives to kiss the rod that beat them. The doctrine of scholastic theology which taught that women by nature could have no rights had a firm foundation in the Middle Ages. It is not surprising to learn that at that time men had come to treat their farm animals far better than they treated their wives. When Biblical instruction was given, Eve was repeatedly represented as the source of all evil. Jezebel and Delilah were pictured as the Biblical concepts of woman. History would have been entirely different had the words, works, and spirit of the Master been obeyed. What say we of our own time? Are we following our Leader? If our disobedience continues, what will be its consequences upon mankind? It is too horrible a proposition to be considered. Are Christian Science women ready to combat male energy?

XVI. AWAKENING

The church now controlled the military, business and economic life, social and religious institutions; it exercised control over every facet of life. It seemed that domination could extend no farther and had reached its limits.

In the south of France about 1170 A.D., the Vaudois or Waldenses found asylum from Roman Catholic persecution. The Waldenses were the first known body of people to protest against the domination and corruption of the Roman Church and were bitterly persecuted. Persecution, however, sharpened their resolve and gave vitality to their beliefs, — and these doctrines were picked up by Wyclif and Huss. These were the people Judge Hanna mentioned in his editorial on the fifty-fourth chapter of Isaiah and included in an article in the early *Christian Science Journal*, Volume XVI page 230.

In 1184 the inquisition of heretics was instituted by the council of Verona, although Jesus never compelled a following nor forced his gospel on others. About 1190, the sale of indulgences (purchase of forgiveness) was established.

From 1198-1216, Pope Innocent III devoted his time to the reformation of the church and to the removal of heresy. He also dictated the policies of temporal sovereigns. No pope had ever before assumed more authority than did he.

The crusades were from 1100-1300. A yearning of the human heart to be free and a deep feeling for the religious was beginning and would increase during this period.

In 1213, King John of England forfeited his authority and his nation's sovereignty to the papacy, but in just two years, the nobility demanded and received a concession to human rights and limited control of their own destinies via the Magna Charta. King John had laid his crown at the feet of Pandulph, the pope's representative, and his authority over the nobles ceased from that day. The nobility refused to fight under the king's banner in France and the king was defeated by Philip of Flanders. In 1214, the English nobility took possession of London.

On the plains of Runnymede, June 15-23, 1215, the nobles demanded that the king sign the Magna Charta. The pope declared that this document was illegal, hence void of any significance or authority.

However, the light of the Christ was beginning to shine and the night of darkest gloom was past. The perfume of righteous indignation was in the air and wafted all the way to Rome, although the temporal autonomy of the papacy continued to be felt.

In 1215, the dogma of transubstantiation was decreed by Pope Innocent III. This doctrine

empowered the priest to perform a daily miracle by changing a wafer into the body of Jesus and then eating it during mass. That is certainly one way to be filled with the Christ. In 1220 it was decreed by Pope Honorius that this wafer should be adored. Also, during 1215, another "progressive" move for humanity's advancement came: the confession of sins to the priest at least once a year was instituted by Innocent III in the Lateran Council.

In 1229, laymen were forbidden to read the Bible and it was added to the index of forbidden books by the Council of Valencia. In 1287, a piece of brown cloth with a picture of the Virgin on it was supposed to contain supernatural virtue to protect from all dangers when worn next to the skin. It was invented by an English monk and called a scapulary.

By now, the immorality of the clergy and even of the popes was notorious. One church council pronounced upon Pope Boniface VIII this judgment, "He is a papal monster, who, in his abject depravity, exceeds all mortals!"

As mankind awakens from its sleep and protests the actions of its slave master, the slave master increases the pressure of bondage. The more mankind awakens, the more the centralized systems rush to crush the rising spirit.

In 1286, the English (Israelites) were the first to demand, "No taxation without representation." In 1296 King Philip IV of France resisted the power of the papacy when he rejected all papal interference with his royal prerogatives. Twenty-six years later the English people forced King John to grant them a charter and a House of Commons. The French were also given a voice in government by the king's fiat on April 18, 1302. King Philip, supported by the people, attacked the pope by issuing two decrees: the first refused to allow foreigners and, therefore, Roman Catholic priests to travel in France; the second decree prohibited France from paying the enormous revenue assessed by the pope on France.

It is not surprising to find that about the year 1300 the intellectual awakening of the world began, and inventions, the offspring of free thought, were being conceived. This freedom of thought would grow, bringing greater freedom in every sphere of activity, — education, invention, religion, politics. All were to receive the impetus of a freer thought. It was at this time, too, that the written word began to be disseminated, a direct result of freedom of thought. Invention and writing were to continue and multiply through the centuries and occur most where freedom was zealously sought and protected.

The serpent, however, felt this free uprising and just as it attempted to kill Moses and Jesus before their births, it now tried to curtail free thought.

The fourteenth century also witnessed the establishment in Europe of the "Holy Inquisition," a cruel method of priestcraft whereby one's liberty of conscience and freedom of speech would be destroyed under the pretense of eradicating idolatry and heresy. The bishops and priests of the church looked for heresy and idolatry everywhere. The churchmen had authority to deprive suspects of their property, try them by secret inquest and extort confessions, even if it led to torture and death.

Even so, thought was breaking forth and could not be restrained. Wyclif's opposition to the church was for two reasons: the wealth of the church and clerical interference in political matters. He regarded God as Lord over all, the church with Christ as its head, and the Bible as its only law.

Wycliffe, the morning-star of the Reformation... was born at Wickliffe, near Richmond, in Yorkshire, about the year 1324, and was educated in Queen's College, Oxford, where he was a divinity professor, and afterward pastor of Lutterworth in Leicestershire. He flourished in the latter end of the reign of King Edward III, and the beginning of Richard II, and about one hundred and thirty years before the

Reformation of Luther. . . . This Wycliffe was a wonderful man for the times in which he lived, which was overspread with the thickest darkness of anti-Christian idolatry . . . he wrote nearly two hundred volumes, all which were called in, condemned, and ordered burned, together with his bones, by the Council of Constance, in the year 1425, forty one years after his death; but his doctrines remained, and the number of his disciples, who were distinguished by the name of Lollards

Daniel Neal's *History of the Puritans* published 1731

Wyclif precipitated the first break with Latin Christianity in England. He was the first to translate the New Testament and, later, the entire Scriptures into English, so that the Word might be opened to all Englishmen. He recognized the anti-Christian darkness of his age, and his over 200 writings were an effort to challenge both papal infallibility and certain doctrines and prescribed practices prevalent in the church. His followers, of course, were persecuted as heretics. Wyclif was the first of many scholars and philosophers who demanded a Biblical basis for church reformation and individual conduct. His marvelous sense of moral courage reasserted the lost principle of individuality, hence enlightening the consciousness of mankind. As men began to have access to the Word they discovered Scriptural authority for their liberty as sons of God.

When Pope Urban V in 1366 called for the payment of tribute from England, and Parliament refused to grant it, Wyclif espoused the cause of the king. Wyclif was a man who followed his Master in word and deed, a manly man, unafraid of any worldly power. He preached often against the greed and avarice of the clergy and contended that the clergy was permitted too much power, authority, and wealth.

Women were still considered as animals with no rights whatsoever, — no schooling, no freedom of choice, thought nor action. Husbands could treat their wives any way they wished without fear of reprisal. The church "consoled" women by advising them to win their husband's favor by complete subjection and devotion, and, in this way, to possibly escape the physical torture inflicted upon them.

From 800-1700, some men were burned as heretics after being strangled to death. However, women were burned alive for a variety of reasons: stealing, prostitution, adultery, having a child out of wedlock (even though the man involved was forgiven), sodomy, child-neglect, scolding, nagging, miscarrying, threatening their husbands and disrespect to a priest.

Witch-hunting

The practice of witch-hunting took place during the 14th century to the 17th century. The peasant witches were, in fact, female healers or midwives. The Roman Catholic church, allied with the medical profession and the state, to purge the healing influence of the midwives, thus resulted in complete control of the needs of the peasantry by men. One reason for this was professional jealousy. The women were good healers with no educational training, whereas doctors, many of them priests, spent years learning their trade. The medical trade assisted the witch trials with "medical evidence" of the midwives' crimes. The terror induced by witch-hunting enabled the church to gain the total obedience of the peasant population.

Millions died during these centuries, eighty-five percent of them women. Most of these women were burned alive at the stake. The charge of witchcraft covered a multitude of sins, from religious heresy and differing political views to lewdness. Witches were accused of giving contraceptive aid and performing abortions; in other words, doing what a midwife

does. Midwives were the only medical aid for the common people who had neither doctors nor hospitals. The terms "witch" and "midwife" became synonymous, as is evidenced in the words of two prominent witch-hunters, "No one does more harm to the church than midwives."

So, witch-hunting was the means for the church to establish controlled medical care for the upper class and royalty, and to remove the female-healing element from the peasantry, thus forcing them to rely on the church for all their needs. Women could no longer be involved legally in medicine since university training was required and, of course, women were barred from any sort of educational institutions. What an ingenious and diabolical way to eliminate the uplifting and healing element of womanhood and replace it with the domination and control of male energy.

John Tauler was the most eloquent preacher of the 13th century. He preached that every man had a divine right to think for himself and form "the true priesthood of every Christian man." The thinkers knew that the church must be reformed and the people were beginning to believe these marvelous crusaders.

One of the early martyrs of the Reformation was John Huss, a German professor of theology and philosophy. The writings of Wyclif interested him and, in a manly manner free from cowardice, he fought against the terrible iniquity and abuses of Rome. Well-read in the Bible, he attacked the doctrines of absolution, worship of saints, and much more. In 1414, Huss was summoned before the Council of Constance and was convicted of heresy. He refused to recant and was burned at the stake in 1415. Jerome of Prague, the friend and follower of Huss, was condemned by the same council and burned at the stake the following year.

Mary Baker Eddy speaks of these early standard bearers of truth when she says:

The lives of great men and women are miracles of patience and perseverance. Every luminary in the constellation of human greatness, like the stars, comes out in the darkness to shine with the reflected light of God.

Miscellaneous Writings 340:26

Rome in the 1400's

About 1400, Rome was filled with crime and violence. The "Holy See" was so vile that it was ridiculed in ribald songs throughout Europe. The church tried in vain to quell such criticism. During mass, the priest consecrates the bread and wine and says, "Hoc est corpus meum" meaning "this is my body." The Protestants of the Middle Ages, mocking this, shortened it to "Hocus-Pocus."

In 1426, a Catholic army of 200,000 was defeated by the reformers, but the Catholic forces in 1434 in turn conquered the reformers and burned many at the stake. Those were the days when being a Protestant meant something. The reform was now no longer confined to a few individuals.

Mrs. Eddy referred to these early reformers when she wrote:

To weave one thread of Science through the looms of time, is a miracle in itself. The risk is stupendous. It cost Galileo, what? This awful price: the temporary loss of his self-respect. His fear overcame his loyalty; the courage of his convictions fell before it. Fear is the weapon in the hands of tyrants.

Miscellaneous Writings 99:5

The experience of Joan of Arc is a glaring example of what befell women of her day.

What would have been done for a male knight who had led an army to defeat his nation's enemies and secured the throne for France's intended king? He would have been praised from border to border and heaped with many honors, including lands and wealth. Joan of Arc was burned at the stake. She disrupted the established thinking of her day with regard to women and, by example, proved this thinking to be wrong. It was not until 1920 that the Roman Catholic Church was pressured into canonizing her. Ladies, things have not changed! There is evidence that a strong reversal of women's rights is taking place. If you do not appreciate what you have and fight for it, you will lose it.

In 1439, the doctrine of purgatory was proclaimed as a dogma of faith.

The age of exploration began about 1450 and it, too, was a part of the already expanding realm of thinking and discovery. Exploration was a normal consequence of the loosening of control and an active search for liberty of conscience, but it also took tremendous courage. Mary Baker Eddy says:

When Columbus gave freer breath to the globe, ignorance and superstition chained the limbs of the brave old navigator, and disgrace and starvation stared him in the face; but sterner still would have been his fate, if his discovery had undermined the favorite inclinations of a sensuous philosophy.

Science and Health 120:30

The 1500's

When Leo X was proclaimed pope in 1513, the treasury of the church was empty. He advertised a sale of indulgences to raise funds for the completion of St. Peter's church in Rome and for other purposes. The sale of indulgences in Germany was entrusted to Archbishop Albert of Mainz. He designated as his deputy a Dominican friar named John Tetzel. The methods used to sell indulgences aroused the anger of many Germans.

With Martin Luther, the awakening of the human conscience was accelerated. He was greatly troubled about the sin he discovered in himself, and found no other means of peace but his faith in the gospel of Christ Jesus. Luther was a professor of theology in the university and denounced Tetzel and his indulgences. He wrote 95 theses about indulgences, nailed them to the door of the castle church, and demanded that the Roman theologians answer them. He was summoned to Rome but refused to go. When called before the Diet at Worms, April 1521, Luther refused to recant. He said, "Here I stand, I can do no otherwise; so help me God! Amen!" He was excommunicated and a double ban was placed upon him. When the papal bull reached him, Luther publicly burned it in the presence of a large assembly, — citizens, professors, and students. Luther was given asylum in Wartburg Castle where he translated the New Testament and part of the Old Testament. Printed in September 1522, Luther's Bible went through sixteen editions in ten years.

Luther wrote:

I learn more every day, as I must, since so many clever masters push me on, . . . And now would that what I have written on indulgences might be burnt, so that I might simply declare: indulgences are a vain invention of the Roman Flatterer. Eck and his like have taught me such things of the pope's high mightiness, that I could also throw away whatever I have written on that matter; for now I see that the papacy is Babylon, the dominion of the mighty hunter, the sheer dumping ground of the bishop of Rome.

Mrs. Eddy speaks of Luther:

Said the intrepid reformer, Martin Luther: "I am weary of the world, and the world is weary of me; the parting will be easy."

Christian Healing 2:9-11

The reformers became known as Lutherans. Their rapid growth alarmed the church authorities so much that an assembly was called at Spires in 1529 to formulate means for their repression. This assembly, dominated by Catholics, issued a decree forbidding the teaching of Lutheran doctrines until a council of the church had passed upon them. The German Lutheran princes, and many cities of the empire, entered a formal protest against the decree. They held that no assembly had any power to interfere in matters of one's religion or conscience.

The Jesuit Society was formed in 1504 to bring the entire religious community back into Roman Catholicism.

In 1509, John Calvin was born in France, and as a young man was educated for the bar. When just twenty-three years of age, he proclaimed Protestant doctrines and was forced to hurriedly leave France. While hiding in Switzerland, he wrote his famous defense of Protestantism. The Huguenots in France, the Dutch Walloons, and the Scottish Presbyterians were quick to adopt Calvin's "Institutes of Theology."

Martin Luther, John Calvin, and Ulrich Zwingli were considered revolutionaries, zealots, and religious fanatics, as were John Huss, John Bunyan, and all great religious reformers. The stake or dungeon awaited them but was it not always so with manly men? What say we of the men in the Christian Science Movement who are afraid of the Board of Directors?

When King Henry VIII wanted to divorce his wife, the pope refused to grant it. Parliament then forbade the payment to Rome of the Annates, the first year's revenues of the churches and ordered this revenue to be paid to the king. The pope then excommunicated King Henry.

In 1534, Parliament passed a statute stating that the king was "the only supreme head in earth of the Church of England." The king as supreme head of the Church of England ordered the suppression of the monasteries which, through Rome, controlled one-fifth of England's land. Nearly 700 monastic buildings were destroyed and the lands distributed among the favorites of King Henry VIII. Many of England's leading families proudly trace their wealth back to these original gifts.

During King Edward VI's reign, the Anglican Church first took Protestant form. Latin mass was abolished, statues and pictures in the churches were destroyed, and the Book of Common Prayer was written. The faith of the Anglican Church was summed up in "Forty-two Articles of Religion," later reduced to thirty-nine.

In 1546, the Apocryphal books were added to the Vulgate by the Council of Trent. In 1545, the Council declared that tradition is of equal authority with the Bible. The leaven of the Pharisees had grown!

By no means was England free from popish domination. During the reign of the Roman Catholic, Queen Mary, 280 Protestants suffered martyrdom for "heresy." The most eminent of these were three bishops, — Ridley, Latimer, and Crammer. Latimer and Ridley were burned at the stake at Oxford in 1556. As the flames rose about them, Latimer encouraged his fellow martyr with the declaration, "Be of good comfort, Master Ridley, and play the man, we shall this day by God's grace, light such a candle in England as I trust shall never be put out." Concerning martyrs, Mrs. Eddy said, "Martyrs are the human links which connect one stage with another in the history of religion. They are earth's luminaries, which serve to cleanse and rarify the atmosphere of material sense and to permeate humanity with purer

ideals." (*S&H* 37:9-12)

When Queen Mary died in 1558 she was succeeded by Queen Elizabeth, a staunch Protestant. Protestantism was finally established in England by Elizabeth, a moderate Lutheran. During her reign, many Catholics were put to death for their refusal to deny the supremacy of the pope in spiritual matters.

A large body of Protestants wanted to take the Reformation farther than the royalty had decreed. Some separated from the established church and threw away the surplice and Book of Common Prayer known as "badges of popery." These Separatists were persecuted with so much severity that thousands of them had to take refuge on the continent.

Others, calling themselves Puritans, while not wishing to break with the Established Church, sought to reform it from within by substituting a purer form of worship for the ritualism of popery. They were also bitterly persecuted. A half-century later, their descendants, known as our Pilgrim forefathers, came to the new world to escape religious persecution. As in Elijah's day, this remnant would not bow to Baal. Mrs. Eddy speaks of these times when she says:

In Queen Elizabeth's time Protestantism could sentence men to the dungeon or stake for their religion, and so abrogate the rights of conscience and choke the channels of God. Ecclesiastical tyranny muzzled the mouth lisping God's praise; and instead of healing, it palsied the weak hand outstretched to God.

No and Yes 44:13-18

Pope Pius V excommunicated Queen Elizabeth in 1570, calling upon her subjects to take her off the throne. Then followed the treacherous story of Roman Catholic plots to assassinate Queen Elizabeth, and to establish Mary Queen of Scots, a Roman Catholic, on the throne of England. The papal secretary, in answer to an inquiry by some Jesuits working in England, said that whoever sent Elizabeth out of the world with the pious intention of doing God's service, would not only do no sin but would gain merit! The scheme failed and the Spanish Armada was planned.

Pope Sixtus V and Phillip II of Spain were eager to destroy Protestant England and its queen. Phillip II began to prepare for a large scale invasion of England. Sir Francis Drake had seized tremendous amounts of gold and silver from Spanish ships and settlements on the coasts of Peru and Chile. When he learned that Phillip was preparing to invade England, he sailed into the harbor of Cadiz in 1587 and destroyed some of the Spanish ships and stores.

As Phillip's plans for a huge fleet of ships neared completion, the patriotism of England was touched as never before. Catholics and Protestants united for the defense of the Kingdom. The Spanish navy numbered 135 ships, 8,000 sailors, and 10,000 soldiers. The Spaniards called it the Invincible Armada.

The English fleet was comprised of 191 ships, carrying 15,272 men. The lightly built English craft darted like wasps at the heavy Spanish galleons, shooting hot lead into their ships. The Spaniards sailed to France where the Duke of Parma was to meet them with 17,000 veterans, but during the night Admiral Howard sent fire-ships among the Spanish ships. Stricken by fear, they put out to sea. Seeking a means of escape, the Spanish admiral tried to return to Spain by sailing around Scotland, — but a furious storm arose and many of the ships were destroyed on the Scottish and Irish shores. Of the 135 Spanish vessels, only 46 escaped disaster and 14,000 men perished. The earth helped the woman. The advancement of the true idea of God was protected.

By this great victory, England controlled the seas and became permanently Protestant,

Holland became independent, and Spain's decline began.

The Irish in Northern Ireland who had rebelled against Queen Elizabeth had their lands seized and then distributed to Scottish and English settlers. This act precipitated the hatred between the Irish and English which continues to this day.

Protestantism, during this time, made marvelous advances in Germany. Emperor Charles was forced to give Protestants liberty of conscience before they would fight for him in his wars against Francis I and the Turks. But deceit and treachery returned when, after Charles destroyed his enemies, he tried to crush out the Reformation. The Council of Trent, called by Pope Paul III, met in 1545, but the Protestants were not represented. This Council declared that the interpretation of the Holy Scriptures belonged only to the Catholic Church of Rome. Rome and the Reformation could no longer even discuss their differences. The rupture was irreparable.

The Huguenots, as French Protestants were called, were deceived into a lulled sense of treacherous peace. At the moment the Catholics and Protestants met to proclaim peace, the chapel bell in the palace rang out as a signal for the indiscriminate slaughter of the Huguenots. The cry "kill the Huguenots" was heard throughout the streets. Houses of Huguenots were forcibly entered and their occupants slain without regard to age or sex. The slaughter continued for a full week and the rivers Loire and Rhone ran red with the blood of Protestants. Throughout France, close to 100,000 Huguenots were slain. France never recovered from this brutality because the destruction of the Huguenots was the destruction of its intellectual elite. From then on France was in the clutches of the papacy, and was unable to mount a resistance.

In response to this slaughter, there was rejoicing in Rome. Pope Gregory XIII caused a Te Deum to be sung in the Church of St. Mark to commemorate the butchery of the Huguenots.

The 1600's - Translation of the King James Bible

During the time of King James, an evangelical Christian, Shakespeare was writing his plays, and the great philosopher Francis Bacon began his treatise on the "Inductive Method of Philosophy." But the most important work of James' reign was the King James Bible translation published in 1611. Forty-seven eminent theologians worked seven years on the translation. It was the culmination of Bible translations in English, having a predominance of Saxon words as compared to Latin words. The flowering of the English language, and the accumulation of the work of scholars and translators with access to the earlier translations gave Englishmen a mighty tool for freedom.

The translators wrote:

The very historical truth is, that upon the importunate petitions of the Puritans, the Conference at Hampton court having been appointed for hearing their complaints when by force of reason they were put from all other grounds, they had recourse at the last to this shift, that they could not with good conscience subscribe to the Communion Book (i.e., the Prayer book), since it maintained the Bible as it was there translated, which was, as they said, a most corrupted translation. And although this was judged to be but a very poor and empty shift, yet even hereupon did his Majesty begin to bethink himself of the good that might ensue by a new translation, and presently after gave orders for this translation which is now presented unto thee.

Mary Baker Eddy's Puritan ancestors were responsible for giving the English-speaking peoples the King James Version of the Bible. With the indomitable spirit of her forebears

she would write its Key.

Does it seem strange with what we now know about the origin of the Saxon race that they have the Bible as their foremost classic, the glory of our English speech? Is it such a strange thing that latter-day Israel should have the Bible of ancient Israel? The Master knew his words would not pass away; and truly they have not, and they speak to the lost sheep unto this day in a beauty of language unsurpassed in the annals of literature. No one can improve on the King James Version any more than he can improve on Shakespeare.

A standard or absolute has been needed for language ever since language was originated. Some say this is impossible, but few realize that Mary Baker Eddy did just that when she established the King James Version of the Bible and the Christian Science Textbook as the pastors of her Church. They became the standard of English literature, the language that one day was to become earth's universal language.

Any departure from the English standard of Mrs. Eddy's day, or any departure from the standard of the King James Version, is an attack upon Christian Science. The English language must remain stable upon these two rocks, else it will become unintelligible as the years fly by. The standard of literature in *Science and Health* was taken from the King James Version, thus they are inseparably linked. They form a strength not yet recognized by mankind, and by too few Christian Scientists. As England was the birthplace of the King James Version of the Bible, so New England would become the birthplace of its Key.

The Protestant Reformation was briefly successful in lifting woman's status during the time between Luther and Calvin. However, the Puritans returned to the Old Testament views of woman's inferiority, while the Roman Catholics regained their strength after the Protestant Reformation and reiterated their cruel treatment of women.

But Puritanism, for all of its higher aims and clearer theology, held firmly to the Old Testament and to those writings that supported the Old Testament's view of women attributed to Paul, but which had been inserted into his discourses by the Judaisers whose views of women were and are responsible for their enslavement. In 1675, Hannah Woolley, the "Mother of home economics," stated, "A woman in this age is considered learned enough if she can distinguish her husband's bed from that of another."

XVII. THE PILGRIMS AND PURITANS

The founders of New England were the Pilgrims who fled from England in 1609 to escape religious persecution. For a time they found asylum in Holland, but eventually King Charles sought them out and they were forced, providentially, to seek safety in the New World. They secured land in New England from the London Company and received financial backing from a group of London merchants, — all of this accomplished without the king's sanction. The Mayflower sailed with 101 people aboard. Before the Pilgrims ventured to their New England, their minister John Robinson told them, "The Lord has more truth yet to break forth out of his holy Word. . . ." What a prophetic pronouncement of God's purpose for these brave men and women.

The voyage lasted 63 days and all were very grateful when the Mayflower anchored in Cape Cod Bay. The Pilgrims arrived Saturday afternoon, and how they must have yearned to step out on these new shores after such a long journey, but the remainder of Saturday was spent preparing for the Sabbath. Sunday was spent on board the ship in prayers and thanksgiving, and not until Monday morning did they set foot on the shore. Could there have been a more dedicated people than this, a great people destined to form God's latter-day Israel?

Mrs. Eddy says:

Rome's fallen fanes and silent Aventine is glory's tomb; her pomp and power lie low in dust. Our land, more favored, had its Pilgrim Fathers. On shores of solitude, at Plymouth Rock, they planted a nation's heart, — the rights of conscience, imperishable glory. No dream of avarice or ambition broke their exalted purpose, theirs was the wish to reign in hope's reality — the realm of Love.

Pulpit and Press 10:8

Perhaps the first constitution to give its people complete self-government under its jurisdiction was The Mayflower Compact made aboard ship in 1620. It consisted of a dedicated and humble affirmation of the moral law. It failed to establish legislative, executive or judiciary bodies, but its opening sentence, "In the name of God, Amen," established its supreme authority. The signers were solemnly bound together "in the presence of God and one another for the preservation and furtherance of the glory of God and the advancement of the Christian religion."

The Mayflower Compact applies the theology of the ecclesiastical compact to civil

government. This theology teaches the right of men to unite and form church and civil government.

The Pilgrims were to choose their officers and to administer religious and civil affairs all based upon Biblical principles. Each member was considered to be independent and not subject to the authority of any centralized hierarchy — a return to the government of primitive Christianity. Such was the way of the Pilgrim.

Another group emigrating from England at that time was the Puritan sect. A Puritan believed, taught, and lived the Scriptures with all his heart. He looked continually to God's word for his direction. It is interesting to note that the history of the tribes of Israel was his favorite topic of conversation. He was a strict moralist. Some laughed at his religious zeal, but no one accused him of any infraction of the moral law.

The Puritans began to emigrate in 1629. The cities of Charlestown, Cambridge, Dorchester, Boston, Watertown, and Roxbury were quickly established. Concord, Exeter, and Portsmouth in New Hampshire, Providence and Newport in Rhode Island, and New Haven and Hartford in Connecticut were also founded at this time. Within twenty years of the Puritan arrival, there were fifty towns and 20,000 inhabitants in New England.

The founder of the New England Baker family, and the first known to sail from England to the New Israel in 1634, was John Baker. He settled in Charlestown, Massachusetts. Records show that John Baker's family and descendants were diligent in working to protect and build the freedom-based institutions of America; in particular, the ballot, the press, the school, and the church.

During the reign of Charles I of England (1600-1649), thousands were driven to New England, due to his oppressive policies. He completely disregarded popular rights and relentlessly persecuted the Puritans.

Jamestown was the first experiment in communism in the new world, and it ended in complete disaster. They, like Peter and the disciples, learned the folly of disregarding Christian principles. It was soon learned that each individual must be responsible for himself and his own land. Thus Christian self-government was painfully learned as holding the greatest blessing for all.

The settlement of Plymouth, however, was for entirely different reasons. Alexander Hamilton wrote, "The settlement of New England . . . was instigated by a detestation of civil and ecclesiastical tyranny. . . ." Daniel Neal wrote in his *History of the Puritans*, ". . . religion being their chief motive of their retreating into these parts. . . ." James Madison wrote:

The exalted feelings which determined the Pilgrims to seek in a New World, through the perils and sufferings to be encountered, the liberty, religious and civil, denied them in the old; and the fruits of their heroic virtues, in the multiplied blessings now enjoyed by their expanding posterity, cannot fail to inspire admiration and gratitude. . . .

Henry Cabot Lodge wrote in his "English Colonies in America 1881":

. . . poor and friendless, separatists from the Church and exiles from England; but they bore with them the seeds of a great nation and of a great system of government . . . the vanguard of a great column, bearing a civilization and a system of government which was to confront that other system founded far away to the south on the rivers of Virginia, and which, after a conflict of two centuries and a half, was destined to

prevail throughout the length and breadth of a continent.

Mrs. Eddy says, "Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God." (*S&H* 271:1-5)

After the Pilgrims settled, fish drying and fur buying stations began to appear in 1622 and 1623 on the banks of the Piscataqua and the coast eastward. These tiny settlements were the beginnings of New Hampshire and Maine.

After two generations of rivalry between the Puritans and Pilgrims, the more genial spirit of the Pilgrims supplanted the sternness of the Puritans. The Puritans also came to agree with the Pilgrim idea of independence from the English church.

Daniel Webster wrote:

Finally, let us not forget the religious character of our origin. Our fathers were brought hither by their high veneration for the Christian religion. They journeyed by its light, and labored in its hope. They sought to incorporate its principles with the elements of their society, and to diffuse its influence through all their institutions, civil, political, or literary. Let us cherish these sentiments, and extend this influence still more widely; in the full conviction, that that is the happiest society which partakes in the highest degree of the mind and peaceful spirit of Christianity.

The Works of Daniel Webster, 1851, Vol. I

The development of this infant nation was in the hands of Christians. Its government developed upon a Christian basis, — that of self-government. As liberty produced a new freedom of thought and activity, so the government became ever more freedom loving. It developed naturally through a godly people. Mary Baker Eddy wrote:

The Puritans possessed the motive of true religion, which, demonstrated on the Golden Rule, would have solved ere this the problem of religious liberty and human rights. It is "a consummation devoutly to be wished" that all nations shall speedily learn and practise the intermediate line of justice between the classes and masses of mankind, and thus exemplify in all things the universal equity of Christianity.

Miscellany 181:13

XVIII. DEVELOPMENT OF CHRISTIAN GOVERNMENT

The Pilgrims perceived a divine destiny unfolding for this new nation. They called America "the new Canaan." Cotton Mather, the historian, spoke of the Pilgrims as "our happy Israel in America," and of William Bradford, the second governor of Plymouth, as "Moses." Even Governor John Winthrop was called "Nehemias Americanus," or the American Nehemiah.

In 1639, the citizens of the New Haven Colony wrote in their constitution that the Bible was the finest guide for mankind's conduct. The supreme court of the colony practiced the civil and criminal code of the Hebrew Commonwealth of Moses and felt it to be an exact statement of the rudimentary and essential laws that govern men's relationships. The Mosaic Code was also adopted by Connecticut as its basis for civil and criminal procedures.

The early colonists took the Bible as the basis of their civil government. They understood its provisions that dealt with self-government, man's relationship to man and to God, to be applicable to human government. Their concept of government had a Biblical basis because they recognized that the individual has rights, responsibilities, and obligations under divine Law. They understood the necessity of separating church and state, but never entertained the notion of separation of God and state.

The Old Testament illustrated covenant relations. It contained proof of the limitation that must be placed upon those in authority, and gave the essence of the divine constitution. The New Testament revealed the authority Christians may claim for their liberties, their relation to those in authority, and their right to resist that authority.

Thomas Baker, another ancestor of the Baker family, emigrated from England to America in 1640 and settled in Roxbury, Massachusetts. In time, the state of New Hampshire would become a haven for those who could not submit to the more formal Massachusetts and longed for a greater degree of freedom and self-government.

In 1739, Captain John Baker married the daughter of Captain John Lovewell, the famous Indian fighter. He earned a large grant of land for being one of the "survivors and heirs of the deceased soldiers of Captain Lovewell's expedition." This grant became the towns of Pembroke and Bow. Captain John Baker's wife had a son Joseph who was born in 1740 and eventually married Marion Moor, the daughter of Lieutenant John Moor of Lovewell's expedition, a descendant of the Scotch Covenanters.

This was a land of moral courage and conviction. The people of that time knew that the clergy of New England, particularly the Puritan clergy, instigated the American Revolution

and kept it alive until it was concluded satisfactorily. The congregational clergy were particularly interested in limiting ecclesiastical government, and saw no distinction between those limitations and the realm of civil government. Studies of the colonial literature reveal that the New England ideas of government dealt with the interpretation of the Bible.

Mayhew in 1750 wrote, "God himself does not govern in an absolute arbitrary and despotic manner. The Power of this almighty King is limited by law — by the eternal laws of right reason." He saw that God governs always by fixed rules, by a divine constitution, and, therefore, those in authority must also. He understood that the restraint put upon Christians by Christ is for the very purpose of increasing their liberty and so it is with civil government. He knew that without law and obedience to this law there could be no liberty. The sermons and writings of that time concluded that political principles must be associated with the Bible.

Benjamin Franklin had a continuing friendship with Reverend Samuel Cooper and corresponded often with him. He considered the Reverend Cooper's advice and writings to be of invaluable assistance. In 1771, Franklin begged Cooper for further letters, saying: "Your candid, clear, and well written letters, be assured, are of great use. . . ."

Alexis de Tocqueville stated that Americans of his time held religion "to be indispensable to the maintenance of republican institutions." The Christian concepts of self-government and union were embodied in the American government. Is it any wonder Mrs. Eddy would write, "I believe strictly in the Monroe doctrine, in our Constitution, and in the laws of God"? (*My*. 282:3-4) John Quincy Adams said in a speech in Newburyport, Massachusetts, in 1837:

Why is it that, next to the birth day of the Saviour of the World, your most joyous and most venerated festival returns on this day [July 4th]? . . . Is it not that, in the chain of human events, the birthday of the nation is indissolubly linked with the birth-day of the Saviour? That it forms a leading event in the progress of the gospel dispensation? Is it not that the Declaration of Independence first organized the social compact on the foundation of the Redeemer's mission upon earth? That it laid the corner stone of human government upon the first precepts of Christianity. . . ?

Many men of those times with prophetic vision believed that America was to lead the world in an understanding and a realization of republican government. They saw marvelous liberties unfolding for all mankind as a result of their labors. Their words were prophetic, and it should not be surprising to hear someone like Benjamin Franklin state:

The rapid progress true science now makes occasions my regretting sometimes that I was born too soon. It is impossible to imagine the height to which may be carried in a thousand years the power of man over matter. . . All diseases may by sure means be prevented or cured, not excepting even that of old age, and our lives lengthened at pleasure, even beyond the antediluvian standard. Oh, that the moral science were in as fair a way of improvement, that men would cease to be wolves to one another, and that human beings would at length learn what they now improperly call humanity.

Franklin would have been overjoyed at that time had he known that in just forty years, one would be born to uplift the standard of "moral science" and give mankind the means with which to bring about the very results of which he wrote.

In September, 1774, a military skirmish erupted in Boston. Handbills were read in the

Connecticut churches on the Sabbath morning and the clergy responded. The Rev. Jonathan Todd of East Guilford marched with eighty-three of his parishioners, the Rev. Mr. May of Haddam and the Rev. Mr. Boardman of Chatham marched with one hundred each. That winter many clergymen helped their people to prepare for emergencies. They served as clerks, officers of military companies, and some took part in expeditions to find arms and powder.

Many Christians today would deplore the bearing of arms in defense of their country. However, the Founding Fathers, and men of the cloth in particular, saw a future for this nation. They glimpsed the bright promise of the coming of the light. They were willing to lay down their lives for this latter-day Israel, this Christian future.

Mary Baker Eddy was an important beneficiary of their labors and she, too, recognized the importance of protecting this nation. She said, "But if our nation's rights or honor were seized, every citizen would be a soldier and woman would be armed with power girt for the hour." (*My*, 277:21) Mrs. Eddy also said, "Foreign nations are allied but the United States stands alone in her glory." Mrs. Eddy knew whereof she spoke. She understood the Christian foundations of America. Alexander Hamilton stated:

Mental debasement is the greatest misfortune that can befall a people. The most pernicious of conquests which a state can experience is a conquest over that just and elevated sense of its own rights which inspires a due sensibility to insult and injury; over that virtuous and generous pride of character, which prefers any peril or sacrifice to a final submission to oppression, and which regards national ignominy as the greatest of national calamities. The records of history contain numerous proofs of this truth . . . The nation, which can prefer disgrace to danger is prepared for a MASTER and deserves one.

"The Warning," Feb. 21, 1797

Dr. Jedediah Morse wrote:

Our dangers are of two kinds, those which affect our religion and those which affect our government. They are, however, so closely allied that they cannot with propriety, be separated. The foundations which support the interests of Christianity, are also necessary to support a free and equal government like our own. In all those countries where there is little or no religion, or a very gross and corrupt one, as in Mahometan and Pagan countries, there you will find, with scarcely a single exception, arbitrary and tyrannical governments, gross ignorance and wickedness, and deplorable wretchedness among the people. To the kindly influence of Christianity we owe that degree of civil freedom, and political and social happiness which mankind now enjoy. In proportion as the genuine effects of Christianity are diminished in any nation, either through unbelief, or the corruption of its doctrines, or the neglect of its institutions; in the same proportion will the people of that nation recede from the blessings of genuine freedom, and approximate the miseries of complete despotism. I hold this to be truth confirmed by experience. If so, it follows, that all efforts made to destroy the foundation of our holy religion ultimately tend to the subversion also of our political freedom and happiness. Whenever the pillars of Christianity shall be overthrown, our present republican forms of government, and all the blessings which flow from them, must fall with them.

The Jesuits had become so powerful by 1773 that the order was dissolved by papal bull at

the request of France, Spain, Portugal, Parma, Naples, and Austria. It was not until 1814 that they were restored to power. This was enough time for the American nation to be sure of its footing and to be established without their interference. John Adams, writing to Thomas Jefferson in 1816, stated, "If ever any Congregation of Men could merit eternal Perdition on Earth and in Hell, it is the company of Loyola [the Jesuits]."

The Founding Fathers understood the workings of ecclesiastical despotism. Samuel Adams, the Father of the American Revolution, wrote in 1772 concerning John Locke:

The only sects which he thinks ought to be, and which by all wise laws are excluded from such toleration, are those who teach doctrines subversive of the civil government under which they live. The Roman Catholics or Papists are excluded by reason of such doctrines as these, that princes excommunicated may be deposed, and those that they call heretics may be destroyed without mercy; besides their recognizing the Pope in so absolute a manner, in subversion of government, by introducing, as far as possible into the states under whose protection they enjoy life, liberty, and property, that solecism in politics imperium in imperio, [a government within a government] leading directly to the worst anarchy and confusion, civil discord, war, and bloodshed.

The anti-Christian nature of totalitarian government was expressed by King Louis XIV of France when he said, "I am the State." Karl Marx later stated, "The democratic concept of man is false, because it is Christian. The democratic concept holds that each man is a sovereign being. This is the *illusion, dream and postulate* of Christianity." (Emphasis added.) Hitler, another butcher of the human race, was to say, "To the Christian doctrine of infinite significance of the individual human soul, I oppose with icy clarity the saving doctrine of the *nothingness and insignificance of the human being.*" (Emphasis added.)

The words of the Declaration of Independence resound down the years as we remember "the price of liberty is eternal vigilance." Since the American Revolution was a Christian revolution for individual freedom, it will never cease. Mrs. Eddy writes of this struggle:

Christian Science and the senses are at war. It is a revolutionary struggle. We already have had two in this nation; and they began and ended in a contest for the true idea, for human liberty and rights. Now cometh a third struggle; for the freedom of health, holiness, and the attainment of heaven.

Miscellaneous Writings 101:8

She knew that the struggles of the Revolutionary and Civil War were not over, but the principles for which these two wars were fought would continue into the third struggle. She saw this struggle taking place in this nation.

Although a Christian nation, America did not necessarily follow all the commands of Jesus, but followed the Old Testament concept in its treatment of women. Scholastic theology had again resisted the call for the freedom of women. Some of the representatives to the Constitutional Convention were reminded by their wives not to forget the women. The men did not listen. The common law of England became the law of the American Colonies. Women had no rights to own property and, actually, had no legal existence unless it was through their husbands. Married women could not sign a contract and had no right to their earnings. They had no right to their own property, even if it was theirs by inheritance. Old Testament religion held women in bondage. It seemed that it would have to be a woman who would break these fetters, for men would not.

Tom Paine was very public in his protestations of the ill treatment of women. He wrote in the *Pennsylvania Magazine* in 1775:

. . . Even in countries where they may be esteemed the most happy, constrained to their desires in the disposal of their goods, robbed of freedom and will by the laws, the slaves of opinion, which rules them with absolute sway and construes the slightest appearances into guilt; surrounded on all sides by judges who are at once tyrants and their seducers. . . . Who does not feel for the tender sex?

There were many great Americans who fought in the Revolutionary War. Captain Joseph Baker and his two brothers were heroes of that war. They were fiercely loyal to their country and equally loyal to their church. Joseph served on the Bow Committee of Safety. General Pierce, another Revolutionary War hero, was related to the Bakers through a cousin. His son Franklin later became the fourteenth president of the United States. In 1785, four years before George Washington took office as president, Mark Baker, Mary Baker Eddy's father, was born.

The Declaration of Independence and the war that followed were not enough to secure liberty. The year 1789 was the year of the Constitution. James Madison, the Father of the Constitution, said, "We rest all our political experiments on the capacity of mankind for self-government." This is a Christian principle, a firm tenet in the theology of Jesus.

After weeks of deliberation, the body of men that met day after day to work out the Constitution had not agreed on one sentence. It was the last morning of the fifth week when after a heated discussion, they were ready to adjourn and abandon their work. Benjamin Franklin arose, addressed the chair, and said:

Mr. President, the small progress we have made after four or five week's close attention and continual reasoning with each other, our different sentiments as many noes as ayes, is, methinks, a melancholy proof of the imperfection of the human understanding. . . . How has it happened sir, that we have not once thought of humbly applying to the Father of Lights to illuminate our understanding? I have lived, sir, a long time; and the longer I live, the more convincing proofs I see of this truth, that God governs in the affairs of men . . . and if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured sir, in the Sacred Writings, that "except the Lord build the house, they labor in vain that build it." I firmly believe this, and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel; we shall be divided by our little, partial, local interests, our projects will be confounded and we ourselves shall become a reproach and a byword down to future ages . . . I, therefore, beg leave to move: That hereafter prayers be held in this assembly every morning before we proceed to business.

And from that time on the Constitution unfolded.

On page 200 of *Miscellany*, Mrs. Eddy says, "Religious liberty and individual rights under the Constitution of our nation are rapidly advancing, avowing and consolidating the genius of Christian Science." If Mrs. Eddy accords to the Constitution such importance, it should be important for her students to understand its history, its spirit, and its provisions. She is telling us that Christian Science grows rapidly under the Constitution of the United States. That is why Christian Science was born in America. That is why we must protect the Constitution. She says, "I believe strictly in the Monroe doctrine, in our Constitution, and in the laws of

God." (*My.* 282:3-4)

There were some who refused to sign the Constitution by saying, "Unless you write into this Constitution some popular fallacies to fool and please the people, the Constitution will never be adopted." Until then, Washington had not taken part in the discussion of the convention, but when he heard that statement, he rose from the President's chair and said:

It is too probable that no plan we propose will be adopted; perhaps another dreadful conflict is to be sustained; if, to please the people, we offer what we ourselves disapprove, how can we afterwards defend our work? Let us raise a standard to which the wise and honest can repair; the event is in the hands of God.

Thomas Jefferson warned, "Yes, we did produce a near perfect Republic. But will they keep it, or will they, in the enjoyment of plenty, lose the memory of freedom? Material abundance without character is the surest way to destruction."

XIX. GOD'S LATTER-DAY ISRAEL

A very important period in the world's history has now been reached. The 2,520 years of ancient Israel's exile were coming to an end. Little dreamed the world that within the first hundred years of America's history, it would rank number one among the nations of the earth. The foundation of freedom produced a marvelous inventive spirit. The discoveries and inventions brought forth in America during the first half of the nineteenth century resulted in revolutions in commerce and in industry, not only for America, but for the entire world. The fruits of liberty were evident in every field of endeavor.

Beginning about the year 1800, the "birthright" nations began to receive the Biblical blessings that had been promised to them centuries before. Great Britain and the United States suddenly became the recipients of unprecedented national power and wealth. It is said that over two thirds of the world's wealth would eventually be claimed by these "brother" nations. This divine promise did not include the Jews, but only the Israelites. Israel was to be re-established and the long awaited promise of the Second Coming was to appear. The second part of Micah's vision was now to be fulfilled.

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 5:3

Abraham's descendants, — Isaac, Jacob, and Joseph, — had distinct missions. They were to establish a home for the spiritual seed of the woman and protect its development. In all the prophetic blessings accorded to the twelve tribes of Israel, the tribe of Joseph always received the highest honor and Joseph's two sons were seen as having a common destiny. They would eventually "unite" their "battle-plan" (*My*. 338:2) and give the blessings of Israel to all mankind. Then Isaiah's prophecy that all nations will come to worship in Zion would be fulfilled. The main prophecy concerning latter-day Israel is not its possessions, wealth, or its land mass, but the spirituality of its people that would be fertile soil for the Christ idea.

Without a literal Israel of the flesh, the spiritual Israel would have no way to be expressed to mankind. There is always a human and divine coincidence; there must always be a human instrument to express the divine. We must not spiritualize away all the prophecies of the Old and New Testaments. The Bible is exact. Scofield records that the mission of Israel was to be a witness to the unity of God in the midst of universal idolatry; to illustrate to all nations the greater blessedness of serving the one true God; to receive and preserve the

divine revelation; and to produce the Messiah, the human appearing of the Christ office.

The seed of the woman has always been maintained through Israel; therefore we must expect the fulfillment of it through Israel, for the Bible says this must be so. Israel, in the latter days, will be the vehicle that gives to humanity the true nature of man, his divine birthright; and Joseph's descendants, not Judah's, are to accomplish this great revolution. This latter-day Israel will bless all nations of the earth. (Genesis 22:18) The healing Christ and the vision of the New Jerusalem will appear in this latter-day Israel. Israel will become the most freedom-loving nation in the world's history, and from Israel must come the highest form of human government that mankind has ever known. As the lineage of Joseph, this nation and people will greatly bless its enemies. (See the definition of Joseph in the Glossary of *Science and Health*.)

Israel, in the latter days, will be comprised of two brothers, the sons of Joseph, — Ephraim and Manasseh. They will be brother nations, but the blessing will come through the younger brother Ephraim. Judah's sceptre rests with Manasseh.

The sceptre shall not depart from Judah, nor a lawgiver [rulers, staff or crown] from between his feet, until Shiloh come [the Second Coming]; and unto him shall the gathering of the people be.

Genesis 49:10

In Isaiah it is prophesied:

And in that day there shall be a root of Jesse [David's father], which shall stand for an ensign [signal] of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people. . . . And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

Isaiah 11:10-13

Through this Second Coming, the Jews and Israelites, or Jews and Anglo Saxons, are to be united once again. That this will happen, and is happening, is beyond doubt. The prophecy is recorded in Isaiah 11:1-13, Jeremiah 23:5-6, and Ezekiel 37:15-28.

Some say that Thomas Paine and Robert Ingersoll lost their faith in God and rejected the Bible because they believed these national promises given to Joseph were never fulfilled. Yet it was right before their eyes, —they had only to pray for discernment.

It is through restored Israel that God's kingdom is to be extended over the earth. Zechariah 8:13 and 20, 21 records:

And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing; fear not, but let your hands be strong.

Thus saith the Lord of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts:

I Chronicles 17:9 records:

I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning.

They were to find a final resting place where they are now. It is prophesied that God would cease speaking to them in their own Hebrew tongue, but with "another tongue will he speak to this people." (Isa. 28:11) The Jews still speak in the Hebrew tongue. We read, "I said, I would scatter them into corners, I would make the remembrance of them to cease from among men." (Deut. 32:36) The Jews are known and remembered, the Israelites are not. The restoration of Israel is the culminating event of Old Testament prophecy and confirmed in the New Testament prophecy as coincidental with the Second Coming.

Very few Christian Scientists understand the import of Mrs. Eddy's poem to Great Britain, found in *Miscellany*, pages 337-338. It is her most important poem.

THE UNITED STATES TO GREAT BRITAIN

Hail, brother! fling thy banner
To the billows and the breeze;
We proffer thee warm welcome
With our hand, though not our knees.

Lord of the main and manor!
Thy palm, in ancient day,
Didst rock the country's cradle
That wakes thy laureate's lay.

The hoar fight is forgotten;
Our eagle, like the dove,
Returns to bless a bridal
Betokened from above.

List, brother! angels whisper
To Judah's sceptred race, —
"Thou of the self-same spirit,
Allied by nations' grace,

"Wouldst cheer the hosts of heaven;
For Anglo-Israel, lo!
Is marching under orders;
His hand averts the blow."

Brave Britain, blest America!
Unite your battle-plan;
Victorious, all who live it, —
The love for God and man.

Notice, that in the first line of her poem, Mrs. Eddy calls Great Britain "brother," not

"sister," as one would expect, that is, a sister nation. Mrs. Eddy then speaks of "freedom's banner" (*S&H* 225) that Great Britain is to fling to the billows [a great wave or surge of the sea] and the breeze. Mrs. Eddy is telling Britain to get into the fight for true freedom against the tide of the carnal mind. She then proffers Great Britain "warm welcome" as a brother. Britain, as our brother, is welcomed into the fight that has originated in America.

Lord of the main [the ocean or the great sea] and manor [royalty], thy palm [hand] many years ago rocked the country's [U.S.] cradle that "wakes thy laureate's lay," from which Great Britain's blessings will come, Christian Science.

The hoar [old] fight is forgotten; our eagle [nation] like the dove [divine Science], returns to bless a bridal [union] betokened from above, foreshown by divine Love. Ephraim and Manasseh were prophesied as remaining together and accomplishing their mission in unity.

"List brother," listen Manasseh, "angels whisper to Judah's sceptred race." Remember that the "sceptre" was transferred from the Jews to the Anglo Saxons (Isaac's sons). Mrs. Eddy says Israel is made up of the Anglo-Saxon nations; they are the children of Joseph. "Thou of the self-same spirit," sons of Joseph, allied to that unity, would . . . "cheer the hosts of heaven," would give all those ancient worthies great joy, "for Anglo-Israel [English-Israel] is marching under God's orders; His hand averts [wards off; prevents] the blow [the approaching calamity suspended until the latter days]. Brave Britain [Manasseh], blest America [Ephraim], unite your battle-plan [for freedom]. Victorious, all who live it, — [embody and prove] the love for God and man."

In the *Manual of The Mother Church*, Mrs. Eddy has also written:

Mrs. Eddy was appointed on the committee to draft the Tenets of The Mother Church — the chief corner stone whercof is, that Christian Science, as taught and demonstrated by our Master, casts out error, heals the sick, AND RESTORES THE LOST ISRAEL: for "the stone which the builders rejected, the same is become the head of the corner."

Manual 17, 18 (Emphasis added.)

Remember, there is always a "human and divine coincidence." There is a spiritual Israel and an Israel manifested in our human experience. There is a spiritual Second Coming and a Second Coming manifested humanly.

Concerning the gift of a Canadian flag to Mrs. Eddy in gratitude for her poem to Great Britain, Judge Hanna wrote:

"The love of the Reverend Mary Baker Eddy for our flag, and her perception of its symbolic significance, have been heretofore referred to. Her letter in reply to Mr. Ormond Higman's letter, published in the November *Journal*, in which she acknowledges the gift of a beautiful flag of the Dominion of Canada, indicates that her love for the national emblems is not confined exclusively to the flag of our country. Strong as is her devotion to her native country and its institutions, her love reaches out beyond its borders to other countries. And why not? Her works are reaching around the world. 'Science and Health with Key to the Scriptures,' is going out as a missionary into almost every part of the habitable globe, and naturally her love is commensurate therewith.

"There seems to be some peculiar significance attaching to the English-speaking countries in connection with the future evangelization of the world. There is a general turning toward them with the indefinite yet eager expectancy with which the more helpless ever look toward those from whom they hope succor. Our Leader evidently discerns this, and is it not likely that this accounts for her promise to place side by side, in token of brotherly love and unity,

the Anglo-American flags? They both stand for liberty, for the Christianization of humanity. And while the leavening process of divine Love, in its regenerative work of leavening the whole lump of humanity, seems to have been slow, and its human agents remiss of duty in many palpable respects, nevertheless the process has never ceased, and it is not for the poor perception of mortal sense to judge critically of the Divine purpose and method.

It is yet true that
 God moves in a mysterious way
 His wonders to perform.

"The Divine purpose moves certainly forward, even though it seems at times to be in ways the opposite of those generally expected. It is manifest to the discerner of the signs of the times that the horizon is brightening. The day of humanity's redemption draws nigh: What if the clouds seem dark? What if there are wars and rumors of wars? These were prophesied by the Nazarene prophet as preceding 'the end,' — the dawn of the brighter day, the new era, which is surely coming, else the Bible promises are vain and Jesus' words idle.

"As to the Anglo-Saxon relations of the future our Leader's remarkable poem in reply to that other remarkable poem of England's poet-laureate, was, as we sincerely believe, a prophetic forecast. It is gratifying to know that Mr. Higman, an Englishman, should have so clearly seen this. His beautiful reference to it in his letter, and the fact that it inspired him to the presentation of the flag of his country to its author, evidences his keen perception of its meaning.

"When the Anglo-Saxon alliance shall come it will be pillared on more substantial ground than that of mere commercialism. The two flags will float side by side in a deeper unity than that of fleshly ties. They will float as the unified emblem of a brotherly love as broad as the teaching of the great Nazarene. **THEY WILL STAND AS THE SIGNAL FOR THE RESTORATION OF ISRAEL.** (Emphasis added.) They will herald the dawning of the millennium. They will speak in mute eloquence of the forthcoming redemption of the race. They will, in the fulness of time, blaze forth the story of the building up of the waste places. They will wave over a people who have made the desert-valleys to bloom with resurrection flowers, — the roses of Sharon. They will float over a people whose God is one God, and whose mission it shall be to heal the sick, raise the dead, cleanse the lepers, and cast out demons throughout the world." (*Christian Science Journal*, Volume 16, page 652)

XX. THE SECOND ADVENT

JOSEPH. A corporeal mortal; a higher sense of Truth rebuking mortal belief, or error, and showing the immortality and supremacy of Truth; pure affection blessing its enemies.

Science and Health 589:19

As the Judah thought was more properly represented in the life of our Master, so the thought of Joseph was significantly expressed through the life of our Leader, Mary Baker Eddy. As the tribe of Judah was represented in the nation of Israel in Jesus' time, today, in Mary Baker Eddy's time, the tribe of Joseph is represented in the United States of America through his son Ephraim in God's latter-day Israel, and in Great Britain through his son Manasseh.

In II Peter 1:19, we read, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." We must not take prophecy superficially, for it is a very important subject and we must understand it as such.

Many Christian Scientists, including teachers, lecturers, and practitioners, have ridiculed the fact that our Leader and our nation do indeed fulfill Bible prophecy. Nothing seems to bring forth their wrath and ire more quickly than a discussion of Mrs. Eddy's name in prophecy. Many laugh and scorn such a proposition. One of Mrs. Eddy's early students, Mrs. Carpenter, who loved Mrs. Eddy, began to delve into the meaning of the word Eddy, expecting to find significance in her last name to add to those already recognized with respect to the names Mary and Baker. The following is what she wrote:

In the first edition of his dictionary, Webster thus defines the noun *eddy*: "I find this word in no other language. It is usually considered as a compound of the Saxon, *ed*, backward, and *ea*, water. It means a current of water running back, or in a direction contrary, to the main stream."

According to the Anglo-Saxon dictionary, *ed* as a prefix denotes *anew, again*. As a noun it means *safety, security, happiness, restoration, regeneration*. The word occurs once in the Bible in Joshua 22:34, as the name given to the altar erected by the children of Reuben and the children of Gad. According to Pott's Dictionary of Bible Proper Names, its translation is, *witness, testimony, recorder*. In *Science and Health*,

Reuben is defined as: "Corporeality; sensuality; delusion; mortality; error." Gad is defined as "Science; spiritual being understood; haste towards harmony." When the children of Israel heard of the crection of this altar, they came to punish the children of Reuben and the children of Gad for this evidence of having turned away from following the Lord. The answer came back that the altar was not being erected for burnt offering and sacrifice but as a witness for future generations "that your children may not say to our children in time to come, Ye have no part in the Lord. . . And the children of Reuben and the children of Gad called the altar Ed: for it shall be a witness between us that the Lord is God."

The Anglo-Saxon dictionary translates "ea" as running water, a stream, a river, water. This definition conveys the thought of purity. Ea found in the Bible is notably translated river. See Genesis 2:10, John 7:38, and Revelation 22:1, 2. In this connection, the definitions of the four rivers in Genesis as given in Science and Health seem significant. Ea is also given as the name of the deity in the religious system of Babylonia who is the healer of the sick.

Mrs. Carpenter sent her findings to Mrs. Eddy and received her Leader's reply:

My dear Mrs. Carpenter:

Your kind letter at hand. The interpretation is quite noticeable in some directions. God grant that I be found not wanting in the direction that runs Heavenward. The streams of our lives meet with much resistance, but there is a hope beyond earth's ebb and flow. May you and all find the shoreless sea where Life is infinite, and all that seems to be and is not, is swallowed up in the reality of Life and Love.

With thanks and love,

Mary Baker Eddy

Did Mrs. Eddy ridicule Mrs. Carpenter's findings? No, her letter plainly shows that she appreciated the information and ended her note with thanks and love for her student's inspiration and insight. There was not one word of criticism but, on the contrary, she stated that the work was "quite noticeable in some directions."

The prophet Micah saw the woman of prophecy in travail. The book of Revelation also uses the word "travail" to describe the woman. The name "Mary" means "rebellion, bitterness, sorrowful, unhappy." Wasn't this woman in rebellion against established systems and practices? The first half of Mrs. Eddy's life shows how bitter materialism was to her, and the sorrow and unhappiness it brought her. Could there be a better name to describe the woman in travail? We learn from Jesus (Matthew 13:33), that this woman is to have the leaven of heavenly understanding and will place it in three measures of meal till the whole is leavened. Who else but a "Baker" would have leaven and meal? The materially minded, however, rebel at such a suggestion. The women who were prominent in the life of our Master were all named Mary.

In Genesis 9:13, 16 we read, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. . . . And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant. . . ." The term "bow" is, figuratively, one of promise and victory. Humanly speaking, the everlasting covenant would be revealed at the time of the Second Advent. Not coincidentally, Bow, New Hampshire, was the birthplace of Mary Baker Eddy. Also, the angel of the tenth chapter of Revelation has a

rainbow over his head. This bow comes from the Greek word translated "Iris," who was the female messenger of the Greek deities. So we have the promised Comforter, a female messenger, coming forth from the bow.

We need not enumerate all of the prophecies relating to the woman, but let us re-state some of the more important ones. The second chapter of Genesis relates the remedy for evil as coming through the lineage of Eve and not of Adam, — that a woman would bring the final remedy, and not a man. Isaiah 54 gives us a definite description of the life of this woman. Matthew 16:18 infers that a woman will build the church of Jesus. (See page 98 for a discussion of this point.) A lady with a lamp was to search her house (consciousness) and find the lost coin, the lost meaning of the First Commandment. Mrs. Eddy explains Daniel's dates that point to 1866 and 1875, two very important dates in her discovery of the Christ, Science.

It is quite understandable why the most important woman in the world's history should be prophesied in the Bible, and described in some detail therein. It is also necessary for the sake of prophetic fulfillment that she would come forth in God's latter-day Israel.

XXI. THE BAKER FAMILY

Mark Baker

Deacon Gardner S. Abbott of Tilton, New Hampshire, knew Mary Baker Eddy's father for many years. He wrote:

Squire Baker was a man of strong character, highly respected in the community, whose opinion was sought and valued. He was very much of a gentleman, well-read, a good talker, and he expressed himself clearly and forcibly. He treated all men with kindness and respect. He was a pleasant gentleman to meet.

On two occasions, Mrs. Eddy wrote about her father in a similar vein. She said that her father "possessed a strong intellect and an iron will" (*Ret.* 5:14); and that he was "a great reader" and "uniformly dignified — a well-informed, intellectual man, cultivated in mind and manners." (*My.* 308:30-3) Mark was interested in politics, public affairs, his church, and the improvement of schools.

Mrs. Eddy said of her father, "I have never seen one who had such a gift of audible prayer as my father. Appropriate passages of Scriptures flowed from his lips in boundless measure, and his earnestness and zeal in prayer were, to my knowledge, without parallel." (*Twelve Years with Mary Baker Eddy*, Irving Tomlinson, 17:16)

The home of Mark Baker was a calling or staying place for ministers of more than his own denomination. Ministers often accepted his hospitality, primarily for the opportunity to engage in discussions with him. The family was consistent in its morning and evening devotions, in its prayers, Bible reading, and study. Mark always asked a blessing and always gave thanks before and after their meals. The Calvinistic observance of the Sabbath was rigorously maintained.

Mrs. Eddy once said:

Father kept the family in the tightest harness I have ever known. When my sisters were having gentlemen callers, he would step to the door and say, "Let all conversation and pleasure be in harmony with the will of God."

Mark Baker enforced family discipline, and would not allow a laxness of any kind to intrude upon his family.

At different times of his life, Mark Baker held the following offices and positions:

- Agent of the town of Bow to care for the poor
- Clerk of the Bow Congregational Church
- Delegate to church conferences
- Rockingham County Coroner
- Belknap County Justice of the Peace
- Sunday School superintendent at Sanbornton Bridge
- Trustee of Sanbornton Academy
- Quartermaster Sergeant of a regiment in the New Hampshire militia
- Sergeant Major of the above regiment

He was listed as Mark Baker, Esquire, a member of the Board of Trustees at Sanbornton.

Mark Baker and Governor Benjamin Pierce, father of Franklin Pierce, were personal friends. Mark Baker was loved and admired by friends in the community. As Agent of Bow, he argued a dispute and won a decision for the town of Bow against the town of Loudon when the latter was represented by Franklin Pierce, then a prominent lawyer and politician.

Although Mark's good deeds were done in quiet, we do know he once allowed an invalid widow and her daughter to occupy a cottage free of rent. Concerning these deeds, Mary Baker Eddy later wrote, "My childhood's home I remember as one with the open hand. The needy were ever welcome. . . ." (*Ret.* 6:6)

Although a good man, Mark found Mary to be very trying. According to his rigid theology, women were God-ordained inferiors. It was patently apparent that Mary was superior in every sense of the word. Even as a child she was superior to him. Many times he thought he must remind her of her place but, in so doing, he was too harsh with Mary. Often, Mary's mother would admonish Mark to stop acting in, what she termed, a "cruel" manner to Mary. He must have found it difficult to be a father to one who was a living example of the falsity of his creed.

Years later when Mary's first husband passed on, she became very ill, and her father would cradle her like a child and rock her for hours. Perhaps that was one of the few times in his life he felt like a loving father to Mary.

After Mary's mother passed on, Mark married Mrs. Elizabeth Patterson Duncan, sister of Lieutenant Governor George W. Patterson of New York.

All six of the children had disagreements with their father at one time or another. However, there was never any disrespect displayed and they always loved him. He was ever the wise adviser, the protector of his family, and he never failed in providing for them. The Baker side of the family was of the church militant; they were Michaels, always fighting hell.

Samuel Baker

Samuel, Mary's oldest brother, became a successful contractor in Boston. It was through Samuel that Mary met George Glover, her future husband. Samuel was intellectual and intelligent like all the Bakers, but not as polished as some of his brothers and sisters. However, later in life, Samuel developed a degree of dignity, and he eventually became a very respected man in the community. It was Samuel and his second wife who helped make it possible for Mary to visit Quimby in Portland, Maine.

Abigail Baker

Abigail was Mary's oldest sister, good natured, but somewhat of her father's character.

She was intelligent and beautiful, like all the Baker girls. Generally, she had a kind nature, but perhaps too much pride. She was naturally friendly but reserved with new acquaintances, which applied to all the Baker girls.

Abigail spent a year at the Pembroke Academy and taught school in Sanbornton Bridge and Hillsborough. All of the Baker girls had sufficient education to teach school. When she taught in Hillsborough, both she and her brother Albert lived in the home of Franklin Pierce. Teaching school in those days was considered quite an attainment for a woman.

She was almost always found on the side of the right and wanted to be right for right's sake. She was obedient to her parents and followed the rules of the family. All of the Baker girls married into good families, but it was Abigail who married into affluence.

Abigail loved her family very much, and oftentimes came to their financial aid. Abigail was foremost a Baker, and felt disgraced when Mary took up her study of Christian Science. Abigail once stated that "I loved Mary best of all my brothers and sisters," but in later years she turned against her.

Abigail had three children. One son passed on in childhood, another son passed on at the age of twenty-five, and a daughter Evelyn at twenty-two. Several years before her daughter's death she wrote the following to her:

Do all you can to secure friends, but never sacrifice principle. Never pursue an evil with pleasure, the pleasure will pass away, and the evil remain, pursue good with labor, the labor passes away, and the good remains.

Your ever affectionate Mother.

At Easter in 1877, a year after her daughter Evelyn's passing, Abigail wrote to Martha Rand:

Dear Precious One! "The stone was rolled away" — on this Easter and she sees her Lord with other dear ones who went near the same time, in robes of glorious shining, far better and beyond anything conceivable here and with spiritual bodies, yet bodies in all their organism. The belief that I cherish — that spirits have bodies — organized bodies — incorruptible, imperishable, like earthly bodies, but sinless, and fadeless, yet such as we shall recognize when we arrive at the "place" — which Christ promised to prepare for us — is a great comfort to me.

Abigail was a thinker and could have been an aid to her sister Mary, but Abigail's pride imprisoned her spirituality. When she died in 1886, Mary's work was becoming widely recognized and sought by thousands.

Martha Baker

"Martha was like a precipitous spring freshlet quickly expending itself, but losing nothing of its freshness thereby. She loved the good things of home, friends around the table, mince pie and apple cider, maple sugar, hot cakes and tea — all symbols of a simple hospitality so dear to her." (*Longyear Quarterly News*) In short, she was more a Martha than a Mary.

After pursuing her studies for several years, Martha taught school in the town of Sanbornton. In 1841 she was Professor Dyer Sanborn's assistant. *The Belknap Gazette* wrote as follows: "He has an able and efficient Female Assistant, Miss Martha S. Baker, and will undoubtedly render his school highly popular with the community."

Martha married Luther Pilsbury in 1842 when she was twenty-three. He, like Martha, loved the simpler things of life. Luther became widely recognized for his work in New

England prisons.

In 1856, Martha's daughter Mary Neal passed on. Concerning this, she wrote to her brother George:

God has taken my darling . . . I feel that the Hand that afflicts alone has power to sustain me. O, that He may illumine the darkness of my soul that I may see clearly His love and His power in causing my heart to be made thus desolate. A sweet and tender flower — Earthborn, is transplanted to the garden of Paradise again to unfold its petals where death comes not — seasons have no change and life's springtime is eternal. Still, I must mourn her loss . . . the vacant seat, the familiar footstep, the sweet tone of her voice, that loved form meets my eye at every step, and come thronging back on my memory 'till my crushed spirit almost sinks beneath its weight of grief. . . .

A few months later, on hearing of the passing of an acquaintance, she wrote a friend:

O Martha, how deeply I feel and pity those who mourn and yet, dear Martha, sorrows that the grave doth not reveal, that lie shrouded in the darkness of the heart, claiming no outward sympathy cast the same dark shadow over our future hopes, and fill the heart with sadness.

The quality of thought in these letters gives us an inkling of Martha's depth, intelligence, warmth, and sincerity. Martha spent her last years with her daughter, Ellen, in Decatur, Illinois, passing on a year earlier than her sister Abigail.

George Baker

George Sullivan Baker was the youngest of Mary Baker Eddy's three brothers, and nine years Mary's senior. There existed an especially close relationship between George and his sisters. George was very witty and responsive to others and their problems. This made him a friend to many.

Mark Baker expected George to remain on the farm just as Mark had remained on the farm aiding his father, Joseph. However, George was a thinker and poet, and potatoes held no interest for him. He had an ability as a writer and no sense of urgency to pursue a trade or profession. He had an excellent vocabulary and expressed himself well.

At twenty years of age, he had charge of a school at Allenstown. George sent gifts to his family as often as possible. Since he could not be at the farm to work, he sent money to help cover the expenses, and also sent money to Martha for her tuition. Martha wrote on October 15, 1837:

Why were you so abundantly prodigal of your gifts? Your too generous heart would, I fear, wrong itself, for the sake of another, but the gift will not be misapplied; and if I do not teach next season, I will attend school.

He was to write:

The art of living, or practical philosophy is to let general principles, established by previous resolutions, actuate the mind, guide the desires, and direct the effort . . . Resolutions should never be hastily taken, lest the discovery of error should properly suggest their abandonment, but when taken correctly, should never be yield'd. Let one general resolution be taken and firmly fix'd in the mind, viz., to do right in all

things toward ourselves as well as others . . . This I conceive to be the philosophy of life which shows the origin of every ill which befalls man to be the result of some error of his own, instead of being an infliction from an offended Deity for original transgression.

In September 1836, he wrote:

Why should I blush that fortune's
frown
Dooms me life's humbler paths to tread. . . .

His brother Albert once wrote to him, "You are too ardent; you love too hard, and hate too hard. And this honesty of your nature will render you liable to be practiced upon by the designing." While Albert had a finely disciplined mind, George was much more emotional and spontaneous. George later wrote:

That human happiness is only a dream, is obvious for many reasons. When I contemplate the narrow limits in which the active and inquiring faculties of man are confin'd— when I see all their powers employ'd in providing their daily bread, and that they have no other view than the support of a miserable existence — I am struck dumb . . . and retire within the confines of my own thoughts . . . the result? I am plunged in a stream of mist and confusion, against the forces of which I cannot contend, but suffer myself, like the rest of the world, to be borne down its current, reckless of the shoals upon which it may cast me.

In 1834, George became Fife Major in the Eleventh Regiment of the New Hampshire Militia. In 1844, he was made Aide-de-Camp to the Governor of the State of New Hampshire, with the rank of Colonel. It was George who defended his brother Albert's memory when Albert was later attacked, and it was he who travelled to New York to meet and escort Mary home after her husband, Major Glover, had passed on.

George could not find answers to his questions but he did struggle in the right direction. His statement in an essay on "Correspondence as a Source of Enjoyment" reads:

I never wish to hear the word Impossible. It is the watchword of indolence at her post, and the countersign of cowardice creeping by. If men persuaded themselves it is impossible to raise a pebble even, from the earth, it must remain there. If they are not afraid of Mountains, Mountains must come down. The difficulty does not lie in the greatness of the obstacle so much as in littleness of spirit!

George had his flashes of brilliance, but he could not make them practical with his emotional and inconsistent thinking. He wrote:

The cup of life is sweet at the brim, the flavour is impaired as we drink deeper, and the dregs are bitter that we may not struggle when it is taken from our lips.

His experience would have borne more fruit and been much sweeter had he imbibed the essence of practicality.

When Mary visited him a few months before he passed on, he was unable to accept from her the very Truth for which he had so long sought. Mrs. Eddy stated:

My brother George was not a religious man and it troubled my father who was religious; when George was on his dying bed my father asked him to accept Christ. George said, during the intervals of labored breathing, "I have always done as near right as I knew how, the rest I leave with God." George awakened in heaven and my father awakened disappointed after passing on.

Albert Baker

In *Retrospection and Introspection*, page 6, Mrs. Eddy writes:

Among the treasured reminiscences of my much respected parents, brothers, and sisters, is the memory of my second brother, Albert Baker, who was, next to my mother, the very dearest of my kindred. To speak of his beautiful character as I cherish it, would require more space than this little book can afford.

On page 7 she recorded the Honorable Isaac Hill's reflections:

Albert Baker was a young man of uncommon promise. Gifted with the highest order of intellectual powers, he trained and schooled them by intense and almost incessant study throughout his short life.

Albert was born February 5, 1810, eleven years before Mary and only thirty-four years after the signing of the Declaration of Independence. It was Albert who promised to help his little sister realize her desire after she confided to him that she was going to write a book.

Mrs. Eddy often spoke of Albert to those in her household. About a month before she passed on, she spoke of Albert as the most scientific man that she had ever known before the discovery of Christian Science.

At sixteen, Albert entered Pembroke Academy and prepared for Dartmouth, which he entered at the age of twenty. Albert tutored Mary whenever he was home from college. He took great care in her education.

Albert graduated from Dartmouth in 1834. He was known to be one of the most thorough scholars to attend that school. He paid his college tuition by teaching school and tutoring. For one period he was principal of the Hillsborough Academy. Albert received the highest scholastic honors, and in his junior year he was elected to the Phi Beta Kappa Society. He was a member of Dartmouth's debating society and served as its president.

In the *Biography of Franklin Pierce* by Roy Franklin Nichols, we read this excerpt:

Albert Baker was the son of Mark Baker, an old friend of the general's [Gov. Franklin] and while he was at Dartmouth the Pierces had become interested in the boy and had helped him. They invited him, when he graduated in 1834, to live at the homestead and study law with Franklin, the general paying his expenses during his novitiate. This association had rather far-reaching influence; the polish and learning of Franklin Pierce and his protege, Albert Baker, so impressed the latter's little sister that she too became anxious for the advantages of an education. Later, when she had become Mrs. Mary Baker Eddy and had successfully founded The First Church of Christ, Scientist she attributed her initial intellectual stimulus to the example and tutoring of her brother during his vacations from Dartmouth and his visits home from Hillsborough.

In a letter to his brother George dated November 23, 1837, Albert wrote:

My rule is to do the best I can, and whatever happens, if it cannot be avoided, to submit cheerfully. Is not this true philosophy? Now apply this rule. Have you done all you could do? If so, be content with the event; if not, learn by the past how to regulate the future.

Before deciding to stay at Hillsborough, Albert was attracted to the western United States. He thought of going to Burlington, Iowa, where one of his college friends had settled. Burlington, constituted by an Act of Congress in 1838, was about to become the capital of the Territory of Iowa. Albert's friend, James W. Grimes, became Governor of Iowa and U.S. Senator from Iowa. James almost succeeded in attracting Albert to Iowa, but Franklin Pierce, later President Pierce, convinced Albert to stay in Hillsborough while he went to Washington as one of the Senators from New Hampshire. In a very short time, Albert became the recognized leader of the young men of the Democratic Party.

The states of Massachusetts and New Hampshire admitted Albert to the bar. He was elected to the legislature of New Hampshire at twenty-nine years of age, and served for three years, 1839 to 1841. During the last year of his term, he was nominated to Congress on a majority vote of seven thousand. Anyone winning his party's nomination was as good as elected, but he passed on at the age of thirty-one. His death on October 17th, yielded many fine tributes, paid to him by his friends and, not surprisingly, by his opponents as well. One eulogy in the *New Hampshire Patriot and State Gazette* for November 4, 1841 read:

He went emphatically for the greatest good of the greatest number. He hated tyranny and despised fraud. He was no stickler for expediency. His only question was — What is right? and that which in his idea was the right, he would pursue fearless of consequences. His maxim was that which is right must be politic. . . .

Albert Baker once said to a Fourth of July audience:

Herein lies the secret of the Declaration of Independence. Not, that it gave existence to a nation, but, that it declared those great, living, eternal truths, upon which rest the liberties of the human race. A few plain propositions, uttered in the most simple and artless language, yet of more importance to man, of more influence upon his destinies, than all the political truths that were ever proclaimed since the world began. . . . Let us teach those that are to come after us to cherish with all the love, and gratitude, and affection the recollection of a day, which, next to that on which the Son of man rose from the grave, is destined more deeply to affect the interests of the human race. The power of the Declaration of Independence is as enduring as the promises of God, power that will be felt through all time, and in the remotest extremity of the earth. . . . Here is the pivot on which will turn revolutions that will hereafter shake the earth to its center.

And that Declaration has shaken the earth; but little did Albert realize that his little sister would shake the earth far more than the Declaration of Independence.

From 1838-1840, Albert appeared before the New Hampshire Supreme Court in five different cases, which indicate his legal maturity and the responsibility given to him by Franklin Pierce. Pierce wrote twenty-five different letters to Albert concerning important issues dealing with business or the law, that show the high regard in which he held Albert.

The *Boston Morning Post* wrote of his speech delivered before the Bay State Association as "one of the most sound and eloquent political discourses — distinguished alike for the

elegance of its style and its logical correctness." Franklin Pierce wrote a congratulatory letter to Albert on that occasion.

The publication, *Bench and Bar of New Hampshire*, printed in 1914, recorded an interesting tribute to Albert by Charles Henry Bell, who was also an alumnus of Pembroke Academy and Dartmouth College, and later Governor of New Hampshire. He wrote:

In college he was an excellent scholar, and persistent to the extent of sometimes defending his own opinions in the recitation room against the doctrines of the professors. As a lawyer he was well-read, sharp in making points, and unyielding in maintaining them. . . . Though he died in early manhood, he had already made his mark in law and in politics. . . . Young as he was, he was an acknowledged party leader at the time of his decease.

In later years Mrs. Eddy's cousin, Dr. Hildreth Smith, a man of exceptionally broad culture, remarked that "Albert was one of the ablest lawyers of New Hampshire, but Mary was deemed the most scholarly member of her family." This is a rather interesting commentary on the life of Mrs. Eddy, especially when considering the extent of Albert's scholarship.

Abigail Ambrose Baker

Abigail was Mary's dearest kindred. The one who rocked Mary's cradle did indeed rock the future of mankind. Abigail was a "heavenly minded parent" and her last child reflected that heavenly character in abundance.

Mrs. Eddy later wrote:

A mother is the strongest educator, either for or against crime. Her thoughts form the embryo of another mortal mind, and unconsciously mould it, either after a model odious to herself or through divine influence, "according to the pattern showed to thee in the mount."

Science and Health 236:12-17

The moulding of Mary was certainly through "divine influence." Abigail was in her thirty-eighth year when her youngest child was born and, in her time, that was an advanced age to bear a child.

Abigail had a strong and pure intellect, a tender, sympathizing heart, and a spirit of peace proceeded from her fine character. Her elevated character gave a high tone to conversation. She was a living witness to the beauty of the Christian religion. There is no doubt that Abigail's influence over Mary was much more far reaching than was Mark's. She must have been exceptionally spiritual, for only such a person could bring forth one like Mary. Assuredly, it can be said that those who knew Mrs. Eddy knew, in part, her mother, and those who knew her father knew what she had overcome. Abigail was industrious, never idle, and always found exerting an influence for harmony. She was a devout Christian in the highest sense of spiritual mindedness, charitable and understanding. All those who knew Mrs. Baker either liked her or loved her. She had no enemies.

In the *New Hampshire Patriot and State Gazetteer* her obituary read, "Kind and conciliatory in manner, wise and prudent in counsel, at all times cheerful and hopeful, she was the presiding genius of a lovely circle and a happy home."

Mrs. Eddy was to say, "Of my mother I cannot speak as I would, for memory recalls qualities to which the pen can never do justice." (*Ret.* 5:15-16) We can add that Mrs. Eddy's

sainted mother is seen in Mrs. Eddy's own life. How grateful the world should be for the one clear enough to bring little Mary forth. Mrs. Eddy's description of her mother's appearance was, "Short and stout; she had golden hair, and beautiful blue eyes; she was a blonde."

Those opponents of Christian Science who looked for faults in Mrs. Eddy, and certainly found faults in her father, never even tried to find error in her mother. Her mother, an Ambrose, was happy, well read, and spoke intelligently. It is said that her advice and thoughts on important matters were valued by those who knew her.

The Ambroses were of the church triumphant; they were Gabriels always looking for heaven.

Second Degree: Evil beliefs disappearing.

MORAL. Humanity, honesty, affection, compassion, hope, faith, meekness, temperance.

Transitional qualities

Third Degree: Understanding.

SPIRITUAL. Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness.

Reality

In the third degree mortal mind disappears, and man as God's image appears. Science so reverses the evidence before the corporeal human senses, as to make this Scriptural testimony true in our hearts, "The last shall be first, and the first last," so that God and His idea may be to us what divinity really is and must of necessity be, — all-inclusive.

Science and Health 115:12 to 116:10

The place Mary Baker Eddy regarded herself as fulfilling in Bible prophecy is definitely illustrated in *Christ and Christmas*. The illustrations clearly depict the fulfillment of the spiritual seed of the woman in its mission to:

- bruise the head of the serpent (malicious animal magnetism), and uncover its claims,
- reveal the First Advent in its true light,
- reveal the Second Advent in its true light and life,
- uncover the deceitful nature of Romanism, ecclesiastical despotism, and
- show the claims of scholastic theology.

Mrs. Eddy wrote each poem and dictated its corresponding picture.

Judge Hanna, Editor of the 1894 *Journal*, stated in his editorial that "*Christ and Christmas* was to reveal the God-anointed mission of our Leader." Mrs. Eddy commended his article. She said, "Judge Hanna's editorial in this *Journal* gives no uncertain echo of the spirit and mission of *Christ and Christmas*." (*Journal*, Feb. 1894, pages 428 and 471)

Mrs. Eddy told Mr. Gilman, her artist, that he had interpreted her life in picture 6. If Mrs. Eddy felt the illustrations had absolutely nothing to do with her, as many Christian Scientists contend, then why would she have made such a statement?

In *Miscellaneous Writings*, page 33:7, she wrote, "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." Even though Mrs. Eddy said the illustrations do not refer to personality, the first degree, that does not mean the figures do not illustrate spiritual individuality, the third degree. The third degree unfolds to mankind through the second degree, the human and divine coincidence illustrated in the life of Mary Baker Eddy.

Personality is but a mortal's limited view and concept of man, and of man's spiritual identity and individuality. Personality is a misconception of man. *Christ and Christmas* does not contain this limited view of man. But when Mrs. Eddy said *Christ and Christmas* has nothing to do with personality, she did not mean that *Christ and Christmas* has nothing to do with Mary Baker Eddy, particularly, when she stated the artist had interpreted her life!

Referring to this incorrect view of man called personality, Mrs. Eddy says, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals." (*S&H* 476:32-2) Mortals saw and still see Jesus and Mrs. Eddy as good mortals, as

personalities, but that is not what Jesus and Mrs. Eddy saw concerning themselves.

One's spiritual individuality unfolds in the human, the second degree. The spiritual man never becomes de-individualized. Remember that our spiritual individuality is always intact. Jesus spoke with Moses and Elijah hundreds of years after they had left this earth. They retained their spiritual individuality and were still known as Moses and Elijah.

As we study *Christ and Christmas*, we must remember that "Spiritual teaching must always be by symbols." (S&H 575:13-14) *Christ and Christmas* teaches spiritual truths about Christian Science and its Leader. When *Christ and Christmas* was printed, it was ridiculed. But when Mrs. Eddy was asked by the *London Onlooker* to name her six leading books, *Christ and Christmas* was fifth on the list.

In Volume II of the *History of the Christian Science Movement* (page 448) by William Lyman Johnson, we find a note which Mrs. Eddy wrote to Carol Norton that helps us to understand her estimate of her own poem: "*Christ and Christmas* was an inspiration from beginning to end. The power of God and the wisdom of God was even more manifest in it and guided me more perceptibly, as those of my household can attest, than when I wrote *Science and Health*."

Perhaps the reader will question where the author received his authority for naming certain figures in *Christ and Christmas* that do not seem discernible, especially in the first picture. It would appear that we are unable to understand these illustrations because no key has been given; that is, none that is generally known. But Judge Hanna was present when Mrs. Eddy gave the artist, Mr. Gilman, directions, and Mrs. Eddy told Judge Hanna what the important central figures and features were in each picture. Mr. Gilman also wrote a book about his experiences with Mrs. Eddy while she wrote *Christ and Christmas*. This information forms a key to *Christ and Christmas* with which we are better able to understand its import. The real key, however, to any figure in *Christ and Christmas* is contained in *Science and Health with Key to the Scriptures*, and in Mrs. Eddy's other writings. She explains the symbols used in *Christ and Christmas* throughout her writings.

All vision literature in the Bible is based on the arch or pyramid structure. Mrs. Eddy understood vision literature and utilized this method in *Christ and Christmas*. The first picture, "The Star of Bethlehem," relates to picture 11, "The Way." Picture 2, "Christ Healing," relates to picture 10, "Truth vs. Error." Picture 3 relates to 9, 4 to 8, 5 to 7, and picture 6 is the center or apex. Illustrations 1 through 5 represent her life, and 7 through 11 represent her light — Christian Science going out into the world. Picture 6, towards which all of *Christ and Christmas* is focused, includes her life and light. The figures mentioned in *Christ and Christmas* can be more clearly seen in some of the earlier editions.

STAR OF BETHLEHEM — Picture 1

Fast circling on, from zone to zone, —
Bright, blest, afar, —
O'er the grim night of chaos shone
One lone, brave star.

"I am the root and the offspring of David, and the bright and morning star."
Christ Jesus

The first Biblical quote in *Christ and Christmas* is one of the Master's. It states that the Christ is the bright and morning star. The last quote in *Christ and Christmas* also deals with

this same "morning star." This "morning star" corrects all of the claims of the "star wormwood," false teaching.

Mrs. Eddy selected this Bible verse to accompany her poetry in order to give a clear indication of the picture's meaning. It is an illustration of the "one lone brave star." In the verse, Jesus identifies the Christ as the "bright and morning star." So, the assumption might be that this "lone brave star" is Christ Jesus. But that is not the case. This illustration, like the Master's parables, relates to the human and divine coincidence. It represents the light of the Christ, the absolute, divine appearing, but it also has direct reference to the human experience. The picture is entitled, "Star of Bethlehem." In its first appearing, this star, this Christ, was definitely represented in its human appearing as the Master, Christ Jesus. Mrs. Eddy has hidden the import of this picture; it is a veiled message. She tells us in *Miscellaneous Writings*, page 320:23, "The star of Bethlehem is the star of Boston. . . ." Around the turn of the 19th century, the world was not ready to accept this picture as "The Star of Boston." That would have led to too much controversy and speculation. However, we can understand it to be so now in the light of a fuller understanding of Mrs. Eddy's place in Bible prophecy. The star is Mary Baker Eddy in its human sense, or human appearing, — the transparency through which the divine, absolute Christ, Truth, appears to this age. This illustration represents the dual appearing of the woman as generic man and as Mary Baker Eddy. Thus the two views of the woman in the Apocalypse are represented in this picture, but both as one star, "The star of Boston."

The phrase, "lone as a solitary star," was used by Mrs. Eddy to describe her life experience. It first appeared in some of her early poems to Colonel Glover, her first husband, and we last see it some forty-six years later in a letter to their son George Glover. During April of 1898 she wrote to him that she was "alone in the world more lone than a solitary star." In a Christmas letter to her students, she described herself as their "lone Leader." (*Mis.* 159:22)

It is important to understand that the term "brave" describes a second degree quality and not a quality of the third degree. Bravery is one of the transitional qualities. The seven-pointed star of Truth, the seven synonyms, are humanly apparent through the "one lone, brave star."

Mrs. Eddy says:

At the present time this Bethlehem star looks down upon the long night of materialism, — material religion, material medicine, a material world; and it shines as of yore, though it "shineth in darkness; and the darkness comprehended it not." But the day will dawn and the daystar will appear, lighting the gloom, guiding the steps of progress from molecule and mortals outward and upward in the scale of being.

Miscellany 110:5

This is not "the pale star" that shone to the "prophet shepherds;" this is the "guiding star of being." (*S&H* vii:10)

Mrs. Eddy says, "The nineteenth-century prophets repeat, 'Unto us a son is given.' The shepherds shout, 'We behold the appearing of the star!' — and the pure in heart clap their hands." (*Mis.* 168:17-20)

The first degree is black, mortal depravity. This depravity, portrayed by the dark clouds in this picture, is pierced by the light of Truth, represented by the second appearing of Truth as Mary Baker Eddy and Christian Science. This light of Truth through her appears to destroy

the physical and all that physical beliefs bring. "The mortal mind through which Truth appears most vividly is that one which has lost much materiality — much error — in order to become a better transparency for Truth. Then, like a cloud melting into thin vapor, it no longer hides the sun." (*S&H* 295:19) Notice in the picture that the clouds of sense are breaking up and the darkness is scattered, "melting into thin vapor" from the light of Truth. "So Christian Science can be seen only as the clouds of corporeal sense roll away." (*S&H* 548:10-11)

The seven-pointed star represents the seven synonyms for God which Mrs. Eddy has given us through her man-child, Christian Science. This identifies the star more closely with her.

Mrs. Eddy told Judge Hanna that the dark cloud in the upper right corner of the picture is the dragon. The dragon is the type of animal magnetism associated with the latter days and, as Jesus was not present in the latter days, this picture depicts the life of Mary Baker Eddy and her light, Christian Science. Jesus said the Comforter would lead into all truth. In other words, the Comforter will reveal the method of destroying the dragon that blocks the light of divine Science from the view of mankind, a fulfillment of the prophecy to Eve that her seed would destroy the serpent.

RED DRAGON. Error; fear; inflammation; sensuality; subtlety; animal magnetism; envy; revenge.

Science and Health 593:7

This 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. This last infirmity of sin will sink its perpetrator into a night without a star.

Science and Health 564:4

The great red dragon symbolizes a lie, — the belief that substance, life, and intelligence can be material. This dragon stands for the sum total of human error.

Science and Health 563:8-10

The seven points or seven synonyms for God, dismember the organization of the dragon. The large cloud on the left is two-faced and represents Romanism. This was not the form that ecclesiastical despotism took in the Master's day; so, here again, this picture identifies the Second Advent, the life and light of Mary Baker Eddy, uncovering the two-faced cloud. On page 563 of *Science and Health* we read, "The serpentine form stands for subtlety, winding its way amidst all evil, but doing this in the name of good. Its sting is spoken of by Paul, when he refers to 'spiritual wickedness in high places.'"

Judge Hanna says that just beneath the star and a bit to the left is Mary and the babe Jesus in her arms. They are facing the light of Christian Science and this divine Science revealed through the woman is, in turn, revealing them in their proper light. Only Christian Science has explained the virgin birth, the purity of the Virgin Mary, and the words and works of the Master. The small shadow above Mary's head represents Joseph.

These figures again point out that this is, indeed, the Second Advent being portrayed and not the First for Mrs. Eddy clearly shows through *Science and Health* the mission of Mary, Jesus, and Joseph. She alone has revealed them in their right place in prophecy and their individual niche in history. Mary Baker Eddy says:

No person can take the individual place of the Virgin Mary. No person can compass

or fulfil the individual mission of Jesus of Nazareth. No person can take the place of the author of Science and Health, the Discoverer and Founder of Christian Science. Each individual must fill his own niche in time and eternity. The second appearing of Jesus is, unquestionably, the spiritual advent of the advancing idea of God, as in Christian Science.

Retrospection and Introspection 70:14-22

The black cloud in the middle and to the right which resembles a man with a beard symbolizes scholastic theology. This face is looking at Mary and the babe Jesus. Scholastic theology has always held the false concept of the Virgin Mary and Jesus until Christian Science revealed them in their true light.

This picture represents the light of divine Science appearing through the "one lone, brave star," bringing the Christ to earth and breaking up material beliefs and piercing spiritual wickedness in high places. "There is neither growth, maturity, nor decay in Soul. These changes are the mutations of material sense, the varying clouds of mortal belief, which hide the truth of being." (*S&H* 310:31)

Only through an understanding of Mary Baker Eddy's life and light can the Christianity that Jesus taught be understood. Primitive Christianity had its "pale star" which now, through a long night, has become full-orbed as the daystar of divine Science. Mrs. Eddy makes this clear when she says:

So shone the pale star to the prophet-shepherds; yet it traversed the night, and came where, in cradled obscurity, lay the Bethlehem babe, the human herald of Christ, Truth, who would make plain to benighted understanding the way of salvation through Christ Jesus, till across a night of error should dawn the morning beams and shine the guiding star of being.

Science and Health vii:4-10

This light of divine Science that has come through Mary Baker Eddy "fast" circles the five zones of earth (mortality) that are represented by the twelve tribes of Israel with all mortals, and runs the spectrum of thought from Dan to Joseph. The movement is "fast;" it is bright; it blesses afar, and its influence is piercing and thorough. "Behold, I come quickly. . . ." (*Rev.* 22:7)

While Christian Science, engaging the attention of philosopher and sage, is circling the globe, only the earnest, honest investigator sees through the mist of mortal strife this daystar, and whither it guides.

Message for 1902 1:20

Because the serpent has been dismembered by the Second Advent, the two-faced cloud is uncovered. Malicious animal magnetism and ecclesiastical despotism have been in league to block the light from piercing the gloom, but to no avail. "Let us watch, work, and pray that . . . this light be not hid, but radiate and glow into noontide glory." (*S&H* 367:21)

The understanding of Mary Baker Eddy's life and light breaks up the dragon thought. This picture indicates that this is accomplished when she is recognized as the star of Boston, the Second Witness, as distinguished from the star of Bethlehem, or the First Witness, Christ Jesus. If her place is not recognized, the dragon remains active because it has no resistance. The two-faced cloud and malicious animal magnetism are uncovered and destroyed when the light of her place shines forth.

In the Apocalypse, when nearing its doom, this evil increases and becomes the great red dragon, swollen with sin, inflamed with war against spirituality, and ripe for destruction. It is full of lust and hate, loathing the brightness of divine glory.

Science and Health 565:1

Without a full recognition of her, the woman clothed with the light, none of the above is possible and the Bible remains closed.

This Christ light, brought by Mary Baker Eddy, enables us to fully express the transitional qualities of the second degree. It enables us to destroy the first degree, mortality and depravity. It demands that we accept our divine nature as given in the third degree. The closer we approach the star, the understanding of the inseparability of Mary Baker Eddy and Christian Science, or the understanding of her life and light, the more we see what she has done for us, and the more we are enabled to enter into the light and find the clouds of sense broken up and dissolved. She reveals the way from chaos to spiritual understanding.

The picture is rectangular in shape, denoting that there is a lot of the human to be worked out, for it is her place that must be seen and appreciated before this is possible.

Malicious animal magnetism accomplishes its work in the black thought of mortality, the first degree. Its seeming power lessens as we move into the light and recognize the Second Witness. Unless this is done, the world will again slip into the Dark Ages and Christian Science will be lost for another two thousand years.

This polar star, fixed in the heavens of divine Science, shall be the sign of his appearing who "healeth all our diseases;" it hath traversed night, wading through darkness and gloom, on to glory. It doth meet the antagonism of error; addressing to dull ears and undisciplined beliefs words of Truth and Life.

The star of Bethlehem is the star of Boston, high in the zenith of Truth's domain, that looketh down on the long night of human beliefs, to pierce the darkness and melt into dawn.

The star of Bethlehem is the light of all ages; is the light of Love, to-day christening religion undefiled, divine Science; giving to it a new name, and the white stone in token of purity and permanence.

Miscellaneous Writings 320:17-30

Christian Science will be understood only when it is seen as inseparable from our Leader, Mary Baker Eddy, and this recognition shall destroy the domain of mortal mind belief. In *Science and Health* she says, "In divine Science, which is the seal of Deity and has the impress of heaven, God is revealed as infinite light. In the eternal Mind, no night is there." (*S&H 511:11*)

Picture 1, "The Star of Bethlehem," illustrates the motives and results of Mary Baker Eddy's life. Picture 11, "The Way," illuminates what Christian Science has done and is doing through her, but only as her life is understood and appreciated by Christian Scientists.

THE WAY — Picture 11

No blight, no broken wing, no moan,
 Truth's fanc can dim;
 Eternal swells Christ's music-tone,
 In heaven's hymn.

"And whosoever liveth and believeth in me shall never die."

Christ Jesus

When Mary Baker Eddy and Christian Science are seen as inseparable, then the true meaning of the "Star of Bethlehem" is understood. The order of *Christ and Christmas* couples the first picture, "The Star of Bethlehem," with the eleventh picture, "The Way." Acknowledging and understanding that Mary Baker Eddy has revealed Science, destroyed malicious animal magnetism, uncovered two-faced Romanism, and unveiled to the world the true understanding of the Virgin Mary and Christ Jesus, we are ready to understand and realize the Way in our own experience from the light she has manifested.

No lack of growth, no broken mandates, nor bewailing our plight can obscure the vision of God's church, the structure of Truth and Love. Whosoever liveth (proves) and believeth (understands) the Christ idea, and acknowledges and understands the Two Witnesses, the Fatherhood and Motherhood of God's appearing, shall never die but shall have infinite progression. This picture shows us the Way.

But what of the shadow? She says in *Miscellaneous Writings*, page 105:20, "Christian Science 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 this error." Also, "The physical senses, or sensuous nature, I called *error* and *shadow*." (*Ret.* 25:12-14)

The Way of the cross, the cross our Master so lovingly bore, ever leads upward towards the crown of rejoicing. The crown of heaven, in turn, lights the true path, showing the way; thus the cross and crown need to be understood in our human experience. The cross represents the working out of error — all of the errors we must patiently bear until dissolved through an understanding of the crown thought. The crown thought overcomes the concept of false manhood and reaches forth for the crown of true womanhood, the womanhood that includes manhood.

The first cross, dark black, is the mortal, the first degree, yet Love's light still shines there to show the Way. Notice that the Way is wider at the bottom than at the point of the light. The Way always grows narrower as we reach forward for heaven, the crown of righteousness. It is an upward ascending path. The light of Truth must shine upon mortal mind in its dense darkness before it can see out of its terrible sense of misery. The woman has brought the light to the first degree, by showing mankind how to overcome depravity, how to reach outward and upward through the second degree, and how to realize the complete perfection of the third degree. Mrs. Eddy describes these three degrees on page 355 of *Miscellaneous Writings* in an article entitled, "The Way." Appropriately, it has the same title as this final picture. This article should be studied in relation to the final picture in *Christ and Christmas*.

On page 240 of *Science and Health*, Mrs. Eddy states, "The floral apostles are hieroglyphs of Deity." Flowers, then, are symbols of Deity. The second cross has a garland of morning glories. She says, "I love the symbol of the morning glory, with its bright promise of the coming of the light." (*Twelve Years with Mary Baker Eddy*, 157) This second cross is the second degree, the human experience.

The crown represents the third degree, spiritual understanding. Speaking to Mr. Gilman about this particular picture, Mrs. Eddy said, "Now I suggest this picture for you to draw that possesses my thought of 'The Way' . . . Make the crown still fainter in form but *distinct*. Put the top of it in line with the top of the plate, thus giving the thought that all matter disappears with the crown or *crowned thought*."

Notice that the birds (heavenly thoughts and aspirations) form a progression of one, two,

three, and four. The highest bird coming down from the crown or third degree, is a dove with an olive branch in its mouth. Mrs. Eddy tells us that the dove is "A symbol of divine Science; purity and peace; hope and faith." (*S&H* 584:26) When Noah sent doves out into the world, he sent three of them. The first had to return to the ark for protection and was symbolic and prophetic of the First Advent going forth into gross materiality, the first degree. The second dove sent out returned with an olive branch in its mouth as symbolic and prophetic of the Second Advent coming to tired humanity, the second degree. Thus, the dove in this picture is symbolic of the Second Advent since it has an olive branch in its mouth. The third dove sent out did not return, and this is a prophecy of that time when the spiritual appearing of the Christ is universal and generic and there is nothing from which it needs to be protected, therefore it does not need to return to the protection of the ark.

This white-winged dove with the olive branch is symbolic of the Second Advent, Mrs. Eddy, bringing the understanding of Christian Science from the crown, the third degree, into the second degree, thus proving the "human and divine coincidence." She is the swift-winged messenger that brought us this precious Science. Some thoughts, birds, are reaching out for the understanding of divine Science. Others are content to wait and watch. The second degree is a high state of human consciousness, and the expression of the "transitional qualities" brings us into coincidence with Divinity. The higher our thoughts soar and the higher our heavenly aspirations, the more we find ourselves embraced by divinity.

In Matthew 16:4, we read these words of Jesus, "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas." The word "Jonas" means "dove," and this is the only sign to be given, — the sign of divine Science.

Mrs. Eddy tells us that "The loss of earthly hopes and pleasures brightens the ascending path of many a heart." (*S&H* 265:26-28) The pains of sense shown to the left of the cross, represented by barrenness, force us to accept the divine Way. The view to the right of the cross represents the way of Science with the river Euphrates and the leaves of the trees for the healing of the nations. We either take the way of Science, and obediently follow the Way-shower, or we take the way of suffering, and are forced to accept God's will.

On March 27, 1907, Mrs. Eddy stated:

The disciples followed Jesus up to a certain point, and then deserted him, and darkness followed. Follow the way-shower and you will follow the divine idea; turn away from the way-shower and you turn away from the divine idea; like turning away from the windowpane, you turn away from the light. It is not my personality you are following, or that you love. You are being turned from the person to the idea. When this is accomplished, then you will be free — in health — to go and do for the world.

Gilman recorded:

The New York critics had written that one objection to the Ascension picture ("The Way") was that the scene was located in Concord, New Hampshire (doubtless owing to the New Hampshire appearance of the trees). I acknowledged to her that I myself had recently thought of that, having had more time to consider it. But, I said after a while, "I do not know as we need to go back to Jesus' day in Palestine to represent this thought." To this she quickly agreed and having been called to lunch some minutes before, she arose and saying to me "Lunch is ready," she extended her hand and took mine and led me like a child into the dining room to the table. "There is too

much looking backward two thousand years. They will find," she said, "that there is a Way here in Concord as well as in Palestine."

Laura Sargent wrote:

In order to love God we must honor and love the Way. How can we love God unless we love His idea which shows us the way and which is the Way, and in order to honor and love the Way we must have a true sense of the individual through whom the Way has been manifested to us, else we are not keeping the law to love our neighbor as ourself, or doing by our neighbor as we would be done by . . . Our whole salvation rests upon the manner in which we treat her, since the Way comes to us through her and God demands that we love our neighbor by having the spiritual sense of our neighbor, and the spiritual sense of our Teacher and Mother as God's idea that we must love and honor.

Divinity Course and General Collectanea 100:4

The Christ light illumines every object. The Son of man is again coming in the clouds with great glory. You will notice that there is neither sun nor moon in this picture, or in any picture in *Christ and Christmas*, because the Sun and Moon, the greater and lesser lights, are clearly revealed as His two witnesses.

In the *Christian Science Journal* of September 1886 on page 133 we read:

He alone ascends the hill of Christian Science who follows Christ, the spiritual idea who is the Way, the Truth, and the Life. Whatever obstructs this way, causing mortals to stumble, fall or faint, Divine Love will remove, and uplift the fallen and strengthen the weak, if only they will forsake their earth-weights, and "leave behind those things that are behind, and reach forward to those that are before." Then, loving God supremely, and their neighbor as themselves, they will safely bear the cross up the hill of Science.

Mrs. Eddy wrote in 1907:

What is the way-shower? There is a human and a divine meaning. A way-shower is that which shows the way; it must be some thing or some one. Jesus was the Way-shower, the Christ with him, and if he had not been, where would we be? He showed the way as the masculine idea of Principle, then woman took it up at that point — the ascending thought in the scale — and is showing the way, thus representing the male and female Principle (the male and female of God's creating).

Miscellany, page 4:7 states:

The Scripture reads: "He that taketh not his cross, and followeth after me, is not worthy of me." On this basis, how many are following the Way-shower? We follow Truth only as we follow truly, meekly, patiently, spiritually, blessing saint and sinner with the leaven of divine Love which woman has put into Christendom and medicine.

To the degree that we love the life and light of our Leader, will we understand her life and light. We cannot gain an understanding of Christian Science without a corresponding love for our Leader. At this point in history there is nothing more important than to gain a proper sense of love and a deep and sincere appreciation for the dedicated life of this dear one.

XXIII. CHILDHOOD

And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.

Joel 2:30-31

In the year 1811, the largest earthquake of known history occurred. Its tremors were felt throughout this nation from its source in America's center. In the first thirteen weeks of 1811, there were 1,874 quakes and, with only one exception, they all occurred approximately at the time of new or full moons. Many felt the world was coming to an end and the second coming of Christ was nigh upon them. When it first started, black clouds of sulphurous vapor shut out the luminous new moon and the earth was in total darkness. Flashes of lightning and pieces of coal were thrown up from deep chasms opening in the earth. The last of the shocks took place in 1822, about ten years after the first quake. At that time, 30,000 to 50,000 square miles of our country had undergone extensive topographical changes. Marvelous events were taking place, and mankind was being prepared for an eventful future. The dragon was wroth.

The war for self-government had been won. This strong religious people had been preserved in the wilderness. Thought was probing the horizon for new insight and looking for blessings from the Father. The Declaration of Independence and the Constitution of the United States were established, — the protection for the discovery and development of the Second Advent. Israel had been re-established.

With this new found freedom of thought, the inventive genius of this nation surpassed all others. The inventions and discoveries in this nation were to revolutionize commerce and industry, and all mankind would be greatly blessed.

Soon, the claim of reversal tried to set in. The war of 1812 between England and the United States started, but did not last long. Nine years later the United States and Great Britain pledged themselves to disarm forever along the Canadian border. From 1821 to this day, the truce has been kept. The healing was complete. These brother nations were destined to accomplish a marvelous freedom for mankind, — never before experienced by tired humanity.

About 1820 the harsh theology of Calvinism began to soften, not in any sense depleting

its goodness, but strengthening it. Many New Englanders were beginning to feel a change in thought and the change in Calvinism was a part of it.

However, for all the marvelous changes taking place, once again the most important change necessary for mankind's real advancement was lagging behind. By 1812, women had made little progress in the field of education. Education for women was still limited to the upper economic classes and, even then, did not include much more than the teaching of embroidery, French, singing, and piano playing, as well as sketching and painting. However, inventions were forcing a change in the direction of freedom for women, albeit slow in starting. In 1814 the first power-driven loom was established in Waltham, Massachusetts, and was operated by women. Within three years there were three looms in operation, all operated by women. And although these inventions began to give women some economic freedom, it still did not improve their education. It would not be until 1837 that the first women's college would be founded. While young women were permitted to attend elementary school, even from the earliest times, their entrance into secondary and high school fell far behind the men. A high school education was just about impossible for almost all families with the exception of those with considerable funds.

Fourteen years before Mary Baker Eddy was born, Abigail and Mark Baker came across the river from the town of Pembroke to the town of Bow to Mark's father's home. When Mark's father died, the family home and land became part of Mark's inheritance. However, there was one condition: he was to provide and care for his mother during her lifetime. What a marvelous provision this would be when the time came for the care and nurturing of Mary.

When Abigail was carrying Mary, she could not help sharing with her friend, Sally Gault, the inescapable feeling that this was a child of great promise. Abigail told Sally that one day as she climbed the stairs on her way to get some wool for spinning, her thinking simply overflowed with an unusual sense of God's love and power. She felt that this vision enabled her to comprehend the meaning of the word "dominion" that she so often studied and pondered in her Bible. At this time, Abigail had carried the child some four and one-half months, exactly the mid-point of her pregnancy. This same division was prophetic of this child's great life work. Four and one-half more months of increased prayer and Scriptural study and contemplation by Abigail would take place before Mary was born. But Abigail had felt the quickening power of the Holy Ghost and it would not loosen its hold upon her thought, nor did she want to lose her hold on it. Abigail told Sally that such a glorious sense of insight and illumination made her feel guilty. Calvinistic theology did not permit such thoughts. Miserable sinners could not understand God's grandeur nor partake of God's uplifting illumination and power. And further, Calvinism did not permit women to have such feelings at all. Undoubtedly she did not tell Mark of this event for she knew what his reaction would be. But the illumination that Abigail felt would have marvelous fruitage for mankind, and eventually dispel all the claims of scholastic theology. Abigail, for all her rigorous religious training, could not help but expect this child to be different. It was a conviction, she told Sally, that she could not flee. The two women talked about this often, prayed together over it, and asked for God's guidance.

The weather in Bow was usually warm and sunny, and Monday, the sixteenth of July, 1821, was one of those wonderful summer days. The beautiful countryside felt the light touch of a westerly wind. The "floral apostles" opened their petals to greet the new day. The morning came and all the family was waiting for the arrival of its new member; but so much more was awaiting this arrival. The still, small voice of Truth, preserved and unfolded through the seed of the woman, had become louder and louder until it blended with the

crying of this baby girl. It was not a boy, — what would Calvinistic theology say about Abigail's prophecy? Was her original feeling about this child right or was it wrong?

This child was the culmination of an illustrious ancestry. Her family surrounded her with bright and intellectual companionship, with the highest sense of morality and spiritual idealism. She lived in an era of intense mental curiosity that strove for freedom in all fields of endeavor. Her nation was never more bright and promising than now, and it stood firm and proud to protect that promise. Abigail would sing her little Mary to sleep with, "How can I sleep while angels sing, and hover o'er my bed? And clap their wings in joy to Him who is their glorious Head?" Such songs, sung with a mother's tender concern and ever-abiding love, became Mary's first impressions. But above all, this child had the protection and care of a mother and grandmother. When Abigail was tending to her other five children, Mary was with her grandmother and never left unguarded.

Once again, however, the attempt of reversal became evident. Mary was still just a baby when the nation that would protect her discovery was once again attacked. The Holy Alliance, comprised of Russia, Austria, and Prussia, sought to extend their control to the Spanish colonies in the New World. President Monroe refused to allow this intrusion. He wrote in part:

We owe it, therefore, to candor and to amicable relations existing between the United States and those powers to declare that we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety.

The Holy Alliance deemed it wise to thereafter keep their hands out of this hemisphere. It is this Monroe doctrine that would mean so much to the preservation of Christian Science and to its steady growth. Years later, Mrs. Eddy would write, "The government of a nation is its peace maker or breaker. I believe strictly in the Monroe doctrine, in our Constitution, and in the laws of God." (*My*. 282:1-4) Of the Monroe doctrine, Thomas Jefferson said, "It sets our compass and points the course which we are to steer through the ocean of time opening on us."

Mary did not hear childish prattle. When her mother came to her at bedtime, she would say, "Count that day lost whose setting finds no good done!" Also, great wisdom was imparted, "Now remember child that a word that's flown is in your hearer's power and not your own." From an early age such wise pearls were imparted to this favored child. Abigail loved her youngest child dearly and was a most loving mother in every respect. When Abigail was unable to care for Mary, Mary's willing grandmother was always available.

Mary's grandmother would tell her marvelous stories, and Mary would sit for hours on her little stool next to grandmother Baker. Grandmother was of the Scottish branch of the family and would tell Mary of the McNeils and the Moors who left Scotland so they could worship God according to the dictates of their own conscience. Some 500 years before, Sir William Wallace, the great hero, presented one of his swords to a Baker kinsman for his deeds of honor and courage. The "moral force innate" that characterized the Scottish people was something that grandmother loved to relate. Grandmother told Mary that she was proud to be the cousin of General John McNeil who led the bayonet charge at the battle of Chippewa.

It was not by chance that Mary began to learn to read from the Bible on her grandmother's knee. Her education began with Bible stories, and both her mother and grandmother found that little Mary understood these stories at a much earlier age than had her older brothers and sisters.

Many years later, Mrs. Eddy was fond of telling stories about her grandmother and her knitting. Mary loved to sit on her little stool where she could watch grandmother knit and keep time to the needles. Mary was accepted into the company of the older members of the family and great love was expressed to her. But as children will be children, when just a very young girl, Mary began to trouble and tease her mother while her mother was working the spinning wheel. Apparently, there was a lesson for Mary to learn because her mother acted quickly. One of Mary's hands was put into the flies of the spinning wheel while it was in motion. This was a very painful but necessary lesson. Afterward Mary went to her mother crying and embraced her with great affection saying, "I pity you, Mamma." Mrs. Eddy later said of this incident: "You see I soon recognized my delinquency and pitied mother, because I had worked her up to the painful necessity of this sharp rebuke for my good, and thus her pathway was smoothed." Most children would pout and become cross with their parents, but Mary did not feel sorry for herself. Instead, she felt sorry for her mother.

On the fourth of July, 1826, many ceremonies marking the fifty years of this nation's freedom were being staged throughout the country. Mary was almost five years old. John Adams was almost ninety-one and too weak to take part in the celebrations. Thomas Jefferson, eight years his junior, was on his deathbed. They both passed on that day. Jefferson died at one o'clock in the afternoon and Adams several hours later in the evening. Their work was done and another was to build upon the foundation they had laid. This child of the New Hampshire hills, a daughter of their Republic, would magnify the importance of their life work.

Mary's father knew she was an unusually gifted child, but his theology caused him great difficulty in accepting this fact; he must have been party to many proofs of her uniqueness. Her brother Sam had been cutting wood and had cut a large gash in his leg. He was put to bed, but the wound would not heal. Mark despaired of Sam ever recovering and thought he was dying. He brought Mary in to him, pulled back the covers, placed her hand over the wound and held it there for some time. Mark must have been privy to many unusual events in Mary's early years or he would not have thought to place her hand on Sam's wound. Sam's recovery began from that moment and his leg healed rapidly. Mary, however, suffered terribly for several days with delirium and high fever. Her acute sensitivity to the sufferings of others began even in childhood, and it would cease, only in some measure, after discovering Christian Science and learning how to mentally protect herself. Years later, Mrs. Eddy would often suffer out a problem in order to bless her followers and mankind.

The little Mary was frail in health from the time of her birth. But she was to write about the Science of true health and, in order to do so, she had to learn lessons from her own experience. Although delicate, she was always full of fun and loved to play games with her brothers and sisters. But they would too often fight and this did not sit well with her; because of this, she generally preferred to play alone.

There were many events that portrayed this young one's unusual abilities, but none as telling as the following incident. When Mrs. Eddy was a child she visited, with her mother, at the home of a lady supposed to be suffering from a tumor. When she and her mother reached home, Mary told her mother she had seen a baby inside that woman. A few months later, a child was born.

Mary's brothers would sometimes quarrel and fight as brothers often do. She was greatly disturbed by these altercations and was ever the peacemaker. In later years she told one of her secretaries, Mr. Adam Dickey, that she never failed to bring about peace. No matter how severe the fight, she would never succumb to defeat. She continued to go from one to the

other, back and forth, carrying their messages until they would meet and ask each other's forgiveness. She would say, "George, you love Sam, don't you?" "Yes, Mary, I do," he would answer, and then she would say, "You don't want to quarrel, do you?" George would invariably answer, "No." She would then go to Sam and say, "You love your brother, don't you?" "Yes, Mary," he would answer. "Then you don't want to hold any ill will, do you?" "I certainly don't." "Then why don't you tell him so?" In that way this little girl persisted in bringing her brothers together and settling their quarrels.

Mrs. Eddy said:

My mother often presented my disposition as exemplary for her other children to imitate, saying, "When do you ever see Mary angry?" When the first edition of *Science and Health* was published, Dr. Ladd said to Alexander Tilton: "Read it, for it will do you good. It does not surprise me, it so resembles the author."

Miscellany 310:26

One might understand a child's resistance to fighting and her attempts to reconcile the combatants, but it would not be as easy to understand why a little girl would go out on cold nights to sing the little pigs to sleep. Abigail did not at first consent to Mary's request, but as Mary kept insisting, Abigail gave in, learning not to interfere with what Mary wished to do. The tot would put warm clothes on, put a shawl over her head, sit down near the pig pen and sing to the little pigs until they ceased squealing and went off to sleep. She did not just sing to them, but prayed for them too, and the effect of her prayers was always felt. Mary was sometimes given the responsibility to care for the sick lambs. Her father would say, "Here is another invalid for Mary." It was never very long before the little one was able to return to the flock. The lovely qualities that were indicative of her later years were well grounded in her youth. Often the family would be amused at the time she spent with the pigs. Her brother once put her up on his shoulders and carried her back to the house, chuckling at her. Her response was most serious and to the point: "But they are crying and it must be because it is cold and dark out there." In the winter, she would wonder if the horses were too cold out in the snow or whether the chickens were warm enough in the night. She was anxious for the ducks when the pond was frozen over but grandmother assured her that the great Father was caring for His creatures.

Mary continually expressed a kindness towards the dumb animals that she felt could not really protect themselves. But more than this, there was a rapport between them that was marked and unusual. The Bakers had a dog named "Ben" and when the family was together in the sitting room, Ben knew he was to lie under the table. Sometimes, as family dogs will do, Ben would not be obedient and would get as close to the family as possible, and the fire too. Mary found that she could mentally address Ben and he would obediently return to his place, and she would not have to speak a word. When it appeared that Ben was in for a rebuke because he was not in his right place, Mary would mentally say, "Ben go under the table and lie down," and immediately the dog would get back under the table. Mrs. Eddy said this happened many times.

When it was time to be serious, Mary was serious, and when it was time for fun, Mary was fun itself. The following was related to Mr. William Rathvon in 1909:

Mark Baker was insistent that all of the family be present at morning devotions, which he conducted by reading from the Bible followed by extemporaneous prayer, with all present kneeling in silence. In his fervor he would sometimes extend his prayer beyond the limits of the little girl's endurance. On one occasion, after

standing it as long as she could, she took a long shawl pin from the pin cushion on the table, crawled along the floor until she got behind the chair where he was kneeling and vehemently exhorting, applied the pin at the point where it brought immediate results, and in the confusion that followed made her escape.

According to this incident, she had a courageous sense of humor. It also reveals that Mary was able to employ simple ways to get people back to earth when confronted with self-will and ego. She was ever alert to the signs of anything erroneous. She stated:

When I was a mere child, my father, hoping to help me, (sickness) sent for the mesmerist who had brought this fatal doctrine into New Hampshire. It was known that he had performed such deeds that he was looked upon as a magician. At first I refused to have anything to do with him, but on my father's earnest petition I submitted. For three weeks he undertook to mesmerize me, but entirely without success. He would come at night and make passes over me and say, "If I could only get her to sleep." He could in no way affect me and gave it up without accomplishing anything.

One of the claims that troubled Mrs. Eddy from the time of her birth was that of sleeplessness. It was very difficult for her to stop thinking. She had a mind that was always active and alert. But it would be some time before Mary was able to learn to protect herself from the false impressions, suggestions, and errors to which she was sensitive.

When the light was put out and Mary was tucked into bed at night, she would sometimes call out to her father who, like most fathers, told her to get off to sleep. She would then say, "Father, I know what you are doing. You are reading the newspaper." He would reply, "Hush, child, and go to sleep." Then she would say, "I'll read it to you," and although she could not pronounce the longer words, her father was satisfied. The family was amazed that she was learning to read so quickly, and could easily memorize Scripture. Whenever the Baker family, older brothers and sisters too, were assembled for Bible lessons and school lessons, Mary was the one who could remember the parts of the lessons that the rest of the family could not remember. Her powers for absorption were most unusual. Whenever Mark's friends came over to discuss political and religious topics, Mary would sit up in bed and listen to them and would not fall off to sleep during the discussions. She said that sometimes she would consider for several days the discussions that the adults had debated.

William Lloyd Garrison, an early reformer, visited Mary's father, and she remembered the childish fear that surrounded his visit. "I had heard the awful story that 'he helped "niggers" kill the white folks!'" (*Mis.* 237:30-2) She later stated that she was indeed grateful to learn this was all a lie. But to a sensitive child, this must have made quite an impression.

Mark Baker was strongly self-willed and believed that his theology was correct, and the only one worthy of consideration. The family would agree with him whether they thought him right or wrong, and seldom ever questioned his beliefs. This was the custom in those days, but Mary did not bow to his fatherly authority when he was wrong. When she was right, she knew she was right and would not, for the sake of harmony, surrender her ground. The contention between Mark and Mary apparently began quite early, but we are told that Abigail and her brothers and sisters were always on Mary's side. In 1910 Mrs. Eddy wrote, "It seemed even from infancy that there was a fight against her, but she would always hold her own in contending for the right until she was justified. Only eight years old when she did this and her mother used to counsel the rest of the family never to oppose her." Mark would

try to break Mary's will but Abigail would say to him, "Mark, you must not antagonize Mary. You know she is always right and I cannot allow you to be overbearing or cruel to her." Mrs. Eddy told Adam Dickey that "even as a child I had an indomitable will and this continued throughout my future years." And so from childhood, although appearing as a human father, the claim of scholastic theology with all of its ugly traits attempted to crush the rising spirit of God's chosen one. It can be readily seen that Mrs. Eddy's struggle to discover Christian Science did not begin in her 45th year, but in her infancy. It must also be understood that the resistance to her discovery did not begin in 1866, but when she was a child.

It was very difficult for a father, educated in the ways of unyielding paternalism, to be loving and tenderhearted to Mary. He was taught to believe that men are distinctly superior to women and, yet, his youngest child confronted him with opposite testimony with increased regularity. Mark certainly loved Mary, but he was a pawn of scholastic theology and did not know how to separate himself from it. Whether right or wrong, stern scholastic theology is accustomed to absolute obedience, and here was the old case of the Adam man, false manhood, resisting the spiritual idea of true womanhood. To relinquish this false sense of manhood was not in accord with Mark's education and development. Mark's neighbors were gleeful. They knew he had met his match and they loved to talk about it, and especially when Mary tested him.

The discussions that took place in the evenings were almost always of a religious or political nature. Mary, however, was much more interested in the religious topics. She felt it was something she must understand. When about eight years old, she listened to a discussion about a Bible text that was three hours in duration. Years later, when Mrs. Eddy related this to her household, someone asked if she had not gotten tired. She replied:

Never — I always wanted to know who won. It was always my joy to listen to a sermon or to hear a discussion upon a Bible subject. After hearing it, I would go over it again and again and pray over it far into the night. Even in my childhood days, I would much rather study the Bible or listen to a discussion of it than to go out to play with the children. After school I would set myself in the rocker and while I rocked read the Psalms of David or the life of the Master. At twelve years of age my dear Book of books was well thumbed and worn, and many of my favorite Psalms and whole chapters of the New Testament I could repeat by heart.

On another occasion she stated, "From my very childhood I was impelled, by a hunger and thirst after divine things, — a desire for something higher and better than matter, and apart from it. . . ." (*Ret.* 31:9-11)

As Mary was the one chosen to bring the Key to the Scriptures, she had to be diligent in study, have a great love for the Scriptures, and yearn for their true meaning. It is fitting that this did take place in her thinking from the time when she was just a small child.

Abigail would read to Mary from the stories in the Bible. Mary loved the story of Daniel and how he prayed three times a day. She was very impressed with Daniel's perseverance and obedience, and decided that she, too, must pray to God every day, but only three times would not do — she felt seven times would be even more obedient. She would leave the house and retreat to the woodshed just to be alone, and there she knelt and prayed seven times a day. To be sure she was systematic and obedient, she marked the side of the shed with a piece of chalk each time she prayed. She did not want to violate her obligations. As she related this incident,

... her whole face lightened with a joyous expression and she said, "Just think of that little tot praying seven times a day and making record of each prayer so that she would not miss one. Did you ever see or hear of such a thing?" Mr. Dickey assured her that he had not, and he expressed his pleasure at hearing the incident. He said, "That is very characteristic of the devotion that many of us have seen you display in your work as Leader of the Christian Science Movement." She replied, "Yes, I have always been devoted to what I had in hand and considered that everything I did to forward this movement was an obligation to God that had to be sincerely kept."

Usually one would see such devotion in a child who is very serious and sedate. However, with Mary there was a marvelous balance in her character. With her dedication came great love, even when a child. When the children would go out to collect nuts, Mark, like so many fathers, would test his little children, well knowing which child would pass the test. As they came in with their baskets of nuts, Mark would say, "Now, who pities father?" Mary would give him the entire basket of nuts. Her mother saw the need of correcting this impulse of Mary's, "You need not give away all you have Mary, you know the Bible says, 'Love thy neighbor as thyself,' it does not say love thy neighbor better than thyself; for justice belongs to both." What wise mothering!

Until it was time for school, Abigail was the schoolmistress and Mary learned marvelous lessons that would serve her well throughout her life. Mary's mother would not allow her to be casual towards anything. When shelling corn one evening, Mary tried to kick a kernel into the fire. "Mary," her mother said, "get down and pick up that corn." "Oh mother! It is only one grain," Mary answered. "Never mind," said her mother, "It will help to make a meal for a chick." Although that single kernel was not really that important, the lesson was important, and Abigail sought to instill that lesson so that Mary might benefit from it.

On another occasion during one of Mary's walks through the woods, she came across a knot of wood filled with pitch that the children loved to find because it flared up brightly when burned in the fire. Mary brought it home but Abigail made her return it to where she had found it. Again the importance was not in the value of the knot but in the value of the lesson. Mary had to learn the importance of respecting others' private property. The knot was found on another's land and, therefore, it was not right for the child to bring it home. A devoted mother would not allow such an incident to pass without this important lesson being learned.

Just as Mary had many lessons to learn at home, there were lessons to be learned at school. When quite young, probably near the time of her entrance to school, the schoolchildren played a game in which they expressed their fondest hopes for the future. When it was Mary's turn she would say, "I want to write a book." Years later when she became famous she said that she told everyone when she was a child that she wanted to write a book. "It was not books, but a book that I was going to write." About the age of seven she confided to her brother Albert, that she wanted to become a writer. But in order to do so she understood the need of an education. She told her brother, "I must be wise to do it." Albert promised his little sister that she would get as much help from him as she needed.

Mary's love could not help bubbling over, even when attending school. She gave her toys and playthings to the poor children and sometimes her clothes too, even her dresses. Her mother had to threaten punishment if she did not stop giving away her belongings. Like all little girls, Mary loved her clothes but she could not help giving, especially to those in need. It was the basis of her noble nature. She was always willing to give that which she most

prized if she felt another needed it more. At the beginning of her school days she gave away her mittens, hat, and soon her coat too. The children she gave them to were not dressed well enough for the cold winter. Abigail certainly had to stop this and told Mary, "You must not give away your clothes. Mother does not have time to make others." Although having to reprove Mary for this, Abigail loved to see Mary's sweet nature expressing itself so unselfishly, even if it did cost her many hours of extra work. One might also think that Mary did not love what she had, but this was not so. It disturbed her greatly to see other children in need and, if she could relieve that need, she did so. There were times when she would be dismayed over a wrinkle in her dress because she was so neat and careful, and her very nature demanded that everything be kept in perfect order.

When Mary was about eight years old and attending summer school, an older classmate delighted in teasing the younger children. The teacher's whippings failed to bring her into line and even the boys stayed out of her way. Mary took it upon herself to stop this bullying. On the way to school, this older girl picked a cucumber, removed its insides and filled it with muddy water. She arrived at school and told the younger children that they must take a drink from the cucumber. The older girl, much bigger than Mary, came towards the younger children, but Mary stood between them and said, "You shall not touch one of them, I will not permit it." Thereupon the older girl just laughed and said, "Out of the way, or I'll knock you over." "No," said the much smaller Mary, "You will not lay a finger on me nor harm one of them." The older girl was amazed. "You are a brave little rascal," she said, and she threw her arms around Mary and kissed her. It was Mary who brought about the change in the older girl and she was given credit for doing so.

For a time, Mary did not attend school, but when she returned, her concern for others was shown once again. As in most classrooms, there is always one child who is passed by and ignored by the other children. There was one in Mary's class, too, but she sought her out and asked her to sit next to her and become her friend. The other little girl never forgot Mary and her love.

School became a disappointment for Mary for it was not what she had hoped for. There was so much tension in the classroom, and children fighting. The teachers grew irritated with Mary, too, because she listened to the older children's lessons. The long walks to school and back home weakened her already frail health. Because of all this, Mark became anxious about her condition and called the family doctor. His diagnosis was that her brain was too active for her body. The general belief of the time held that women's brains were smaller than men's and could not reach the level of learning that the male attained. This may seem laughable today, but it was a substantial belief to overcome in those days. Mary later related, "My father was taught to believe that my brain was too large for my body and so kept me much out of school, but I gained book-knowledge with far less labor than is usually requisite." (*Ret.* 10:1-4) Mark thereupon withdrew Mary from her school. Again, mother and grandmother took up her education. Although not attending school any more, Mary could not be kept from books. Her father would hide the books but she would find them just as soon as he left. She also loved to read the newspapers and received some of her education from them, especially when her father attempted to deprive her of book learning. Nothing seemed to be able to stop her insatiable appetite for learning.

Carlinda Baker, one of Mary's cousins, lived down the road. One day she was visiting in Mark's home when Mary, then quite small, said to her, "Oh, I wish I could cut my thinker off!" This was quite funny to Carlinda and she often repeated it in later years. How grateful we can be that that thinker was not cut off and that it persisted until all the answers were

found.

In later years, Mrs. Eddy said, "Owing to physical interruptions in my youth," she said she was unable to have a conventional education, "but I believe that I have rather an unusual gift for absorption. My brother, Albert, when he realized how eager I was for knowledge made a point of sharing what he learned — particularly during the vacation he had at home. He used to say that I absorbed from him in a single vacation period as much as he had learned in the previous term from textbooks." Mary's constant study and reading enabled her to amass quite a vocabulary as any student of her writings today can attest. When still a very small child, the family was visited by a Mr. Bartlett. He and Mark were engrossed in a heated debate when Mary said, "Mr. Bartlett, Why do you articulate so vociferously?" Her remark precipitated such laughter that the argument dissolved immediately.

For all her learning, she was very much like other children. Mrs. Eddy related this incident of her youth:

It was the first Communion I had ever attended, and when the bread was passed I took a piece and commenced to eat it . . . My dear mother took hold of my arm and tried to shake the bread from my hand, but I held on tightly and would not loosen my grasp until the beloved one took it from my fingers. The tears streamed down my cheeks, but I bore my grief in silence. At the conclusion of the service, mother told me I must not do so again. "But," I said, "I was hungry and wanted something to eat."

The politician and historian, Woodrow Wilson, spoke of the year 1829 as the beginning of a new epoch in American history:

The new nation was now in the first flush of assured success. It had once more proven the capacity of the English race to combine the rude strength and bold initiative that can subdue a wilderness with these self-controlling habits of ordered government that can build free and permanent states.

Yes, this was a very important year as well as the beginning of a new epoch. Mary was eight years old.

One day Mary heard her mother calling and ran to answer her, but her mother said she had not called. "But Mother, who did call me? I heard someone call 'Mary,' three times." This happened many times and, after a while, Mary did not answer the calls any more. One day Mary's cousin Mehitable Huntoon came to the Baker home for a visit. Mehitable was 23 years of age and a grown woman. Mehitable was with Mary when the voice was heard once more. She looked at Mary and wondered why she did not answer her mother. Finally, as older cousins and family will do, she spoke sharply to Mary, "Mary, your mother is calling you." Mary went once more to ask her mother about the call but, like before, her mother said she had not called her. Mary then related that her cousin Mehitable had also heard the call and it was she who told her to answer her mother. Abigail took Mehitable aside into another room and questioned Mehitable about the voice calling, asking if she had indeed heard it. Mehitable said that she had heard the voice just as Mary related.

That night Abigail read the Bible story to Mary about Samuel and his call from the Lord. She told Mary that if she heard the voice again, she was to answer as Samuel had done, "Speak, Lord; for thy servant heareth." The voice did call once more, but the little eight year old girl was afraid and did not answer. Remember that Mary had been indoctrinated by this time, both directly and indirectly, with the claims of feminine inferiority in the sight of God. Mary cried about her failure to answer and prayed to be forgiven, asking for another chance.

The call did come once more and she answered, "Speak, Lord; for thy servant heareth." Mary never heard that same audible voice again but she had been obedient and given her answer.

Adam Dickey recorded:

Mrs. Eddy said, "I have never told to any one the circumstances that followed my answer, 'Speak, Lord, for thy servant heareth,' but I will tell you what took place." She then related in a voice filled with awe that when she made the reply a most unusual phenomenon took place. Her body was entirely lifted from the bed on which she lay, to a height it seemed to her of about one foot. Then it was laid gently back on the bed. This was repeated three times. As a child she was afraid to tell the circumstances to anybody but she pondered it deeply in her thought of it many years afterward when she was demonstrating the nothingness of matter.

She was at that age so pure and clear that the "earthward gravitation of sensualism and impurity" (*S&H* 272:23) was laid aside when the Christ call came. Only a chosen vessel of the highest order could reflect that degree of purity. The call was "to rise from earth" and she never forsook that call.

After Albert graduated from Pembroke Academy, he came home for a short while before leaving to attend Dartmouth College. Mary was nine years old. She loved the times they spent together and would cherish them till the end of her years.

The days passed in the family routine and all the while Mary waited for her brother's return from Dartmouth. When he finally came home, he put her up on his shoulder and walked through the house with her. "Mother," he said, "Mary is as beautiful as an angel." "Well, my son, she is as gentle and sweet tempered as one." There was much genuine affection displayed between this brother and sister. Of the six children, Albert and Mary shared a common bond. They were the most similar in character to each other. Albert was very interested in her education and she was most interested in his mature appraisal of her progress. Mary would recite some of her verses, possibly composed just for him. He would ask her to explain some of the deeper statements in Young's *Night Thoughts*. Albert could see that she understood a great deal of this deep book without his assistance, so he tutored Mary as much as he possibly could. It must have been about this time that she told Albert, "And I want very much to be a scholar, too." "A scholar; and why, little sister?" "Because when I grow up I shall write a book; and I must be wise to do it. I must be as great a scholar as you or Mr. Franklin Pierce. Already I have read Young's *Night Thoughts*, and I understand it."

Mary's oldest brother Samuel was soon to be married. March 20, 1832, arrived quickly and everyone was prepared for the occasion. The bride's twenty-one year old brother, George Washington Glover, was in attendance. He was Samuel's assistant in Sam's construction business in Boston. Mary was then ten years old and was introduced to George. He put his arms around her and set her upon his lap and asked her age. She replied and then he told her in a jesting manner that he would be back in five years to marry her. Mary blushed, jumped to the floor, ran and hid herself. George would indeed be back to marry her but it would be more than ten years later.

The seasons passed quickly and Mary celebrated her eleventh birthday. July was close to the time of school vacation and Mary anticipated Albert's return home. Again he shared much of his accumulated knowledge with her, including some of the classical languages and French. In *Retrospection and Introspection* she tells us that her favorite studies with Albert

were "Natural history, logic, and moral science." Summer went quickly and soon Albert returned to college. Mary's sister, Abigail, was now sixteen, and continuing her education at the Pembroke Academy. George was away teaching school. Mary and Martha were the only children left at home and as they grew closer they very much enjoyed each other's companionship. Mary loved her times at home but she missed Albert, and it seemed to her as if he would never arrive. But when he did, he found great interest in her poetry. Albert, recognizing the depth of Mary's character that was mirrored in her poetry, thought it quite remarkable for a child of her years.

Mary had a mind of her own. Mark Baker knew this all too well. He could not understand Mary's stand for a God of mercy and love, nor could Mary accept her father's theology of "unconditional election" where only a few are saved and the rest are thrown into eternal damnation. As she later said, ". . . the doctrine of unconditional election, or predestination, greatly troubled me; for I was unwilling to be saved, if my brothers and sisters were to be numbered among those who were doomed to perpetual banishment from God." (*Ret.* 13:5-9) Mark could not persuade Mary to accept his viewpoint, and he continued to make her life miserable. Mary's brothers and sisters refused to accept Mark's theology, and he was determined that Mary would abide by his will. Just as the fighting and disorder in the schools had made her physically unable to attend school, so the constant pressure of her father to make her bend to his will over this issue made Mary seriously ill. A physician was called and diagnosed the case as one of high fever. No medicine was left, but he commended her to Abigail's tender care. He also told Mark to leave the child alone and to stop his discussions with her. Years later Mrs. Eddy said:

My mother, as she bathed my burning temples, bade me lean on God's love, which would give me rest, if I went to Him in prayer, as I was wont to do, seeking His guidance. I prayed; and a soft glow of ineffable joy came over me. The fever was gone, and I rose and dressed myself, in a normal condition of health. Mother saw this, and was glad. The physician marvelled; and the "horrible decree" of predestination — as John Calvin rightly called his own tenet — forever lost its power over me.

Retrospection and Introspection 13:18

Apparently this was a serious illness, because it is recorded that Mark, when urging his horse on in search of the doctor, was heard to yell, "Mary is dying!" It is interesting that Mary later would say that her invalidism was directly related to her father's relentless theology.

The exact time of Mary's life when she was questioned in church for membership is unclear. We can be sure it was not something that Mark looked forward to. Mark knew how Mary felt, and Mary knew she was not only going against Mark's theology but also against the theology of the church. The minister asked Mary questions and she gave her answers with conviction. When asked about the belief in "unconditional election," she said she could not believe in such a doctrine. The minister asked Mary why she felt so strongly about her stand. She later stated, "I stoutly maintained that I was willing to trust God, and take my chance of spiritual safety with my brothers and sisters, — not one of whom had then made any profession of religion. . . ." (*Ret.* 14:14-17) Mary's eyes filled with tears as she told the minister she did not know of any exact time in her life that she had denied the doctrine but could only tell the minister the doctrine was not in accord with her Bible which stated, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Mary spoke with such feeling that many in the congregation had tears in their eyes too. No more was said and she was

admitted to membership in the congregation.

On August 20, 1834, Albert received his Bachelor of Arts degree from Dartmouth. Mary was thirteen and, although she saw the need of a good education, was at that time learning things not found in books. Grandmother Baker had become quite weak and frail and it was largely Mary's responsibility to care for her. This was Mary's first experience with a condition that appeared to be incurable, and it must have tested her along many different lines of thinking. Why did this have to be? Why couldn't she live longer? Why was everyone in the house saying her time had come? And so the questions must have crossed her thinking many times. In January of 1835, Mary's grandmother did pass on, and it was Mary's first real experience with death on such a personal level.

Mary loved her family dearly and it was not easy for her to see family members leave. She had not made many friends outside of the home because of her illnesses, and she was not fond of seeing the family circle grow steadily smaller. George was twenty-two now, and he decided to leave home just a few months after their grandmother had passed on.

As a teenager, Mary's illness prevented her from enjoying the normal routines that her contemporaries experienced. Perhaps this was a means of protection for Mary that has not been generally appreciated or understood. Many a parent today looks sadly back and sees the destruction of promising children through undisciplined associates during their impressionable teen years. While we have no definite statement of her enjoyment of games, sports, or dancing, there must have been some of these activities during the intervals between illnesses. Mary's neighbors wrote:

Mary Baker was a most interesting and beautiful child, dainty and fragile . . . As a young woman she was slim, alert and graceful. Of medium height, she had a well-formed figure. Her feet and hands were exquisitely fashioned. Her features were regular and refined — a delicately aquiline nose, a rather long and pointed chin, a firm mouth and a high broad forehead. But her most striking beauty lay in her big grey eyes, deep set and overhung by dark lashes.

There must have been some young men brave enough to come calling.

When home, George helped Mary keep her spirits up. Those who have experienced confining and debilitating illnesses know full well the great help a close family member like George can be. She would later write:

I remember reading novels was a great pastime with me when I was young. And now I recall something I read when I was between sixteen and twenty which was written by Charlotte Bronte and was as follows: "The ties which bind the happy may be dear, but those which bind the wretched are tenderness unutterable."

On September 7, 1835, fourteen year-old Mary wrote her brother George a letter. The thoughts are very clear and indicate the thinking of a well-ordered mind. There are some spelling and punctuation errors but these only show that more education was needed.

. . . There is one thing if I have not improved it aright I have lerned from experrience to prize more perhaps than ever I did before that is Dear brother the friendly advice and council you was ever giving me and the lively interest you ever manifested in my welfare but now when I sit down to my lonely meal I have no brother Sullivan to encourage me as formerly . . . I must extend the thought of benevolence further than selfishness would permit and only add my health at

present is improving slowly and I hope by dieting and being careful to sometime regain it . . . Mother wants verry much to see you. . . . Write every opportunity excuse all mistakes as this is the second letter I ever wrote and accept the well wishes of your affectionate sister.

Mark had faithfully kept his obligation to care for his mother, but now he wanted a farm that was near civilization — nearer to something progressive, a place in which he could become more active, and one in which his family would more greatly benefit. Mark may well have recognized Mary's needs in this direction.

While Mary wrote the above letter to George, Abigail and Mark drove to Sanbornton to look for a new farm. When Mary was told that the farm had been sold and a new farm purchased, she was even more lonely and uncertain. Many of us can remember moving from loved homes when we were children and, by remembering those times, we can perhaps visualize her thoughts at that time; but add a serious illness, few friends, and a diminishing family, and we find a very unhappy young lady.

Mark closed out his activities in Bow as 1835 ended and preparations for the move to Sanbornton were made. Neither she nor her mother wanted to move. It was difficult for Mary to leave so many memories, experiences, and good times, — so wrenching to leave behind a home and a life that was closer than one's closest friend, indeed a part of one's life. January came and moving day with it, and both Mary and Abigail became ill. At that point, the loss was too much for either of them to bear.

In Sanbornton, Mark met the Reverend Enoch Corser who was well acquainted with the work Mark performed for the Congregational Church in Concord. Reverend Corser was one of the first to welcome the new family and they became immediate friends. And better still, Mary felt an instant liking for this man. This type of individual was sorely needed in Mary's experience and God was supplying that need. As a child, Mary listened to the discussions of others and, being taught to know her place, did not join in. Mark had never been able to discuss very much with Mary because his theology was so limited and it restricted the free exchange of right ideas. This preacher, however, would be a source of great inspiration and knowledge for Mary.

During the summer, Mary attended the district school that was nearby. She had already met the teacher, Miss Sarah Bodwell. Mary was fond of Miss Bodwell and did very well in her class. When health would permit her attendance, Mary would sometimes come to school without having completed the assigned essay for the week. She would write it over the course of the day during brief periods between classes. Miss Bodwell was always happy with the results and quite impressed with Mary's literary abilities. She said to Mary, "Mary, some day you will be a distinguished author." Her attendance at school was at times sporadic because of her illness, but Mary loved her school work. She would bring her books home, work on them when health permitted, and keep them under her pillow at night, so she could get to them first thing in the morning.

The home atmosphere in Sanbornton was much more open than the home in Bow. The children were no longer children and were included in the discussions that naturally took place when friends came calling. But Mark watched over his girls very carefully. Mrs. Eddy later said, "Father kept the family in the tightest harness I have ever known. When my sisters were having gentlemen callers, he would step to the door and say, 'Let all conversation and pleasure be in harmony with the will of God.'" And we can be sure the girls loved to hear that!

Mark worried often about his youngest child, but worrying never helped. It was Mark's "relentless theology" that upset Mary, even from her youngest days. It was at total variance with Mary's character and purpose in life. Indeed, it was difficult for young women to even survive with a theology that claimed them to be physically and mentally inferior, to be the carriers of the world's sins, and to have a good chance at everlasting punishment. Seldom did Mary hear of God's kindness and tenderness, but rather, she was constantly reminded of her inferior status as a woman, and, even worse, that her illness was given to her by an all-wise God.

Mary was not the only one in the family to have a problem with health. Albert was leaving Franklin Pierce's law office for further study in Boston with the Hon. Richard Fletcher. But Mary worried about Albert because he was having frequent problems with his health that kept him in bed.

In August, shortly after Mary's fifteenth birthday, Albert came home for a few weeks to recuperate from an illness, and writing to George on August 24th said, "Mary has attended school all summer, and is quite as well as could be expected." Abigail also wrote George confirming that Mary had attended school that summer, but added, "This is more than we could have expected once from her usual state of health." Mary considered her education a privilege and made every effort to attend.

In April of 1837, Mary wrote, "Martha has been very ill since our return from Concord. I should think her in confirmed consumption, if I could admit the idea." It appeared that most of the family were touched by the error of scholastic theology that produced such ill health among its members. In a letter to her brother she said, ". . . You cannot know how lame and unwell I felt yesterday . . . Augusta and all want to stay here until commencement and then attend with them, but there is so much to excite me here, and such a teasing etiquette in this vill[age], it is not best for my health."

Although ill most of the time, Mary made time for her writing. She loved to express her thoughts and did quite well. Her first effort as an author was accepted by a local newspaper when she was sixteen. A young woman of those times seldom attained the educational level that enabled her to express her thoughts with clarity, and so to see Mary's poems published in the newspapers is quite remarkable.

In the fall of 1837, Martha attended Sanbornton Academy and Mary continued her education with Reverend Corser. He considered Mary, at the tender age of sixteen, superior to any other woman in Sanbornton, both intellectually and spiritually. Reverend Corser once said to his son: "I never before had a pupil with such depth and independence of thought. She has some great future, mark that. She is an intellectual and spiritual genius." Prophecies are taken lightly until their fulfillment is recognized. In Mary's case, the signs pointing to future greatness were unseen except to her mother and pastor. He alone had occasion to view the depth of her thinking. It is fortunate that there is a record of Enoch Corser's prophecy which was so emphatically given. It gives us a clear idea of Mary at a very early age, a view that marks the same qualities that would be plainly evident many years later.

Reverend Corser enjoyed talking with Mary. His son later stated:

I well remember her gift at expression which was very marked, as girls of that time were not usually possessed of so large a vocabulary. She and my father used to converse on deep subjects frequently (as I recall to mind, from remarks made by my father) too deep for me. She was always pure and good. During my residence of some years, previous to the fall of 1843, in or near the town of Tilton, I never heard a lisp against the good name of Miss Baker but always praise for her superior abilities

and scholarship, her depth and independence of thought, and not least, her spiritual mindedness.

It is also significant that Dr. Hildreth H. Smith, a widely recognized scholar in his day and Mary's cousin and close friend during childhood, said years later of Mary, that Albert was considered "one of the ablest lawyers of New Hampshire; but Mary was deemed the most scholarly member of her family."

"Mary, your poetry goes beyond my theology," said her pastor. "Why should I preach to you!" With all of her spiritual and intellectual promise there was still Mary the young lady, for, in the town of Sanbornton, it was remembered that she introduced the "French Twist," a popular hairstyle.

In 1837, one more family member left the household. Abigail was married on July 27th. Now, all three brothers and her eldest sister were gone.

We might be inclined to think that Mary's illnesses were such that they merely confined her to her bed and were not of a serious nature. In the fall of 1837, Albert wrote, "I received a letter from Martha yesterday. Her health is improving and so is Mary's. When I came to Hillsborough I never expected to see her [Mary] again." Mary adopted a severe diet of bread and water and her health improved slowly.

Mary's mother also became ill in early October, so Mary went to stay with her married sister. Abigail wrote George, ". . . Mary spent the last week with me and appears quite comfortable, but the poor girl can never enjoy life as most of us can should she live any time, and this is altogether uncertain. It surely is with all of us but it seems to be more so with her, since she retains life only by dieting and brushing, and all such simple expedients. . . ."

About this time, Albert wrote to George, "My health . . . is usually good; so that I attend constantly at my Office. God save the work. My business has become worth at the rate of \$1,000 a year, since I came. If my health continues, I shall not be quite as dependent as I have been. . . ." It is noted by Mary's sister Abigail that most of the family members had physical problems but that Mary's were almost unbearable and it was questionable whether she would live much longer. It is apparent that it was not just a bed-confining illness but an illness that was extremely debilitating and carried with it considerable suffering.

The next year began with happy news for Mary. George was coming home. Martha prepared to enter the Teachers' Seminary at Plymouth, New Hampshire, and Mary, not in such dire straits, was reading Milton, Scott, Byron, Shakespeare, and other English authors.

There was a powerful leaven at work in American society. Men and women were reaching out for something better, — in commerce, politics, economics, and religion. In an address given in 1838, Ralph Waldo Emerson stated:

I look for the hour when that supreme Beauty, which ravished the souls of those eastern men, and chiefly of those Hebrews, and through their lips spoke oracles to all time, shall speak in the West also. . . . I look for the new Teacher, that shall follow so far those shining laws, that he shall see them come full circle. . . .

Although Mr. Emerson looked for a "he," his intuition was right and it would not be long before the new "Teacher" took her rightful place.

In December of 1838, Franklin Pierce's mother passed on and Franklin implored Albert, "Do pass all the time you can with my dear father and omit nothing which contributes to his comfort." This gives us a clear view of the esteem in which the future president held Albert. Apparently, many more than Franklin held Albert in high esteem. Albert was elected to the

New Hampshire House of Representatives in March of 1839. This, of course, was a source of great joy to all the Baker family.

It seemed as if happiness did not usually last very long for the Bakers. On April 1 of the following year, Franklin Pierce's father also passed on. This was a genuine shock to the Baker family. The Governor had been a close friend to the family and a generous help to some of their own. But Mary, in spite of her illness, would not let her spirits fail. About this time, her cousin described her as, "A frail, fair young maiden with transparent skin and brilliant blue eyes, cheerful, hopeful, and enthusiastic."

When Mary visited friends in Boston, it was springtime and she found Boston beautiful and stimulating. At this time Mary composed a poem entitled "The Country-Seat," in which she stated in part:

Here is life! Here is youth! Here the poet's world-wish
Cool waters at play with gold-gleaming fish;
While cactus a mellower glory receives
From light colored softly by blossom and leaves.

Albert continued his interest in his family in spite of the increasing responsibilities of a practicing attorney. From Hillsborough, the Pierce's residence, he wrote to Mary and Martha:

My dear Sisters:

If you knew how much satisfaction I take in reading your letters, you would write oftener — though I never wrote. If there is a brother in the world, who is happy in the love of his sisters, it is I. Indeed, it is to me the oasis in the desert of life — the only spot upon which I rest with entire safety. I know there is honesty & sincerity in a sister's love. But my joy was saddened upon reading in your postscript that Mary's health is again in danger. I pray she will be careful. . . .

January 29, 1840

During the previous year, efforts had been made to do all that could be done to help Mary conquer her illness. A young doctor, a cousin of the Baker family, came to town. He was a homoeopathic doctor, a subject virtually unknown in the New Hampshire area. Mary's father thought his cousin was "getting crazy." Crazy or not, Dr. Merrill was considered very successful and known to have cured people when the physicians of the town could not. Mary improved under his care. Naturally, she became interested in his methods and began to study homeopathy. This was an important step for Mary, for it was a breakthrough that would give evidence of the mental cause and cure of disease.

When almost eighteen years old, Mary commonly referred to God as "the source of all good." On April 9th, 1840, she wrote in a letter, "There is one who has promised to be a 'father to the fatherless' and if we go to Him, we shall indeed find consolation." Her thoughts about God and her search for the mental nature of disease were beginning and would eventually merge in her discovery many years later.

As the year progressed, Mary's health improved, and she began to write again for the *Belknap Gazette*. On December 23, 1840, her poem, "When I was a Wee Little Slip of a Girl," was published in Hill's *New Hampshire Patriot*. Herein we find some interesting qualities, — insight, wit, and maturity.

When I was a wee little slip of a girl,
 Too artless and young for a prude,
 The men as I passed would exclaim, 'pretty dear,'
 Which, I must say, I thought rather rude;
 Rather rude, so I did,
 Which, I must say, I thought rather rude.

However, said I, when I'm once in my teens,
 They'll sure, cease to worry me then:
 But as I grew the older, so they grew the bolder —
 Such impudent things are the men;
 are the men, are the men,
 Such impudent things are the men.

But of all the bold things I could ever suppose,
 (Yet how could I take it amiss?)
 Was that of my impudent cousin last night,
 When he actually gave me a kiss;
 Ay, a kiss, so he did;
 When he actually gave me a kiss!

I quickly reproved him, but ah, in such tones,
 That ere we were half through the glen,
 My anger to smother, he gave me another —
 Such strange, coaxing things, are the men;
 Are the men, are the men,
 Such strange, coaxing things, are the men.

As Mrs. Eddy said in *Retrospection and Introspection*, "From girlhood I was a verse-maker."

Towards the end of January of 1841, Mary's health had been improving so much that her sister Martha decided to have a party and invite some of their close friends. It was a happy year and things appeared to be on the upswing until October 17th, when news came from Hillsborough that Albert had died suddenly at the age of thirty-one.

His death shocked his family. His mother just could not understand why the life of such a talented and gifted individual could be finished when the career that lay before him was almost boundless in its promise. His family and everyone in the area knew that Albert would have been elected to the United States Congress. He had the intelligence and wisdom, the determination and persistence, an exemplary character and association with fine characters, and the connections and influence to have his own superior character placed into great positions. The family was able to take some solace in Albert's words expressed just before he died, "I do not understand the creeds and dogmas, but I have always striven to be upright and to deal justly with my fellow men and I think God will care for the rest."

Twenty year-old Mary was devastated, — to her, the loss was staggering. After losing her tender-hearted brother, she grieved for a long time publicly and even longer in private. A month after Albert's death, she wrote a poem, "Impromptu to Health." In it she thought about her own death. She wondered whether friends would miss her or forget her quickly. She ended with, "The spirit to its Maker flown, Careth for naught below."

Mary was beginning to appear in print quite regularly. Her poems were being widely recognized and accepted. Albert's passing gave Mary a renewed impetus to do the great and

good things that Albert had felt sure she was capable of accomplishing. She was determined to fulfill Albert's wishes for her. She entered the Sanbornton Academy during the winter term and became the pupil of Professor Dyer H. Sanborn, a man who often visited the Baker home. He trained Mary in rhetoric and corrected many of her minor literary faults.

During one of Mary's philosophy classes, the students were asked, "If you were to take an orange, throw away the peel, squeeze out the juice, destroy the seeds and pulp, what would be left?" Many students had no answer. Others said nothing would be left. Mary, quickly grasping the truth, answered, "There would be left the thought of the orange." At an early age, Mary's thought was probing for answers.

While attending the Academy, an unusual incident occurred. A lunatic had escaped from the asylum in Concord. He came into the school yard wielding a club and waved it over the heads of the students. Mary went to him and he raised the club above his head ready to strike. She reached out, took his hand, and the club in the other hand came down to his side. She asked him to walk to the gate with her, which he did, and he went calmly away. On the following Sunday he quietly entered the church, walked over to the Baker pew and stood beside Mary while the congregation sang. After the service he surrendered himself to the authorities.

Mary loved her studies at the Academy. Whenever she had spare time she would write poems for the newspapers. In one such poem, written in October of 1842 and titled, "The Summer is Past the Harvest is Ended," she denounced the thought of time as the thief of joy.

When the fall term ended in November, Mary graduated and finished her formal education. From then on she concentrated on her writing. Shortly after her graduation, her sister Martha was married to Luther Pillsbury of Concord.

Now Mary was the only Baker youngster left at home. This fact brought Mary and her mother closer together than ever. To be the object of her mother's day, unhampered by the constant consideration of brothers and sisters, was a delight, a sweet experience for mother and daughter. They loved each other deeply and their similar ways of thinking made their time together fruitful and joyous.

Mary loved writing and once said:

I used to write poetry for adaptation to music and for publication in periodicals. It used to be natural for me; I could compose without serious effort. It was the same with drawing and music. I was passionately fond of things like these which I did not need to learn as others did; but I had a more important work to do than any of these, and so I was kept from accomplishing much in any of these ways; something unexpected would always seem to come up to prevent it.

Mary was shopping in Sanbornton Bridge in early summer when right in front of her was a man she thought to be her brother George. She ran up to him, slapped him on the back, and laughingly said, "Oh, you're dressed up!" When "brother George" turned around, it was not he, but George Washington Glover, her future husband. She was obviously embarrassed but that did not last for long. She was now a very eligible twenty-one.

Major Glover began to write Mary from his home in Charleston, South Carolina. His correspondence increased and Mary's parents were not happy about this situation. They were both worried that she would marry George and move far away from home. Mark then began to take the mail before Mary could receive it. It was only normal that Mary should then become anxious that she no longer heard from George and he that she was not writing him. Mary's brother, George Sullivan, must have realized what was happening and arranged for

Mary to take a trip to the White Mountains. During the trip, at each stopping point she would receive a letter from South Carolina.

It was mid-July and the New England hills were beautiful, especially when she began receiving letters from her future husband. While on this trip she wrote about her deep desire "to contemplate all in God and God in all, even to the tender shrub that stoops to the vale so faintly shadowing forth the symbols of an invisible power — the kind tokens of Deity." Mary the child was gone, Mary the woman was blossoming, and all that pertained to womanhood lay before her.

XXIV. MARRIAGE

During the months just prior to her marriage, the thoughts of depression were so deep that Mary was filled with the suggestion that she was going to die. Perhaps this was nothing more than a claim of scholastic theology, — that she, a miserable sinner, had no right to be joyous and free. With her marriage approaching, and great joy and freedom unfolding, Mary likely expected the oppressive return of the same old syndrome, — happiness then sadness, joy then sorrow, success then failure. She had seen it so often in her experience that she could very well have been expecting disaster before the joy was even hers.

Mary and George were married on Sunday, December 10, 1843, just two years after her loved brother Albert had passed on. The Baker home was the site of the nuptials performed by the Reverend Corban Curice. After the ceremony, Mary yearned to see her home in Bow just one more time before they departed for Charleston, South Carolina. She and George drove to Bow where Mary could recapture all of the dear memories that awaited her there. They then drove to Concord to take the train to Boston. Then, on Christmas Day, 1843, Mary and George boarded a ship bound for Charleston, South Carolina.

This was probably Mary's first boat trip, and certainly the first time she had been so far away from her loved ones. Both seasick and homesick, she spent most of the trip in bed. As she awakened from sleep she saw her husband sitting beside her in deep thought, touched by what he was reading. Before Mary and George left New Hampshire, Mary's mother had given George a note which he was now reading. It was a poem:

Deal gently, thou, when, far away,
'Mid stranger scenes her feet shall rove,
Nor let thy tender cares decay —
The soul of woman lives on love;
And should'st thou, wondering, mark a tear
Unconscious from her eyelid break,
Be pitiful, and soothe the fear
That man's strong heart can ne'er partake.

A mother yields her gem to thee,
On the true breast to sparkle rare —
She places 'neath thy household tree
The idol of her fondest care;

And by trust to be forgiven,
 When judgment wakes in terror wild,
 By all thy treasured hopes of heaven,
 Deal gently with my darling child.

Hurricane force winds began to buffet the little ship, and the weather became so violent that the captain was visibly shaken with fear. Mrs. Eddy, in later years, related to some of her close workers how they were saved. She told them that when she and her husband recognized the seriousness of the situation, they immediately knelt in prayer in their cabin and besought God to save them. In a very short time the howling wind ceased and they both gave credit to answered prayer. The captain was most impressed by their prayers and called it a miracle. The nature of evil is to attack the one chosen of God to do His work for mankind, but we must let our thoughts dwell on the saving grace of God and not upon the attack. We love to tell the story of God's deliverance of Moses and Jesus as babies, when death was so near. We do not dwell on the crucifixion but on the resurrection. The answer to Mary's prayer was immediate, and God's great love for His chosen one was once again shown. God had preserved her through many serious trials, and His arm would preserve her through many more.

George was an active and well respected building contractor in Charleston. He had considerable business interests and was a Freemason. He was a member of St. Andrew's Lodge No. 10, and of Union Chapter, No. 3, Royal Arch Masons. This lodge consisted of the most distinguished citizens of Charleston. He was on the governor's staff, an honor for any citizen, and he was given the title of "Major" but was usually called "Colonel."

Mary was the perfect wife for someone in George's position. She was very beautiful and her sense of graciousness was unfolding naturally as she took part in George's business and social engagements. George and Mary were very happy, but Mary was becoming increasingly frustrated about the inequity of the social systems.

The slavery issue was something Mary could not reconcile with a free society. She entreated George to free his slaves but he told her that he had received them as payment for debts owed him. He explained that it was impossible to free slaves except by a special act of the state legislature. All of the meals, housework, and serving were done by black slaves. Mary even had a little maid to help her dress and provide any assistance her mistress required. Mary could not accustom herself to this arrangement. It was foreign to her New Hampshire sense of individual dignity, self-government, and strong work ethic.

Mary's time was her own. She was in reasonably good health and began to write for the local newspapers. A new publication for women, *Harriot's* magazine, entitled the *Floral Wreath*, had been founded in South Carolina and Mary contributed to this magazine and to the *Ladies Monthly* magazine also. Her future as a writer became increasingly evident to Mary and others. This is what she had always wanted for herself and now seemed the time for it to unfold. She had the time, the energy, the position in society and the money to make her dream a reality.

They continued to receive considerable correspondence from Mary's family. Mark, ever the preacher, recommended that George and Mary give their "hearts" to God. He also felt it would be wise of them to leave the unhealthy climate of South Carolina and come north, which he said "would be pleasing to me." Mary's mother finished her letter with:

Dear Mary speak and think as kindly of your father as you can for my sake and pray for him for he has many trials for many has been the prayers he has offered

for you he intends to do right he loves you and you are as near and dear to him as any child he has.

Mary could read a great deal into this and we can be sure she did. Her mother's statement about her father spoke volumes. Mother was trying to smooth over a controversy and an undecided question to which Mary knew the answer.

In the same letter to Mary, Abigail wrote:

Dear child your memory is dearer to me than gold every thing reminds me of you language cannot express my feelings my sight is almost faild with weeping & when shall I see you & Dear George I think not very soon but I rejoice to hear from you so often don't write too much for fear it hurts you how is your health and how is your back can you lie down and rise again without a groan? . . .

With Mark's "prayers" and beliefs that they must return from that unhealthy climate plus Abigail's yearning for Mary's return and constant thoughts of her uncertain health, Mary soon felt the ill effects of their depressing thoughts.

Abigail was moved by one of Mary's poems and wrote:

. . . Mrs. Homes, Mrs. Jones Abi & Mrs. Taylor had a social Afternoon how much they talked about you and want to see you but Alas! the distance — Mary I showed them those Beautiful lines entitled my Mother O! how dear and sacred are they to me for they were fraught with such sentiment that they fill my heart to overflowing. . . .

Abigail wrote of her deep desire to see Mary and the emptiness of her life with Mary's departure. Mrs. Eddy would later write, "I used to be so full of laughter, my mother missed it so much after I was married and went away — 'that dear child's bright laugh has gone out of the house,' she said."

In the Southland, it was difficult for Mary to speak her mind on those controversial issues so near to her heart. She anonymously wrote some anti-slavery material, but no editor would publish it. She soon saw that she had to discontinue these efforts because it could jeopardize her husband's position in business and social circles.

Years later Mrs. Eddy stated:

We found the people of the South generally kind and hospitable, so long as the question of slavery was not raised. My husband had the courage of his convictions and may not always have been discreet in voicing them. As a result he was once challenged to a duel by one who believed the Northerner would not fight. Being the challenged party Major Glover had the privilege of naming the weapons and conditions. He chose pistols "toe to toe and muzzle in the mouth." These austere conditions settled the questions of his courage for all time, and the challenger withdrew his challenge as quickly as he could and my husband was not again disturbed. Such performances sound strange to us now, but this was in the days when duelling was the gentlemen's test of honor and courage and was approved by such eminent Southerners as Clay, Jackson, Calhoun, and Benton, all of whom fought notable duels.

At another time she stated:

It was the Southern pulpit and press that influenced the people to wrench from man both human and divine rights, in order to subserve the interests of wealth, religious caste, civil and political power. And the pulpit had to be purged of that sin by human gore, — when the love of Christ would have washed it divinely away in Christian Science!

Miscellaneous Writings 246:6

During the Glover's stay in South Carolina the "Clay Girl's Song," a popular political tune, appeared:

If I e'er consent to be married
 (And I am not quite sure but I may)
 The lad that I give my fair hand to
 Must stand by the Patriot, Clay.

Mrs. Glover, a loyal Democrat, composed an answer to this song which was published in *The Messenger* on April 11th.

O! plight not your troth to be married,
 And don not the bridal array;
 For your "lad's" at a banner frolic,
 If he "stands by" the Demagogue Clay!

Mary's intense loyalty to individual self-government and states' rights Democrats brought her much attention. While George and Mary were on a business trip to Wilmington, North Carolina, to purchase building supplies needed for a contract he held in Haiti, she was asked by Mr. Hoke, the Democratic candidate for governor of North Carolina, to write the dinner toasts for the upcoming party conference that was to take place on June 11th. "Modern Whiggery" was ridiculed while "Democracy" was praised. At that time, there was no Republican party. Women were not kept from an interest in politics even though they had no right to vote.

While staying at the Hanover House, a newly built rooming house in Wilmington, it was just a week later when George was stricken with yellow fever, a result of the unhealthy climate that Mark had warned them about and from which he sought to protect them. On June 27th, George Glover passed on. At this time Mary wished only to die too. These sentiments were included in a poem she wrote called "Written on Leaving North Carolina:"

Friends why throng in pity round me? Wherefore, pray, the bell did toll? Dead is he who loved me dearly: Am I not alone in soul?

An obituary written by the Reverend Albert Case, included in the *Freemason's Monthly*, described the deathbed scene:

Conscious that the time of departure was at hand, he calmly arranged his business — prepared for the removal of her he loved, to the home of her youth, and consoled her with the thought that they would meet again in heaven — said he — I have a precious hope in the merits of my Saviour . . . He departed in hope and peace.

Mary was six months pregnant, and this coming birth was no longer something she looked forward to with joy, but with great trepidation. She wrote her brother George on January 22,

1848, "Day and night I watched alone by the couch of death." Once again Mary's hopes for happiness and health had been dashed, and now she was a widow before her babe would even be born.

Although Mary's prayers for her husband did not bring him back to health, the physician stated that Colonel Glover's life had been prolonged by her prayers as, in the course of the illness, the victim dies on the seventh day, whereas George lasted nine days. Although prayer was taken up for him, the claim of scholastic theology, that healing was not for this age, still held Mary in bondage. She later wrote:

I once believed that the practice and teachings of Jesus relative to healing the sick, were spiritual abstractions, impractical and impossible to us; but deed, not creed, and practice more than theory, have given me a higher sense of Christianity.

Miscellaneous Writings 195:25

George's doctor and friends in his Masonic lodge in Wilmington, were most solicitous of the deceased's twenty-two year old widow. They felt a genuine responsibility for this young lady, so far from home, and a mother-to-be. Her young life was becoming increasingly familiar with tragedy, — first her grandmother, then her brother, and now her new husband.

The rector of the Episcopal church, Reverend Thomas D. Mears, was a strong support to Mary in her time of sorrow. He was a gracious man and a member of a prominent North Carolina family. Not too long after George's passing, Reverend Mears asked Mary to join him in another part of the home.

On entering I found there, provided by the loving thoughtfulness of the Masonic brothers assisted by their wives, every article that was needed for my mourning wardrobe. Such wholehearted chivalry, such knightly courtesy, seems indigenous to Southern soil and it flourishes there as it will some day the wide world over.

Mary later wrote, "A great procession followed his remains. His body was not allowed to be taken to our beautiful home in Charleston, South Carolina, owing to fear of contagion, but marked respect and affection was bestowed to his memory."

The lumber that was to be used to build a Roman Catholic cathedral in Haiti was destroyed on the docks by fire. All of value that Mary had now were the slaves as the lumber was uninsured. She released the slaves from their obligations to her, well knowing that there was very little money left. Knowing this, the Masons converted some of George's belongings into cash.

In *Christian Science Historical Facts*, written by Alfred Farlow, we read, "It is said that Colonel Glover was wealthy and owned much property in slaves, but Mrs. Glover did not sell them after his death. She did not disagree with the Southerner's idea of natural racial distinction but she could not accept the ownership of human beings." Mrs. Eddy's own statement concerning the slaves was, "Although agreeing with Southrons as to racial distinction such as nature constitutes, yet I never could feel that I owned property in a human being."

After Colonel Glover passed on, Mary stayed in Charleston for almost a month. At one point during her stay, some dear Southern friends had invited her to stay with them at their plantation. During the night, while praying, someone knocked at her bedroom door. It was one of her husband's slaves who had come to warn her that a band of Negro robbers was coming to rob the house. So, in the darkness of the night she and the Negro, Bill Glover, left.

On my departure for the North, the Governor of the State and his staff, together with the Reverend Reporton, an Episcopal clergyman, and other Free Masons, attended me to the station, and engaged a Brother Mason to accompany me to my father's home in New Hampshire, giving him strict charge concerning my safety and comfort during the journey.

The woman was in "travail," and how little can we even now comprehend the extent of it. The trials and afflictions that Mary Baker Glover was forced to surmount to give us Christian Science are almost unbelievable. No one can fully comprehend the struggle that was taking place. The dragon continually assaulted her that it might destroy her before the "man child" would be born.

The Masons appointed one of their members, Mr. Cooke, to accompany Mary to her home. Around July 20th they left and, after an arduous trip, they reached New York City. Mr. Cooke waited with Mary until her brother George arrived. Mary's deep sobs could still be heard as she rested her head on George's shoulder. Under a hot July sun and "with child," it was not at all a time for travelling. What, to Mary, had been a sense of independence and freedom was now gone. Her health was failing and made even worse by the long and hard journey. But, oh, how God was to bless this daughter of Zion in His own time.

George thanked Mr. Cooke for his many kindnesses and then took Mary to the hotel for a much needed rest. They then travelled to Stonington, Connecticut, and from there by railroad to Boston. By this time, Mary's thoughts were increasingly beset with how she was to make a living for herself and her child. It was an almost insurmountable dilemma for any woman of her time.

During the early 1800's, women had made some progress in higher education and some had become public speakers and anti-slavery workers. The number of women making their own earnings outside the home was increasing, but they could not control these earnings, manage their own property, nor sign legal documents. If a wife worked and made just enough to keep herself and her family, her alcoholic husband could force his wife, legally, to turn all her wages over to him, even though she and her children might then starve. This was the law and the position of women at that time. In the matter of divorce from this type of husband, the husband was legally given sole guardianship of her children. Cruel, yes, but that was the way of the times. This inequality was the direct result of scholastic theology and, only by understanding this, can we visualize what Mary was going through at that period of her life.

Abigail was first to embrace her child and she did so with the greatest sense of tenderness and love. Abigail just could not understand why this precious one could not experience joy and peace without its being spoiled. Surely there was a God. Abigail knew what Mary needed and she saw to it that she received plenty of it. But with all this love, Mary still dreaded the coming birth of her own child. Mrs. Eddy later wrote, "I only know that my father and mother did everything they could think of to help me when I was ill." (*My*, 313:13)

Georgy was born September 12, 1844. He was a healthy baby but his mother was far from any sense of that word. Georgy was taken to Mrs. Amos Morrison, a neighbor who had just given birth to twins, only one of whom had survived. She took Georgy and nursed him also.

Mary's condition was so serious that someone was by her bedside day and night. With Abigail's ever ministering love and prayer, Mary's strength gradually increased. Sometime near the end of the year, Mary was able to write. Mark tried anything and everything to help

Mary get well again, even mesmerism and homeopathy. These methods brought only temporary relief, and it was Abigail's deep love for Mary and her constant prayers for her that nurtured Mary back to health.

Perhaps for the first time in his life, Mark could be fatherly towards Mary. She was completely helpless and totally dependent on him. Mark would gather her up in his arms and sit for hours rocking her gently, as if she were a babe.

The year 1844 was a very important one in the history of Christian Science; it was about this time that Mary Baker Glover realized that mortal mind produced all disease. The events in her life continued to be almost unbearable, but Mary began to realize that reacting to these conditions produced the disease she suffered from. She writes, "As long ago as 1844 I was convinced that mortal mind produced all disease, and that various medical theories were in no sense scientific." In *Retrospection and Introspection* on page 24 she writes:

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.

In 1844 she was catching the first rays of light, and she would not release this vision until she could explain the fullness of its promise.

Mary slowly reached a sense of life, but very little health. Animal magnetism attacked her severely through the belief of nerves and, because of this malady, she found it almost impossible to care for the child that she so dearly loved.

Mary had always felt a deep love for her nation and this love naturally expressed itself poetically. Sometime in 1845, she wrote a poem about America's part in the conflict with Mexico. Mary possessed a fiercely patriotic streak in her character that was evident throughout her life:

Rouse free men from the lethargy
Of peace — ye long have slept
Rouse if your country's honor calls
to victory or death . . .

Save from dishonor save from crime
And guard each priceless pearl
Unfold a second Washington
To an admiring world.

This was a very important element of thought in Mrs. Eddy's character makeup and must not be overlooked. Mary was no pacifist! Without a dedicated sense of complete commitment and courage she could not have discovered Christian Science. It was important that she love this nation, this latter-day Israel, for it was this nation that would protect her babe yet to be brought forth. It was also about that time (the 1860's) that the "second Washington" would appear.

As Mary slowly regained her strength, she felt a deep motherly urge to care for her baby boy but she was much too weak to do so. She also attempted to write more for various publications to enable her to care for them both, but ill health would not permit it. It was a belief of the time that intellectual pursuits had a weakening effect, and especially upon women.

It was only natural that when her health improved Mary would teach as a substitute at the

Conference Seminary. The principal of the Methodist Conference Seminary, Reverend Rust, asked Mary to fill the position of his head female teacher during her few weeks' vacation. It was a demanding job and had a debilitating effect on Mary's health, but Reverend Rust was so pleased with her abilities that he asked her to continue her teaching.

Apparently, Mary took his advice and opened a preschool as she loved children and she loved to teach. Mary could see the need and importance of this schooling for the small children, but the parents of her day could not, and it was not successful. Her poor health continued to interfere and she was forced to close her school. Speaking of this school, Mrs. Eddy later said:

It attracted much attention. At one time my sister's husband, Alexander Tilton, in passing came to the window and looked in. He saw forty little heads bowed in prayer with foreheads resting on their little hands, repeating "Our Father which art in heaven." He went home and told my sister Abby what he had seen. Never after that was he heard to jibe at religion. The mothers of the little ones told me that when the children came home from school, they would take their Bibles and go into a room by themselves to read and pray. I had seen that the way to have children stop doing wrong is to have them love to do right.

About this time, a young girl named Sarah was causing trouble in class and, when Mrs. Glover "threatened to whip her," she "sent her out to fetch a stick for the purpose, but when she brought the smallest twig she could find, smiled forgivingly and sent her to her seat unpunished." Sarah also recalled that Mrs. Glover was concerned about Sarah's family because they were Unitarians. To offset the lack of religious training in Sarah's home, Mrs. Glover adopted a method to teach the child some Biblical truths. Mrs. Glover promised Sarah a present if she would begin to read one chapter from the New Testament every day. "Taking it all in all, the present was something of a disappointment," Sarah stated. It was a little cardboard heart with Biblical verses inside. Sarah could not know that Mrs. Glover had extremely meager funds, nor could this young girl see the love and concern that went into making the heart. Although unimpressed with her present, Sarah remembered Mrs. Glover's kindness and joy to the end of her days. An evening did not pass that Sarah would not take the opportunity to watch Mrs. Glover work in her garden. Mary was working on an herbarium. Perhaps she used some of these for her homeopathic study.

As 1847 began, Mrs. Glover's health was still far from normal. In May, an article of Mary's, "The Immortality of Soul," was published in *The Covenant*. In June, *The Covenant* included her poem, "The Text of Love," and, in July, her poem on "Prayer." This poem began with the words:

What is the Christian's balm for grief,
When pain and woe invade?
A holy calm, a sweet relief,
In prayer to God.

These words were certainly written from the heart and we can see that Mary decided that self-pity and depression were not for her.

At twenty-six, her thought was reaching out, questioning, and reasoning intelligent answers to her own mental inquiries. In an article, "The Immortality of the Soul," she wrote:

. . . Who does not sometimes conjecture what will be his condition and employment

in eternity? Will the mind be continually augmenting its stock of knowledge, and advancing toward complete perfection? It cannot be otherwise.

We shall there apprehend fully the relations and dependencies incomprehensible to understandings encircled by clay. The boundless ocean of truth will be fathomed and investigated by those, whom, like Newton, a residence here scarcely acquainted with a few pebbles on its trackless shore. The result of all experiments will then be satisfactory, since they will accord with the deductions of enlarged and enlightened reason.

Most authors have but dimly shadowed forth their own imaginings, and much of what they intended is involved in obscurity. This makes an approach to the regions of science and literature so extremely difficult; there this obstacle will be removed. No veil will hide from our observation the beauties, lovely, inimitable, of wisdom and philosophy: all their charms will there be displayed.

The imperfection of language will be no hindrance to the acquisition of ideas, as it will no longer be necessary as a medium of thought and communication. Intelligence refined, etherealized, will converse directly with material objects, if, indeed, matter be existent. All will be accessible, permanent, eternal.

Such probing in a man's thought would be considered genius, but in a woman's thought it was rejected and unappreciated.

Although a superior writer and an excellent thinker, as the above text indicates, Mary continued to find it difficult to support herself and provide a home for her son as she was still ill most of the time. A woman's prospects for security and happiness, while in her predicament, were very limited. This was not a time when women were protected by their families or the courts. Often Mrs. Glover would shed tears over the situation in which she found herself. There was a sense of urgency, yet futility, in everything.

It must have been about this time that Mrs. Eddy was referring to when she dictated the following at Pleasant View many years later:

When a widow & I sat rocking to sleep my baby boy as I gazed into his sweet face a big tear fell upon his soft cheek & wakened him. Reaching up his little hand to my face & half asleep he murmured "mama not 'onesome Georgie is comp'ny. Georgie not s'leep." . . . his little hand fell & he slept on. Those tender words comforted me.

The September issue of *The Covenant* included an article Mary had written, entitled "Erin, the Smile and the Tears in Thine Eyes," about the terrible consequences of the potato crop failure in Ireland in the 1840's. It was this disaster that placed much of the Irish Catholic population on the eastern seaboard of the United States.

About this same time, Mary paid a visit to her brother Samuel and his wife who resided in Boston. While in Boston, Mary could not shake the aggressive feeling that someone in the family was ill or perhaps having serious problems. This sensitivity to thought dampened the happy atmosphere that one would expect from such a visit. She told Samuel about her feelings but he did not take them seriously. Mary had many experiences of this nature: she was sensitive to thought and could feel the problems and struggles of those close to her. While this did not help her health at the time and, in fact, would contribute to her problems, in later years it would be a marvelous tool to ferret out evil and see what mortal mind was up to. When Mary returned from her visit, she found everyone in good health but soon

discovered that her brother George and Ham Tilton were no longer partners in business. This was perhaps the distressing situation that she was sensing while in Boston.

Not long after the split in her brother's partnership, Mary became seriously ill. In the early part of January, 1848, George received a letter from Mary's mother Abigail, written just the day after Christmas:

. . . I have not written the particulars of our Family but would just say that Mary has not been able to make her bed since you left though she is able to sit and work.

So here we learn that although seriously ill, Mary tried to write to make a living. However, illness always makes it difficult to do one's best work, or even to be inspired enough to do any work.

Mary learned that her brother George had also been sick. She wrote him on January 22:

Why did we not hear that you were sick? . . . Oh! if I could be near you when you suffer, I might prove by acts what it is no use to talk about . . .

Although continuing ill herself, Mary felt an ongoing compassion for her family and, had she not been sick herself, we can be sure she would have been ministering to George.

A few women of the day were calling for the rights of women, but these were healthy women — women who could stand a rigorous schedule and speak day and night for their cause. These calls for women's rights were faint rumblings of a greater freedom to come for women, and for all mankind. Mary was struggling for her rights in her own family and this struggle would eventually usher in the true revelation of women's rights. Mary's writings were being published, but she was not receiving enough to support herself and her son. She was, therefore, still dependent upon her family, a family that could sometimes be angelic and other times devilish.

On Sunday, March 5th, she wrote Martha:

In this letter, I shall confine my pen to family rehearsals mostly; promising myself in May or June we shall meet Martha Ell — with a torrent of screams resembling some semi savages. For how in this world shall I express my joy any better. . . . I am again on the billow of my moonless sea, waiting for a gale more friendly, or a surge of sorrow, to steer my course for the ensuing summer, if my health is sufficient. I am weary working my way through life from the middle to the end. I want to learn to play on a piano so that I can go south and teach. 'Tis all I shall ever be able to do, and this once accomplished and I am independent. . . . O! how I wish I had a father that had been willing to let me know something. 'Tis vain I expect for me to try now still I shall do something next Summer, what I know not. I shall not marry any one I know at present — the future however may do better by me in this respect.

Again, we see the old problem surfacing between father and daughter. The father, representing scholastic theology, was determined to keep women in their place, even if they had an insatiable desire to learn, grow, and develop. In this letter is also the reference to marriage, — women's only escape.

Mary's brother-in-law, Luther Pillsbury, wrote her in 1848:

I am very sorry . . . to hear you say that you are not so light hearted, gay and frolicsome as formerly. Keep up the joyous spirit — drive care trouble and gloomy forebodings from thee, ever keep thy naturally lightsome feelings in the ascendant

and my word for it you will yet again be the Mary with whom the hours passed pleasantly smoothly and happily away.

Here we find the answer to so many of Mrs. Eddy's severe critics, that she was a sorrowful child and a somber, joyless woman. Mary was naturally sweet and happy, but severe illness took its toll. When Mrs. Eddy had eventually routed the errors that plagued her, and which hid her naturally joyous qualities, it was evident that the happy Mary was the real Mary. A member of her first class in 1870 wrote. "I should say she was naturally joy-loving and light-hearted."

In March of 1848, she wrote her sister Martha (Mathy):

I have almost relinquished the hope of being at Concord this Summer to take lessons on the Piano; and shall wait at home for some breeze or billow to steer my future course. Oh, Mathy, how I wish we could be together this ensuing summer, get a school together or in some way manage it. . . .

Now dearest Mathy I have half determined this very moment to throw aside my pen and wait to weep. But then what availeth this mood . . . 'tis like looking down through the transparent waters of the sea of life, checkered with sunshine and shade — into the mighty deep, in which our happier days have sunk, and where they are lying visible like golden sand; and half in hope grasps after them again, then draw back the hand, filled only with briny tears! . . . But forgive this strain of melancholy, and I will try for your sake to rally my spirits to a lighter and more brief exposition.

Certainly the prospects for this twenty-six year old woman were not promising, at least not along conventional lines. Mary had many eligible males interested in more than helping her writing career. She must have been very careful about her choice but it became clear that a Mr. John Bartlett was her favorite. In August, Mary attended his graduation from Harvard Law School. Apparently they had become very close. It was the year of the *Communist Manifesto*.

Mary had a lovely time in Boston with John Bartlett, but upon her return, Mary quickly discovered that her mother was seriously ill. Her father had been ill also, but was once again much better. Was all this a repeat performance of what Mary went through when she wed George Glover? Apparently, the family was sensitive to change and both father and mother were worried about Mary's future.

After graduation, John Bartlett spent several weeks in Sanbornton and Mary spent as much time with him as possible. He asked Mary to marry him and she accepted. However, he would have to make a place for her and be able to support her before they could be married. So he left for California to prospect for gold and to start a business of some kind. Finally, there was a ray of hope that relieved her thoughts of the future and gave her a sense of security that brought her great joy. Her health improved considerably.

Mary was now constantly busy with her mother. Abigail was becoming quite frail and needed a considerable amount of care from her ever-attentive daughter. Although John Bartlett was far away in California and Mary didn't hear from him often, just the thought of a secure future was enough to buoy her spirits. Mary could handle the problems at hand, even though they included caring for her mother in addition to her young son. With the constant picture of her mother's failing condition before her and with her unruly son playing upon her nerves, Mary became very ill; so much so, that she was sent to Warner, New Hampshire, and

placed under the care of Dr. Parson Whidden for seven weeks. Although the doctor reported that "she could not live long as she was," she rebounded and came home the first part of August.

Abigail's illness just seemed to drag on and worsen, but she was determined to see her son George married on November fourth. This was a happy day for her, but her condition continued to decline. On November 21st of 1849, while Mary and Mark were at her bedside, she said, "Let me go to my home of eternal rest," and passed away. This was a blow that Mary felt she could not bear. The following morning she brokenheartedly wrote her brother George:

My Dear Bro'.

This morning looks on us bereft of a Mother! Yes, that angel on earth is now in Heaven! I have prayed for support to write this letter but I find it impossible to tell you particulars at this time. She failed rapidly from the time you saw her, but her last struggles were most severe, her Physician spoke of it as owing to so strong a constitution. Oh! Geo, what is left of earth to me! But oh my Mother she has suffered long with me let me then be willing she should now rejoice and I bear on till I follow her. I cannot write more My grief overpowers me — Write to me . . .

The important words here are "she has suffered long with me." She could see that her only real comfort in this life had been taken from her. Yet there was hope. John Bartlett was there to rely on and this must have given her some comfort. But her grief was not over. Mary received news from Sacramento that John Bartlett, her fiancé, had died on December 11th. After the death of her mother, the only ray of hope she had for the future was in John Bartlett, and now he was gone.

Written above the obituary of John Bartlett that she placed in her scrapbook were these words in her own handwriting: "He was engaged to marry Mrs. Glover when he left N.H."

Mary was alone now, and she and her five year old undisciplined son had no choice but to live with her father. Mary did not have the strength to discipline the child. Georgy had been kept at different times by different people who had not taken the time to train him in deportment. Mark, irritated under the pressure of the extra, unwanted, burden was not very kind with Georgy.

About this time, Mary was asked to provide a few of her poems for inclusion in a book called *Gems for You*. It was to include selections from prominent New Hampshire authors that included Horace Greeley and James Fields. This proves that Mrs. Glover was accepted as a writer many years before *Science and Health* was written.

At this same time, Mary's son Georgy had to be removed from the home for a considerable period of time because of her illnesses. She was confined to bed. Georgy stayed with Mahala Sanborn who only made matters worse by spoiling the child. When Georgy did come home, he was almost intolerable, and Mary's relatives were unwilling to have him around.

Also during this time, Martha and her two daughters moved in with Mary and Mark. Martha's husband was out of town looking for employment. Mark didn't care for any of this. Towards the end of May he wrote his son George: "I have Marth and Children and Mary to maintain and a hired Girl to give a dollar a week and so I must work with might to keep from poverty right off . . ." This was far from the truth but perhaps Mark wanted the rest of the family to feel a sense of sympathy for his position.

Now that Mary had Martha to talk and companion with, it was much easier for her. Mark was just plain tired of the situation and was spending much of his time away. Rumor had it that he was courting a widow, Mrs. Elizabeth Patterson Duncan, the sister of the Lieutenant Governor of New York.

Late in October, Luther died of cholera and Martha became a widow. Shortly thereafter in November, Mark announced to his two widowed daughters that he was planning to marry Mrs. Duncan in early December. Martha went to stay with her husband's relatives and Mary was left alone once more.

On Thanksgiving, just one week before her father's wedding, Mary wrote to her brother George:

. . . her best carpets and goods have arrived. Last year a little later than this I went into that cold damp house with Father, helped cleanse and set it in order and lived alone with a little girl and him all winter; in the spring he told me if George was not sent away he would send him to the Poor House (after abusing him as he did through the winter). Now he comes to me to help arrange the things of his bride; but I will see them in the bottomless pit before doing it. Every thing of our departed Mother's has to give place to them and Father is as happy as a schoolboy. . . .

Both Mary and Martha were indignant that their father would not even wait a year before marrying this woman. They also knew he had been courting Mrs. Duncan for quite some time before this. It appeared to them that he was extremely happy about this new arrangement, which he was, and they felt it showed how he really had felt about their mother. Mary was greatly troubled that Mark had been "abusing" Georgy so much. Mary remembered this type of treatment when she was a child and how her mother had to protect her from Mark's "cruelty."

After the wedding, Mary left to live with her sister Abigail Tilton. However, Abigail would not allow Georgy to live with them and so it appeared that Mahala Sanborn, the Baker family nurse, was the only one who wanted him. Mahala was soon to marry Russell Cheney and they were planning to move to North Groton, New Hampshire, in the White Mountains, early in 1851. Since Mary was unable to care for her son, and her family would have nothing to do with him, Mahala expressed an interest in having Georgy.

Mark Baker was now being called "Squire Baker" by his neighbors. Apparently he had done rather well in railroad stock investments during 1848. Two years later, he told Mary she was driving him into the poor house. Although Mary was living with her sister Abigail, she was next door to her father also. Mark built himself a beautiful colonial home next to the Tilton home. With this evidence of his financial success right in front of Mary's eyes, she must have remembered his unkind remarks about the "poor house" and his other cruelties towards her son. Here was his widowed daughter needing to send away her son for financial reasons, while he happily built himself a beautiful new home. She later wrote, "I was obliged to be parted from my son, because after my father's second marriage my little boy was not welcome in my father's house." (*My*. 313:29)

The Cheneys informed Mary that they were now able to take Georgy. Mary wrote to Andrew Glover, her husband's brother who had taken the child in the interim, and asked him to please send the child to her now. She wrote:

You can send my dear child when you please, the latter part of the week, as she is very anxious to have him when she goes home. She is very fond of children — and

Georgy in particular, but her health is very poor, this I regret. She told me their school (which is about one quarter of a mile distant) will commence in a few weeks and I am anxious to have him attend. But Oh! how I miss him already! there seems nothing left me now to enjoy. . . . Wont you send me a line by him or come yourselves? I want very much to know how you have succeeded with him and if he has been a good boy (some naughty things of course) there is no child whom we expect mature in any respect, but take Georgy with the aggregate, is he not a pretty good and a very dear boy?

Can any mother imagine having to write such a letter?

Georgy arrived home and it was a terrible night for Mary. The next day he was to be taken from her. Under the circumstances, she had no choice, nor did any woman of that time. The decision to be rid of the child had been made by Mark and her sister Abigail and this greatly added to Mary's broken heart. She could not understand how people, calling themselves Christians, could do such a terrible thing. She dressed Georgy in the morning and packed his clothes. The morning had come all too soon and her son was gone.

Mrs. Eddy relates this experience in *Retrospection and Introspection* where she says:

The night before my child was taken from me, I knelt by his side throughout the dark hours, hoping for a vision of relief from this trial. The following lines are taken from my poem, "Mother's Darling," written after this separation: —

Thy smile through tears, as sunshine o'er the sea,
Awoke new beauty in the surge's roll!
Oh, life is dead, bereft of all, with thee, —
Star of my earthly hope, babe of my soul.

Retrospection and Introspection 20:12-20

The Tiltens were happy and Mark was too. After all, they did it for Mary's health, didn't they? But they knew all too well, like everyone who knew Mary, that when she was despondent she suffered terrible physical agony. Mary suffered an immediate failing of health. Five losses within such a short period of time took their toll, but this last was almost unbearable, for Mary knew there were means to prevent it. Mary was later to write, "The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares." (*S&H* 574:27-30) Mary was unaware of the angel presence, but God was sustaining and preparing her for His use.

Although a mother in her heart, she was now childless. It must have been pitiful to watch this woman attempt to find means with which to support herself, means by which she could once again have her son with her. The strain and worry over these futile attempts only increased the rate of her physical deterioration. It seems unimaginable that her own family would stand by, when they had the financial means to prevent this separation from her child, and watch Mary's mental and physical condition weaken so alarmingly. And they knew the cause of it all.

On August 10, Martha Pillsbury wrote her brother George and his wife:

We are all quite well now excepting dear Mary — her health is very feeble — much more so than last year, and we fear that she will never be as well again . . .

Martha had been in Charleston, near Boston, for about a month when she was told that Mary appeared close to death. She hurried back to help care for her.

In a letter that Martha wrote during January of 1852 to her sister-in-law Martha she describes Mary's condition:

And what can I say of her now? How tell you, that after so long and inconceivable suffering, though still living, and perhaps doomed to yet longer and greater affliction by an all-wise but inscrutable Providence, yet, there is scarcely a ray of hope left us of her recovery. Her strength gradually fails, and all the power of life seem yielding to the force of disease . . . very sick, from one of the most severe attacks of dyspepsia, liver-complaint and nervous disease. O, Martha! it would move the sternest soul, and make mortality shrink, to witness the agony she often endures, while it pierces a sister's heart, with a pang that only affection can feel, or can endure. . . . My health is very much improved. But have we not the assurance, and can I ever doubt it, that "as the day so shall thy strength be." May mine continue that I may contribute to dear Mary's comfort . . .

One might think that Mary's condition was occasioned by self-pity or depression but this apparently was not the case. During these years a neighbor remarked, "I have never seen her when she was the least depressed." Mary's health did recover, however, and she appeared to be her bright, cheerful self. But the longing for her babe was still in her heart and it was something she left to God's care, for only in this way could she feel some peace about the situation.

The *Encyclopedia Americana* states that Mrs. Glover's literary ability "was recognized by an offer of \$3,000 a year to become associate editor of the *Odd Fellows' Magazine*, then edited by Rev. Richard Rust." Mrs. Eddy was quoted in later years:

When my son was eight years old I determined to leave my father's house to pursue my literary work, and I reflected as the woman best calculated to care for the child, . . . who was formerly Mahala Sanborn, who I knew would take care of my boy. I was then able to earn \$50 a week by my writings, and I had been offered \$3,000 a year to write for the *Odd Fellows' Covenant*.

This seems strange to many of Mrs. Eddy's critics. If she was able to care for her son as she says, then why didn't she? It is evident from our discussions that Mrs. Glover was temporarily able to take in fifty dollars a week, but only temporarily, because of her poor health. As for the desirable offer of \$3,000 a year, she was unable to accept such a position when flat on her back and at times on her death-bed.

Mary was still living with her sister Abigail — a guest in her home. As an independent thinker, no amount of persuasion could keep her from speaking her mind. One evening, the Tiltons had invited some of the local citizens of note to their home, during which political and economic events were openly discussed. Mrs. Glover was silent during the discussions, perhaps not wanting to embarrass her sister. When directly questioned by one of the guests about the slavery issue, Mary remarked: "I say, that the South as well as the North suffers from the continuance of slavery and its spread to other states; that the election of Franklin Pierce will but involve us in larger disputes; that emancipation is written on the wall."

"Mary, do you dare to say that in my house?" said Abigail.

"I dare to speak what I believe in any house," Mary said.

The Bakers were all good northern Democrats and were certainly not in favor of slavery in any way, but they also believed in states' rights and would never condone the invasion of

any state, nor question the right of any state to maintain slavery. Mary was also a good Democrat, but she had an additional view of slavery that none of the guests had. She had experienced slavery in the South and knew it had to be dissolved. Those in attendance knew of Mary's time in the South and, therefore, that she spoke with a certain degree of authority. History would prove that Mary was right on this issue but, at that time, it was considered a revolutionary point of view, one which the local people remembered for many years. The people of that time said Mrs. Glover was unusually brilliant at the age of thirty and that her perception of political and economic issues was quite remarkable. Mary never lost this proclivity and was known as extremely intelligent, perceptive and always right on the issues.

The Democratic Convention nominated Franklin Pierce for President. Mary thought of Franklin's success and her thoughts must have turned to her dear brother Albert who would have enjoyed this day and, no doubt, would have played an important role in Pierce's administration. But there was no loved brother Albert, and Mary was being forced into paths that would lead to her momentous discovery, a discovery that would not come if there were human arms to lean upon.

Dr. Patterson

Mary had had a problem with her teeth for some time and, as winter came, it reached the point where something had to be done. Mary's new stepmother suggested Dr. Daniel Patterson, her nephew. Dr. Patterson found Mrs. Glover to be most attractive but Mary did not find him acceptable for more than one reason. Dr. Patterson appeared to be a social climber and his religious preferences were quite different from Mary's.

It is interesting that Mrs. Glover had any teeth at all to be taken care of. Her strict diet excluded so much of what the dental profession claims is requisite for good teeth. On December 12, 1852, she wrote Dr. Patterson, "Mr. Patterson Dear Sir." She went on to say that she wanted her teeth filled as soon as possible, as "I would like to retain as long as possible all I have left. Never knowing before the loss of teeth I was ignorant of all the difficulties I find attend it."

As time went on and their meetings became more frequent, Dr. Patterson made his intentions plain, and that was to marry her. However, the question that loomed the largest in her thought was religious differences. A new revelation about Dr. Patterson had also been supplied by Mary's father. He contended that Dr. Patterson had an unsavory reputation. But like most women, Mary probably felt this was a small issue and she could change him on that one point. Mary felt she could handle the moral issue, but the difference in religious conviction was something she would have to give deep thought to. She wrote, "I have a fixed feeling that to yield my religion to yours, I could not, other things compared to this, are but a grain to the universe." Mary had learned too much and she was unwilling to surrender it. Underlying all of this, however, was the constant consideration that she had perhaps found a way to have her son with her. That consideration helped to outweigh any other problem. Apparently Dr. Patterson helped to quiet Mary's fears about his character and somehow the different views concerning religion were resolved. Her real purpose in marriage was to get her son back.

Both Abigail and Mark saw this marriage as a way out of their dilemma. After all, he was a relative, wasn't he? And didn't he say he would take the child? Perhaps it was not conscious on their part to see Mary married to this man, but it certainly resolved many of their problems. In the final analysis, they were probably sure they were acting in Mary's behalf and for her best interests by pushing the idea of marriage.

Mary was thirty-two and Dr. Patterson thirty-four. They were married on June 21, 1853.

Where Mark had once been reluctant concerning the nuptials, he was now willing. On the day of their marriage, Mary had guardianship papers drawn up to be signed by Dr. Patterson. They remained unsigned. It was later proved that Patterson would not fulfill his pre-nuptial agreement to take Mary's child as his own. She had been deceived and lied to.

The first sense of freedom that came from her marriage was a release from dependency upon her father and sister. Mary's health was showing signs of improvement. She was growing spiritually; she was learning. She and Dr. Patterson moved to Franklin, New Hampshire.

During her two years at Franklin, a twelve year old girl named Lucy Clark came to Dr. Patterson to have her teeth worked on. As Dr. Patterson was working with Lucy, Mrs. Patterson would read Ossian aloud to her, and the young girl felt an almost spiritual experience from Mrs. Patterson's reading. When Lucy later attended Mount Holyoke College, she remembered Ossian from her early days with Mrs. Patterson and was eager to begin studying his writings, but she was sadly disappointed because she felt nothing like the first time she heard it read from Mrs. Patterson's lips. Some time later, Lucy heard Ossian read again, and again with the same sad results. Much later, however, she read *Science and Health* and felt the same spiritual experience she had felt years before, but at the time she did not know its author was the same woman she had known and who had read Ossian to her in Franklin. Later, she wrote Mrs. Eddy to tell her of the experience.

Lucy Clark came to realize so clearly, that which most Christian Scientists have not yet glimpsed, that Mrs. Eddy is indeed in her writings, and that it was necessary that the revelation should come through her, and that the revelation is one with the revelator.

Dr. Patterson had become interested in homeopathy and practiced it along with his dental work. Mary was one of his first patients and she responded quickly. Mary knew about homeopathy and had studied it previously but now she began to take up the study in earnest. Her study reinforced her opinion that sickness had a mental cause.

As the days passed and became months, Mary's hope in having her son with her began to dwindle and turn to dismay. Dr. Patterson would always find a reason to postpone the trip to bring Georgy home from North Groton. The excuse was that Mary was still not well enough to have such an undisciplined child to care for. Dismay turned to sorrow and deep disappointment and Mary became ill once again, but now her husband was needed to care for her and he could not operate his business. His business was losing ground and with it his income. A year and a half had gone by and Georgy was still not with them, so Mary took a different position. Daniel had no business where he was, so why not move to North Groton? There were no arguments to turn down his wife's reasonable request and, in fact, it even seemed like a good idea. During the early months of 1855, Daniel left for North Groton to survey the town.

North Groton

Dr. Patterson thought well of the area and the decision was made to move to North Groton. However, in order to do so the Pattersons had to borrow money from Mary's sister Martha to make the move. He purchased a hundred acres of land which included a site for a saw mill. Dr. Patterson's practice began to thrive, and at the same time he operated the sawmill. Most important to Mary, however, was the nearness of her son.

Mary was not popular with her neighbors who were generally uneducated farm people. They thought she felt herself to be above them, nor did they like the fact that she did not do the heavy chores. However, they did not realize she was incapable of such work and certainly not capable of heavy labor. It was not that Mrs. Patterson held herself above others,

it was just that she was naturally superior and, while she did not feel this, others did. She was later to write about her reluctance to be with strangers, "I used to be a very timid person; did not want to meet people etc. After I came into Christian Science I overcame timidity."

Weeks again passed into months and Daniel would not consent to have the boy in his home. He felt the boy's unrestrained character was a debilitating influence on his wife's health. His strong stand only made Mary's health worse.

Mary was now confined to bed for long periods of time because of chronic spinal complaint. She loved to read her Bible for comfort, and diligently studied Jahr's *New Manual of Homocopathic Practice* in the hope of finding the right potion which would cure her. Mrs. Patterson found that homeopathy worked and that the higher the attenuation, the more effective the results on the patient. The higher attenuations took considerably more time to prepare, as each time the drug was attenuated it was shaken some thirty times. The more it was attenuated, the more it was shaken and, of course, each time it was shaken the thought was presented that this potion was going to heal the patient. The greater the attenuation, the greater the mental consideration behind the dose. Mary could see that at times there was no more of the drug left at all after it had been attenuated. Thus, she began to realize that it was really the thought behind the dose that produced the cure. This was an important breakthrough in her thinking and helped her along the path that would eventually lead to her discovery.

Mrs. Eddy said of the practice of homeopathy:

From Aconitum to Zincum oxydatum all through the two hundred and sixty remedies of the Jahr — I could give the general symptoms, characteristic peculiarities, and moral symptoms to which each medicine was applied, and this helped me as a pharmacist, for when I shook the paper or the bottle that contained the drug thirty times in preparing it, and retained but one drop of the original tincture, to one hundred drops of prepared alcohol thirty times, I was thinking thirty times of what that remedy ought to cure; the result was I got more metaphysics than physics into the dose; hence the potency of the higher attenuations, and their increasing efficacy as matter disappeared, and mind went into the medicine. I would attenuate Aconitum until it was no longer aconite, but sugar of milk; and this self-same sugar named aconite, would at once allay febrile symptoms, reduce the pulse and promote powerful perspirations.

I would take common table salt, one grain, call it *Natrum muriaticum* and then say it was a remedy for rheumatic affections, shortening of tendons, bad effects from chagrin and anger, diseases of the eye, ear, nose, etc., and shake it up to the highest attenuations where there is no salt, or the salt had lost its savor, and with this suppositional drug I have cured a patient in a collapsed state of typhoid fever.

The highest attenuation I ever reached in homeopathy was not to medicate the sugar of milk, and with this harmless dose I cured an inveterate case of dropsy. This was my last material medicine. I then took a step forward, not from matter to mind but from mind to Mind, for I had learned that homeopathy was the stepping-stone to metaphysics, if only homeopathy would say there is nothing in a name, and mind is more potent than milk coagulated.

Although Georgy was near his mother, he was not allowed to visit her, — Mahala and Daniel had seen to that. As always, the excuse was that it broke down her already failing

condition. Mahala had obviously staked her own claim on the boy and did not want any interference from Mary. But in February of 1856, Georgy broke the rules in order to see his mother. Daniel felt deceived and annoyed that Mary and Georgy had not done as he demanded. He told Georgy to leave and to never come back again. Could Mary resist? No. Could Mary go to see Georgy? No. Her situation was hopeless. She was heartbroken and could not understand why her husband was so cruel to her and her son.

In March, Dr. Patterson felt the need of approaching Mary's sister about Georgy. Why would Dr. Patterson go to see Abigail about Mary's child? Abigail was apparently running the show, along with Mark. Mahala and her husband were considering a move to the Midwest and Abigail knew this. Here was an opportunity to be rid of the whole mess once and for all, — Georgy could be sent with them. Russell and Mahala Cheney were known to be virtually penniless, but somehow got sufficient funds to move to Minnesota. It does not take much reasoning ability to know where they got the money. As Mrs. Eddy later said about her child, "A plot was consummated for keeping us apart." (*Ret.* 20:26-27) Mahala and her husband took Georgy and moved to Minnesota.

Marrying into money had made Abigail the matriarch of the family, but this interference in the lives of others cost her dearly. Around 1856, Abigail had a good many problems to deal with. She was trying to help her husband with his business and, at the same time, she had the care of her brother Samuel's teenage daughter because Samuel was in difficulty. Her brother George was temporarily out of work and his young son had become lame. She also had to help Martha because Martha's youngest child, Mary Neal, became ill and died.

Mary could not believe the ugly deceit that her family had perpetrated upon her. At this point in her life, she became so terribly ill that she had to be attended day and night. She was a total invalid. Obviously, this once again brought Dr. Patterson into serious financial problems. Later, she would be told her son was lost and probably dead.

This situation had its effects upon other members of the family. Martha was also having problems. That spring she had not received a dime of interest on the loan she had made to Dr. Patterson. It was a difficult situation for Martha. She did not know what to do and did not want to foreclose on her sister.

In June, Mary's stepmother wrote to George, "We do not know what will become of them as it requires all his time to take care of her. We pity them. Mr. Cheney's wife and little George were here . . . they have moved to Minisotta. . . ." They may have pitied them, but there is no indication that the family was willing to help them. As 1856 ended, Mary was still a hopeless invalid.

On April 24, 1857, Mary wrote in her scrapbook, "Mother waits for me in the far beyond!" Death was on her mind, and the subject of death was in most of her poems during this time. There must have been a great struggle within her thinking, for while there was considerable attention given to death there was also much attention given to the future. During this period she made a promise to God that if He would give her her health back, the rest of her days would be devoted to helping the sick and the suffering. Many years after 1866 she would initial this vow and make a further statement to the effect that she had kept it faithfully.

On April 5, 1857, about a year after her son was taken from her, Mary included a poem in her scrapbook named "Consolations." Next to it she wrote "Mine" and the date. The reader will be interested in a portion of this poem. It reveals the thoughts Mrs. Eddy had of her own life. It reads:

My childhood knew misfortune of a strange and weary kind,

And I have always worn a chain, though not upon my mind,
 And I render thanks to thee, oh God! from my prison, that I live,
 Unshorn of that best privilege which thou alone canst give!
 I mean a soul to apprehend the beauty that is spread
 Above me and around me and beneath my feeble tread . . .
 And though bereft of freedom in the body, I can fly
 As high as Heaven on wings of thought, like an eagle to the sky.

Continuing to reveal her feelings about her experience, one month later she wrote:

I slept very little last night in consequence of memory and wounded feelings. My spine is so weak and inflammatory that the least mental emotion gives me suffering that language cannot depict. Then the debility which follows seems nearly as distressing. Oh! how long must I bear this burden life?

Notice that at this point she sees "mental emotion" as that which causes suffering. She was being forced into the inescapable realization that the mental state affected the physical condition.

In June of 1857, Martha Pillsbury wrote to her sister-in-law, George's wife:

What dreadful news you gave me of Sam. O, Martha I sometimes feel that a fearful doom rests on our family — and yet tis so wicked to question the designs of Providence or seek there an excuse for our misfortunes.

But why in every condition in life we must meet with disappointment and failure is to me a mystery . . . But Mary! poor child — Alas what words can express her condition. Everything is nought compared to that. One year and a half confined to her bed, and perhaps now there is not even a hope that she will ever be able to rise again, though how long life may last, God alone knows.

The above letter shows that it has become obvious to the family that they are suffering for some reason. As Martha said, "I sometimes feel that a fearful doom rests on our family. . . ." There is also the recognition that Mary's condition is beyond the limits of description. This would never be understood by anyone not familiar with the workings of evil. Mary had already made discoveries that were startling, and the resistance to the eventual uncovering of all evil and the full revelation of Truth was building. At about this time, Cheney received \$200 from Mark Baker, the equivalent of \$10,000 in today's money. Apparently, Cheney knew he had Mark in a difficult spot. By this time, Mary had probably been told that her son was lost and dead. Mark did not want Mary to find out what her family had done to her, and he willingly paid Cheney to take the guardianship of George. Young George was used as a virtual slave, forced to work long hours without pay and given no opportunity for an education. At this time, he could not even write his own name. (See *Christian Science Journal* Vol. 101, No. 5 for details of this sordid story.) Georgy had already been read a letter informing him that his mother was dead and buried, but he cherished his mother's gift of a little Bible and her picture, and always carried them with him.

The Pattersons were living with severe financial problems but, by 1859, there was a ray of hope. A young blind girl, Myra Smith, came to live with the Pattersons. Dr. Patterson now felt he could be free to travel more and make house calls. The housekeeper that the Pattersons had employed resented the presence of this young girl and told Mrs. Patterson that

either the young girl went or she would go. The housekeeper left.

Mary continued her study of homeopathy. A woman came to Mary to be treated for a case of dropsy that her physician had pronounced as incurable. The dose of medicine was gradually decreased and the woman improved. But Mary wanted to see what would happen if she withdrew the drug completely. She gave the woman pellets that contained no medication. The woman improved and recovered. This was a major step for Mary, the first gleam of a very important discovery. Mary continued to study homeopathy and saw its effects but, as yet, she could not duplicate this method for recovery in her own case. As yet she could not make practical for herself what she had seen and proven through homeopathy for others. Without this proof, she began to lose interest in this method.

The blind girl's recollections affirm that Mrs. Patterson:

. . . read a great deal and studied a large Doctors book on Homeopathy, and there were some of the neighbors that would come occasionally for medicine which she would give them. She always kept under her pillow a little bottle of pellets, and one day in making up the bed the bottle fell upon the floor and I stepped on it, breaking it. While trying to find and pick up the little pills Mrs. Patterson noticed what I had done, but she did not scold me, but told me not to mind as they were no good any way.

Myra also recalled that Mrs. Patterson "was ill nearly all the time." She remembered how the sick woman was always reading, but that whenever she came to her bedside Mrs. Patterson would lay aside her book, pat her on the head and say, "Oh, you dear little girl. You are worth your weight in gold. I wish you were mine." Myra also recalled how "one of the greatest pleasures of the children was to carry in the earliest berries and wild flowers to the 'poor sick lady.'" Continuing, Myra recollected that Mrs. Patterson would grow violently impatient under the goad of nervous irritation with the blind girl's uncertain movements, but "immediately came and put her arms around my neck and said that she was sorry."

There was a terrible struggle going on in Mary's thinking. There was a strong desire to understand truth and a deep seated need for normalcy. These were both denied her by the resistance occasioned by her driving desire to understand truth.

Things did not change with the neighbors. They could not understand her illness and still maintained that she held herself above others and was not really ill. There were a few, however, who could see. Sarah Turner of North Groton thought her "a very spiritual woman." Sarah continued, "There was much dignity in her manner. Some folks thought she assumed an air of superiority which made them feel inferior and consequently disliked her for it."

Myra's recollections continued:

I think she was much misunderstood, everybody around us was rugged and strong and did not seem to have patience with her, implying at times that her inability to eat certain things was a notion, I well remember of being influenced myself of this insinuation and so one day without her knowledge prepared her food with a very little butter — one of the things she could not eat — and after her meal she remarked "From the way I feel I should think I had eaten something with butter in it if I did not know differently." However, I never deceived her after this as I knew she did suffer from it.

Throughout her periods of invalidism, Mary continually turned to her precious Bible. This was always her final comfort and support. It was only natural that Mary attracted the godly to her doorstep. Not far from her home was a retired minister, a kindly, spiritually minded man over ninety years of age. Every day Father Merrill would walk over for a visit with Mrs. Patterson. They would read the Bible and pray together.

On one of his visits, Father Merrill turned to go into the Patterson home and saw Mary coming out of her home, walking down the path towards him with her arms out-stretched. "Praise God, He has answered our prayer," said Father Merrill. They were both of the conviction that this was answered prayer. This was another glimpse along the road of her search. She could not hold on to the vision this time and the illness returned. Not only had Mary healed herself during this time of her life but she healed a baby of blindness of whom it was said that neither the iris nor the pupil could be seen. Mrs. Eddy said:

I gave the infant no drugs — held her in my arms for a few moments while lifting my thoughts to God, then returned the babe to her mother healed. In grateful memory thereof Mrs. Smith named her babe "Mary," and embroidered a petticoat for me. I have carefully preserved that garment to this day.

These were magnificent breakthroughs but it would still be six long years before Mary would finally receive her revelation.

While Mary was growing spiritually, loving her neighbors, and even healing some of them, her husband was having business troubles with his partners. Dr. Patterson had not been fulfilling his end of the contract and his partners took matters into their own hands. The results were recorded in the March 15 edition of the "Nashua Gazette":

FEMALE BRAVERY - A North Groton (NH) correspondent of the Concord Patriot writes that on the 20th, Dr. Patterson, a dentist in that place, while employed in splitting wood before his door, was assaulted by two men, father and son, named Wheat. The elder Wheat rushed upon him with a shovel, which the Doctor knocked from his hands with his axe, at the same time losing hold of the axe.

The elder assailant then attempted to get him by his throat, but the Doctor knocked him down; when young Wheat rushed upon the Doctor with the axe, striking him upon the head, stunned and felled him to the ground. The father then seized him by the neck, and called upon his son to strike. The son was about to comply with the murderous request, when the wife of Dr. Patterson, almost helpless by long disease, rushed from her bed to the rescue of her husband, and, throwing herself before their intended victim, seized, with unwonted strength, the son who held the axe and prevented him from dealing the intended blow. Help soon came, the assailants fled, and the feeble but brave wife was carried back to her bed. . . .

Towards the end of March, 1860, Martha foreclosed on Dr. Patterson. Mary considered this to be the most humiliating experience she had ever had. Certain items that belonged to Mary had been used as collateral for the property and she would lose them all. There were several pieces of furniture that were dearly loved for they had belonged to her mother, as well as a dictionary and a gold watch chain. Although the foreclosure took place in March of 1860, Mary knew it was going to happen long before it actually occurred. In her notebook on September 20, 1859, she had written, "On this day my sister sells our homestead." The five years had ended in what appeared to be complete failure, and Mary felt this to be the case.

However, Mary had learned many invaluable lessons in those five years that would lead her to her discovery in 1866. It was said that Mrs. Patterson's health was the worst from 1855 to 1860.

Abigail came to help move her sister and companion. Myra did not want to leave Mrs. Patterson as she had grown very fond of her. Dr. Patterson could not be found. This entire experience was extremely humiliating and sorrowful for Mary. It was the culmination of so much sorrow and deferred hope. Myra wrote of this time:

Mrs. Tilton, her sister, and myself rode in the carriage with Mrs. Patterson. It was in the spring and the roads were very bad — in spots deep snow — other places mud. As we were leaving the bell in the church was wrung. It was said Joseph Wheat had his son Charles toll the bell. I walked the greater part of the way to Rumney and was very tired and Mrs. Tilton walking with me so that she could not hear the moans and grief of Mrs. Patterson.

What we have here is a complete sense of desperation. She could not rely upon her husband, he had become a vagabond and unfaithful; she could not turn to her family for assistance; everything she turned to seemed to fail. Her situation was hopeless and Daniel left.

Rumney

The journey from North Groton to Rumney was six miles. Abigail arranged for Mary to stay in the home of a Mr. and Mrs. Herbert. Dr. Patterson came back one day as if nothing had ever happened. It was obvious to everyone that their relationship was strained. He soon started his dental practice again and was able to take his wife and her companion to a small home he had rented, but their relationship would never be the same.

Mary's life was attacked so often that it is a wonder she ever survived to reach this period of her experience, but her life was not all that was being threatened. On February 8th, 1860, the Southern states seceded from the Union and, on the 4th of March, Abraham Lincoln was inaugurated. For the next six years while Mary would be struggling even more to reach for the answers to her questions, the life of her nation would be held in the balance.

Mrs. Patterson was as intensely patriotic now as she had ever been. The Civil War began and brought an outside interest into her life, a reason for living. Mary threw her considerable intellectual powers of expression on the side of the North. She understood the nature of this struggle and, while she knew the issue of slavery was secondary, she also knew that no state had a right to secede. As much as she was able, Mary wrote for the press and, with her sharp perception of events, could explain the stand of the North in plain terms to her friends, family, and neighbors, and to as many as could be reached through the newspapers. She could not speak much about the war, as she was still confined to bed most of the time. So Mary would knit socks and make lint; she would invite neighbors in for discussions and for sewing bees. While still suffering from her illness, these activities kept her mind involved with others and off of herself and helped immeasurably.

When the Civil War broke out, Mary heard about the son of a poor widow who was going off to the war without a Bible. She had already given what she could to the soldier's fund, but this was such a pressing need. She had only a dollar left and bought the young man a copy of the New Testament. He thanked her, went off to war, and she forgot about the incident until several years later:

Some time after the close of the war there came a rap at the door. In the doorway stood a bearded man in a soldier's uniform. "You do not remember me," he said, "I

am the soldier to whom you gave a Testament when I left to join my regiment. I have come to thank you for the blessed Book, which has always been a help to me, and which saved my life." He then carefully took from his breast pocket a well-worn Testament, which he presented to her. Imbedded between its cover was a leaden bullet.

In the beginning stages of the war, Dr. Patterson was commissioned by the Governor of New Hampshire to distribute money to Northern sympathizers who were in the Confederacy. Apparently, he left his wife without money or food. Just before he started his travels to the South, Mary wrote him:

I have had one good ride with D. Lang and Barnes. He took us over to Franklin and I went to see E. J. Cate, stopped about one hour. I paid, 50 cts — and I cant go again for lack of money. I felt better for the ride; 'twas yesterday and the air did so brace me, and O, 'twas so delightful to see so much of beauty in this earth. . . . I have not had any Graham bread since you were here, if you come by railroad I think you should bring some wheat.

Many years later, Mrs. Eddy related to one of her students that she was the person referred to in *Science and Health* on pages 221-222. She changed the reference to the sex of the individual and this kept her enemies from ever knowing about the serious claim she had been under. Had they known, they would have attempted to bring about the return of this belief. It is a most interesting account, for it reveals one of the horrible trials she had to pass through in order to give the world Christian Science. She would also write of this time and the cause of her illness — the claim of scholastic theology. Later on she recorded:

Within Bible pages she had found all the divine Science she preaches; noticing, all along the way of her researches therein, that whenever her thoughts had wandered into the bypaths of ancient philosophies or pagan literatures, her spiritual insight had been darkened thereby, till she was God-driven back to the inspired pages. Early training, through the misinterpretation of the Word, had been the underlying cause of the long years of invalidism she endured before Truth dawned upon her understanding, through right interpretation. With the understanding of Scripture-meanings, had come physical rejuvenation. The uplifting of spirit was the up-building of the body.

There was not much to cheer Mary at this time. Her husband had been captured in the South and she did not know his whereabouts. Her family was not near and she did not hear much from them. She found great comfort in her Bible and found activity in her war work. In 1861, Mary's son George was seventeen years old, the son she had been told was dead. However, Mary never fully believed such a report and one day in October she received a letter from George. He had enlisted in the Union army. Her eyes filled with tears as she read the letter over and over again. Finally she knew the truth, — her son was alive. She tried every means possible to contact him, but he could not be reached. She would not hear from him again until he was thirty-four years old with a wife and two children.

Mary received another despatch that her husband had been captured by the Confederate Army and was now in prison. With her husband in prison and her son in the war, Mary turned more than ever before to the peace and consolation she found in her beloved Bible.

She had a lot of praying to do now. Along with this, she felt the weight of the idea that she was to bring forth something, something to do with the healing and regeneration of mankind.

When the Civil War began in 1861, women were increasingly employed in the workforce. Working women entering government offices date back to this time. Thousands left the strict confines of their homes to work in the cities and factories; others remained at home to keep and maintain the homes and farms while their men were at war. It could be said that the Civil War resulted in the freedom of the slaves while, at the same time, it began the freedom of women.

In December, Mary thought of trying Dr. Vail's Hydropathic Institute in Hill, New Hampshire. It was a popular cure of the day and Mary hoped she would find help there. About the same time, she began to read about a man named Quimby in Portland, Maine, who was healing without drugs. She had already seen that it was faith in drugs which brought the cure, and not the drug itself. But what was this new method that cured without drugs of any kind? She read that Quimby healed a woman who was so weak she was confined to bed and, when she visited him, she had to be carried. The woman was cured in only four days. Mary was excited about the prospect as, not only did Quimby's method appear to be successful, it was an idea that gave her hope and something to ponder.

The year 1862 found Mary still in Rumney. She was beginning to write down the spiritual interpretations of her Bible study and would give these handwritten thoughts to her friends. Mary was earnestly searching and finding.

Her health was not the only consideration that crossed Mary's thoughts. She did not sit idly by and wait for her husband's release. She wrote letters to government officials and to friends who she thought might help her, but to no avail. Remembering that Dr. Patterson was really her only hope in this world, it is no wonder that she had a relapse and became much more frail in health.

To say that Mrs. Patterson was lonely and desperate would be to sorely understate the problem. At this period in her life she was often so frail that she could not stand upright. There was no hope in her life and, each day, she was kept alive with the meager amount of Graham bread and water she consumed. But as weakened as her condition was, her thoughts were of another, for she was still intent on finding her husband's whereabouts and bringing about his freedom. She borrowed thirty dollars from Dr. Patterson's brother and attempted to bring about his release from prison with this money. It did not work.

Mary's bed had been adapted to provide for her needs. A special headboard had been built to enable her to be lifted up or down with the pull of a cord. She was too weak to use the cord herself and, occasionally, young girls from the neighborhood would help. One of these young girls, Grace Hall, recorded that at times the cord would slip out of her hands and Mrs. Patterson would limply fall back in extreme pain. "Then she would lie there and laugh at us," said Grace. The girls would redouble their efforts but with much more care. While the pain wracked her body, Mary did not allow herself to be unkind. Summer and winter came and went; she was still pondering and learning. Neither pain nor sorrow could stop her active intelligence.

Now Mary was ready to try Dr. Vail's Hydropathic Institute in Hill, New Hampshire. Her treatment was unsuccessful but, while there, she heard many people speak of Quimby's wonderful healings. One of the patients who Mary knew at Hill was Julius Dresser. When he returned from a visit with Quimby, noticeably improved, Mary knew she must go and see this Quimby. She began to save as much as she could of the extra money Abigail sent from time to time. Mary told Abigail of her desire to see Quimby, but Abigail objected,

considering this just another ridiculous cure, not at all acceptable in her social circle.

Mrs. Patterson decided it was time to write this Quimby. In a letter dated May 29, 1862, she told him that when she arrived at Hill for the water treatment she was able to walk some but after a few months' treatment she could not "sit up but a few minutes at one time." She implored him to come to her and help her, as she was unable to go to him. She was desperate; she had been ill for many years and yearned for relief. Quimby wrote to her that he could not come, but that she should come to Maine to see him. She then made up her mind that in some way she would go to him.

On September 20th, Dr. Patterson escaped from his southern prison. With no way for him to contact her, Mary knew nothing of this event.

XXV. QUIMBY

Mary made up her mind to visit Phineas Quimby in Portland, Maine, and nothing could stay her from this effort. She made preparations and by the end of the first week in October, 1862, Mary left Hill, New Hampshire. This was a most considerable journey for anyone with normal health, but for Mary, it was a trip that would end in exhaustion. She arrived in Quimby's office on October 10th more dead than alive.

The first visit with Quimby produced remarkable improvement and, with each visit thereafter, she was better than the previous time. Just a few weeks after Mary's arrival, she climbed the steps to the top of the Portland City Hall dome, — all 182 of them. The public testimony of her cure was carried by the *Portland Courier* in a November issue. It had been a very long time since she had enjoyed this much freedom. This healing appeared to be lasting, genuine, and complete. Certainly, she thought, this healing had something to do with religious healing and the answers she had been seeking.

Mrs. Patterson wanted to know how this healing took place. The link between this healing and her religious convictions was something Mary wanted to establish in her own mind. During the latter months of 1862, Mary asked Quimby thousands of questions. She read his notes and questioned others about their healings. Quimby was heard to sometimes remark, "She is a devilish bright woman." Just from the questions she asked, he could see that Mary was much closer to answering her own questions than he was. He admired her spirituality and intelligence. He once remarked to another patient, "This is a very wonderful woman and in comparison I am the man, but Mary is the Christ." Many years later, Mrs. Eddy would say that Quimby often made such remarks about her.

On November 14th, Mary was informed that her husband had escaped almost two months earlier from a southern prison. This was good news. A few weeks later, in the early part of December, Mary's husband was waiting for her as she was leaving Quimby's office. Mary was overjoyed and Dr. Patterson could not believe this woman was the same one he had left frail and almost dead some nine months earlier.

It was only natural that the remarkable improvement in Mary's condition would bring forth mountains of praise for Quimby. She wrote *The Advertiser*:

Christ healed the sick, but not by jugglery or with drugs. As the former [Quimby] speaks as never man before spake, and heals as never man healed since Christ, is he not identified with truth? And is not this Christ which is in him?

Mary had been searching for a very long time and the results of Quimby's work seemed to be the answer. At this point, she did not know it was only the introduction to the workings of mind manipulation. Quimby told her that she was "held in bondage by the opinion of her family and physicians," and that her "animal spirit was reflecting its grief upon her body and calling it spinal disease." Quimby was a good mind reader and indeed read Mrs. Patterson's thoughts correctly, but to heal her through human will was to bring about only a temporary cure.

Lincoln issued the Emancipation Proclamation in January of 1863. This document declared the freedom of all slaves. Mary was also beginning her road to emancipation, — for herself, and for all womankind.

During the early months of 1863, Mary and Daniel left Portland to visit her sister Abigail in Sanbornton. Abigail had to change her mind about Quimby when she saw the improvement in Mary. Dr. Patterson had been recovering from the effects of prison life and was content to spend his time, long past the recuperative period, living off the Tiltens. This caused some family friction, and it worried and disturbed Mary. Abigail had helped her and she did not like this intrusion on the Tiltens' kindnesses. She wrote Quimby in January of 1864 that her health had deteriorated since she left him. Her spinal disease and stomach problems had returned.

It was to be several more months before the Pattersons would say good-bye to the Tiltens but, during the interim, Mary wrote, studied her Bible, and tried to help others with their problems. A turning point had been reached in her thinking, and she would now forge ahead until she received the right answers she was looking for. Mary breathed a sigh of relief when her husband was given an opportunity to continue his dental practice and join two other dentists in a partnership.

This opportunity for her husband was a new source of happiness for Mary, but her failing health convinced her that it was time to travel to Portland again. Drawing from this experience and writing about it in later years Mrs. Eddy said:

Erroneous mental practice may seem for a time to benefit the sick, but the recovery is not permanent. This is because erroneous methods act on and through the material stratum of the human mind, called brain, which is but a mortal consolidation of material mentality and its suppositional activities.

Science and Health 185:26

Mrs. Patterson was giving Quimby's method the only power it could have, — her faith in it. She knew that healing accompanied the Christ, and thought that Quimby was bringing forth the Christ as of old. But Mrs. Patterson was attributing to his method the learning and spirituality that she alone possessed. Quimby later wrote, "I see now what you mean, and I see that I am John, and you are Jesus." Mrs. Patterson's humility found it difficult to accept such a statement, for such remarks embarrassed her. Nevertheless, Quimby was recognizing at that point something that Mrs. Patterson could not see about herself. Quimby knew that she was seeing far more than he ever saw or would ever see. Their discussions had convinced him of her spirituality and eminent superiority.

In later years Mrs. Eddy remarked:

Quotations have been published, purporting to be Dr. Quimby's own words, which were written while I was his patient in Portland and holding long conversations with him on my views of mental therapeutics. Some words in these quotations certainly read like words that I said to him, and which I, at his request, had

added to his copy when I corrected it. In his conversations with me and in his scribbings, the word science was not used at all, till one day I declared to him that back of his magnetic treatment and manipulation of patients, there was a science, and it was the science of mind, which had nothing to do with matter, electricity, or physics.

No doubt by this time, Mrs. Patterson was beginning to understand a little of how mortal mind works. She had had the ability to read thought from childhood and this was a great aid in healing others. Quimby knew little of God and did not pretend to be a spiritual healer, whereas Mary was always looking to God as the healer. It would not be long before she would see the importance of arguing the truth to the patient and then turning to God for the healing, but she had not yet connected these two points in her thinking.

Mrs. Eddy later wrote:

In the absence of Dr. Quimby from Portland, a man was brought to the hotel where I was staying, who was in a pitiable condition. He had sometime previous met with an accident and he was well-nigh broken to pieces. His knees and his ankles were out of place and he was suffering untold agonies. The proprietor of the hotel came to me and besought me to do something for the poor sufferer. I went to his bedside and lifted my thought silently to God. At the conclusion of my prayer, I said, "Now you can arise and open the door for me." The man arose, and with the iron clamps he wore rattling as he walked, went and opened the door.

This and other recorded healings took place before her discovery of Christian Science in 1866. Mrs. Patterson was seeing that the mortal mind was the cause of all disease and also that the divine Mind was the healer. She was learning how to argue error down but was not yet clear on how to scientifically declare God's allness, — when this breakthrough occurred, her discovery would come.

She later said of Quimby and his methods:

I tried him, as a healer, and because he seemed to help me for the time and had a higher ideal than I had heard of up to that time, I praised him to the skies, wrote him letters, — they talk of my letters to Quimby, as if they were something secret, they were not, I was enthusiastic, and couldn't say too much in praise of him; I actually loved him, I mean his high and noble character, and was literally unstinted in my praise of him, but when I found that Quimbyism was too short, and would not answer the cry of the human heart for succor, for real aid, I went, being driven thence by my extremity, to the Bible, and there I discovered Christian Science.

Mary certainly did give Quimby a great deal of credit and this, for her, was only natural. She attempted to have Quimby see the basis of her reasoning on the subject of healing, but he could not understand the science she was attributing to him. She even gave a lecture on Dr. Quimby's "science" and defended him to friends and family and in the press. All along Mary was seeing in his system what she was beginning to understand of mental cause and effect. As she became clearer in her own mind on this important issue, she thought she was understanding Quimby's methods with much more clarity, but her vision had nothing to do with Quimby's methods, and time would make this plain.

Towards the end of August, Mary had not been well; she found it difficult to sleep and

experienced problems with her eating. She complained of "pain between the shoulders, and faintness at my stomach." On September 13, she wrote Quimby to tell him of her problem and ask for his help: ". . . would like to have you in your Omnipresence visit me at 8 o'clock this eve if convenient. But consult your own time, only come once a day until I am better." Mary had apparently already found that absent treatment was effective and she asked Quimby to treat her mentally.

During this time, Mrs. Patterson was writing poems for the *Portland Daily Press*. A poem of hers, entitled "Christmas Day," was printed at the end of the year, 1863.

While in Portland in early 1864, Mrs. Patterson met two of Quimby's patients, Miss Jarvis and Mrs. Crosby. These women quickly recognized that Mary had learned considerably more from Quimby than they had been able to gain, and they began to study with her.

Mary received a letter from a stranger in January of 1864 which told her that her son had re-enlisted. At least she knew he was alive. Also during this period, Dr. Patterson's partnership with the other two dentists was terminated.

In March, Mary Ann Jarvis, who put great faith in Mary Patterson's abilities, wrote and begged her to come see her, for she had experienced a relapse. During her visit, Mary wrote to Quimby that Mary Ann was much better. She also told him that she was finally getting a sense of dominion in regards to this work. Mary told Quimby that Mary Ann had "a paroxysm of what she called difficulty of breathing on account of the easterly wind." She further stated:

I sat down by her, took her hands and explained in my poor way what it was, instead of what it was not as she had understood it. In a little while her breath became natural, and to my surprise even, she raised phlegm easily and has scarcely coughed since, till today.

Here again we find Mary arguing for health and achieving beneficial effects.

Anything that dealt with mental healing in those days was considered to be a form of spiritualism. So it was not surprising that the people in Warren, Maine, also resisted her methods. The churches of that time abhorred mental healing and assaulted it from the pulpit, but Mary was not one to give in to, nor to be influenced by, these attacks. She gave public lectures to explain that there was a science in what she was doing, but these lectures were not well attended. One man in attendance stated, "Twas the nearest right of any thing I ever heard at Warren." Another woman wrote Mary a letter and asked her to take up her case, but Mary declined. She felt she had not spent enough time learning from Quimby, so she sent the lady to him.

On April 5, 1864, Mary wrote Quimby again about Miss Jarvis, "I shall not stop here longer than is necessary to make her happy." On April 10th she wrote, "A lame back and some other ailments have all gone." Then Mary reported on April 24th that Miss Jarvis could do housework and washing, which she never thought she would do again, and has had no more problems with the east wind.

In the last letter of April 24, she wrote:

I have a strange feeling of late that I ought to be *perfect* after the command of science, in order to know and do the right. So much as I need to attain before that, makes the job look difficult, but I shall try. . . .

So here in Mary's own words, two years before her discovery, is the willingness and desire to strive for perfection. Due to ill health, Mary remained in Warren for another month

and then returned to Portland and, with Quimby's help, improved.

This life was still a struggle for Mary, — she was so close to the right answer and yet, to her, it still seemed so far away. Others saw the difference between Quimby and herself, but at this point, it was exceedingly difficult for a woman who had experienced such improvement at another's hands to criticize or even recognize the difference.

The following letter is from the *Christian Science Journal* of November 1886, an attested statement in reference to Dr. Quimby's method of healing the sick:

I was treated by Dr. P. P. Quimby, in Portland, for neuralgia in the head. Mrs. Eddy was also a patient of his. I first met her there, and it was in the summer of 1862. His mode of treating the sick was to immerse his hands in water and manipulate their heads. My father (W. P. Morgan) offered him one thousand dollars (\$1,000) to explain his method of treating disease; to which the Doctor replied: "*I cannot; I do not understand it myself.*" I never knew of his attempting to *teach* any one. His method was entirely different from Mrs. Eddy's system of Christian Science.

Mrs. E. A. Thompson

(Witness)

We concur in affirming the known truth of the above statement.

Mrs. A. D. Morgan, W. P. Morgan, A. M., Mrs. A. R. Rutten

Mary's struggle was intense and prolonged, but while she suffered so did her nation. A conflict that paralleled Mary's conflict was taking place. Mrs. Eddy wrote of this later when she said:

Christian Science and the senses are at war. It is a revolutionary struggle. We already have had two in this nation; and they began and ended in a contest for the true idea, for human liberty and rights. Now cometh a third struggle; for the freedom of health, holiness, and the attainment of heaven.

Miscellaneous Writings 101:8

Mrs. Eddy recognized that the Revolutionary and Civil wars were part of the war between Christian Science and the senses. Even before Christian Science was discovered in America, — the war, the intense resistance, was taking place. It was a severe struggle and Mary was feeling the effects of this warfare. All that evil asked in that hour was to destroy the nation that was to protect her discovery and, failing that, to destroy the woman who was coming closer each day to the discovery.

The great Abraham Lincoln, although not fully recognizing the import of the struggle, said:

My paramount object in this struggle is to save the Union. If I could save the Union without freeing any slaves I would do it; and if I could save it by freeing all the slaves I would do it; and if I could save it by freeing some and leaving others alone, I would do that.

He knew that the Union had to be preserved. That was the task God gave to Abraham Lincoln.

President Lincoln and Father Chiniquy

In the mid-1850's, a priest named Father Charles Chiniquy was uncovering some perfidy and deceit on the part of his bishop. In response, the bishop turned upon Chiniquy and

brought charges against him that were untrue and slanderous. Father Chiniquy was told to "secure the services of Abraham Lincoln, of Springfield. If that man defends you, you will surely come out victorious from that deadly conflict!" Father Chiniquy answered that he had never heard of this Abraham Lincoln but was told, "Abraham Lincoln is the best lawyer and the most honest man we have in Illinois."

In May of 1856, Father Chiniquy met Abraham Lincoln.

It was then that I met Mr. Abraham Lincoln for the first time. He was a giant in stature; but I found him still more a giant in the noble qualities of his mind and heart. It was impossible to converse five minutes with him without loving him.

Thus Father Chiniquy, the defendant, had Abraham Lincoln for his defense and David Davis for his judge. The latter became vice president of the United States in 1882.

Lincoln demolished the testimony of two perjured priests but the verdict was not forthcoming because of a hung jury. One Roman Catholic on the jury would not vote for acquittal. The situation became very serious for Father Chiniquy but Lincoln would not give up. Later Lincoln came to Chiniquy's cell and exclaimed, "Cheer up, Mr. Chiniquy, I have the perjured priests in my hands. Their diabolical plot is all known, and if they do not fly away before the dawn of day, they will surely be lynched. Bless the Lord, you are saved!"

They both rejoiced at the acquittal, but Father Chiniquy told Lincoln that his life was in peril, as the Jesuits would never forgive Lincoln for uncovering them. Lincoln said, "I know that Jesuits never forget nor forsake. But man must not care how and where he dies, provided he dies at the post of honour and duty."

Chiniquy stated, "Rome is in constant conspiracy against the rights and liberties of man all over the world; but she is particularly so in the United States."

Chiniquy later wrote:

But it was written in the decrees of God that honest Abraham Lincoln should be proclaimed President of the United States, the 4th of March, 1861. At the end of August, having known from a Roman Catholic priest, whom, by the mercy of God, I had persuaded to leave the errors of Popery, that there was a plot among them to assassinate the President, I thought it was my duty to go and tell him what I knew, at the same time giving him a new assurance of gratitude for what he had done for me.

Upon seeing Lincoln, Chiniquy told him that it worried him very much that the Catholics had proclaimed Lincoln an "apostate," or a Catholic who had left his religion and turned on it. This was not true. Chiniquy said:

The Jesuits want the Roman Catholics to believe that you are a monster, an open enemy of God and of His Church, that you are an excommunicated man. For every apostate is, ipso facto [by that very fact] excommunicated. I have brought to you the theology of one of the most learned and approved of the Jesuits of his time, Busenbaum, who, with many others, say that the man who will kill you will do a good and holy work.

Lincoln stated:

Unfortunately, I feel more and more, every day, that it is not against the Americans of the South, alone, I am fighting, it is more against the Pope of Rome, her perfidious

Jesuits and their blind and blood-thirsty slaves, than against the real American Protestants, that we have to defend ourselves. Here is the real danger of our position. So long as they will hope to conquer the North, they will spare me; but the day will rout their armies (and that day will surely come, with the help of God), take their cities, and force them to submit, then, it is my impression that the Jesuits, who are the principal rulers of the South, will do what they have almost invariably done in the past. . . . This civil war seems to be nothing but a political affair to those who do not see, as I do, the secret springs of the terrible drama. But it is more a religious than a civil war. It is Rome who wants to rule and degrade the North, as she has ruled and degraded the South, from the very day of its discovery. There are only very few of the Southern leaders who are not more or less under the influence of the Jesuits, through their wives, family relations, and their friends. . . . She divides our nation, in order to weaken, subdue and rule it.

Where was the plot hatched to assassinate Lincoln? It was concocted in the house of Mary Surratt, one of the chief conspirators, who was visited continually before the assassination by the most ardent Catholics in the city.

Chiniquy stated:

The learned and great patriot, General Baker, in his admirable report, struck and bewildered by that strange, mysterious and portentous farce, said, "I mention, as an exceptional and remarkable fact, that every conspirator, in custody, is by education a Catholic."

He continued:

As General Baker says, all the conspirators were attending Catholic Church services and were educated Roman Catholics. It is true that some of them, as Atzeroth, Payne, and Harold, asked for Protestant ministers, when they were to be hung. But they had been considered, till then, as converts to Romanism.

Three of their proselytes were convinced that it would be better to pretend a change of their religion at the time of their execution, thus removing guilt from the Catholic Church and the Jesuits in particular. No official in Washington would acknowledge this conspiracy; all turned their heads and pretended there was no conspiracy.

So we see that while Mrs. Patterson was struggling for her life, Lincoln was in an equally severe struggle to save the life of this country. Lincoln was a very spiritually minded man and a deep thinker. He stated, "Happy day when — all appetites controlled, all passions subdued, all matter subjected — mind all conquering mind, shall live and move, the monarch of the world."

XXVI. STILL SEEKING

In June of 1864, Mary and Daniel Patterson were again reconciled after a separation and took up residence in Lynn, Massachusetts. On June 11, Dr. Patterson advertised his services in the local paper. There was definitely a need for income.

On July 4, Mary attended a concert about which she reported in the *Lynn Weekly Reporter* of July 9th:

Their music, as usual, bore a patriotic stamp, consisting chiefly of pathetic war-songs and eulogies, together with some very comical pieces. . . . Occasionally a lurid rocket, set up by the local Lynn celebrators, seemed to our quickened sense as a beacon light for the tempest-tossed Union ship to hail, as a pledge of warm hearts and willing hands, in her struggle to perpetuate a government, the anniversary of which we love and cannot forget to celebrate. . . .

Mrs. Patterson's patriotic fervor grew stronger as the warfare became more intense. This was a war that could not be lost; it was a war being fought for the survival of her nation. Many years would pass before Mary would, in retrospect, see the issues in their true perspective.

The trial reconciliation with her husband did not seem to work. Dr. Patterson was continuing his liaisons with his women patients. Mary's health was deteriorating and she felt it wise to leave him. However, there were few alternatives and she must decide where best to go. Sarah Crosby, one of Quimby's patients, had entreated Mary to visit her on many occasions. The arrangements were made and Mary journeyed to Albion, Maine, to be with Sarah. It was indeed a harbor of refuge for Mary. Many years later, Mrs. Crosby recalled the visit and Mrs. Patterson's condition at that time as "one fired with the prescience of a great mission." From this quote we can see that Mary was beginning to understand her mission, although not yet fully formed in her thinking. Mrs. Crosby continued:

Many months Mary Patterson was a beloved guest in my home, — for I had a most unselfish love for her and deep sympathy with her, when in her poverty she came to me, — no money, scarcely comfortable clothing, — most unhappy in her domestic relations. Her only assets being her indomitable will and active brain.

So we find Mary poverty stricken, with an unfaithful husband and, worse, a husband so

uncaring that he would not provide for his wife's support.

Poverty was very difficult for Mary. She had never been wealthy but had always had enough to keep her head up and manage a decent appearance; but now, that dignity was sorely tested with the humiliation her husband's actions forced upon her. But she was neither bitter nor broken. She was forty-three years of age, an age which was then considered past the years of life-expectancy for women; yet she was on the verge of the greatest discovery in the world's history. And aren't we all grateful for dear Sarah Crosby, the one person in the world who loved her enough to help her?

During the winter months of 1864 and 1865, Mary tried to reconcile the relationship with her husband once more; they found lodging in Lynn, Massachusetts. She wanted to save her marriage even though he had continually caused her so much pain and embarrassment. They settled in for a very short time when, again, Dr. Patterson left.

Mary then found an outlet in her writing, and companionship through her church and social work. She became quite active in the temperance movement in association with the Linwood Lodge of Good Templars, of which she was a member. As with everything she pursued, she was successful. Her lodge bestowed on her the title of "Exalted Mistress of the Legion of Honor," an officer of the women's branch.

In April of 1865, Mrs. Patterson found it necessary to visit Quimby. Her health was greatly improved by the visit and, upon her return, she was able to continue her work for the temperance movement. In September, although not knowing the reason why, Mary felt she must see Quimby again. She went for a short visit to Belfast, Maine, and found him in a very weakened state. It was so serious that she wanted him to begin writing down everything he could concerning his system. She had not yet completely understood the difference between spiritual perception and mental manipulation.

Mrs. Patterson appeared to be enjoying her life in Lynn, but there was a tremendous inner conflict raging. Although she had friends, and involved in interesting activities, these were not of a lasting interest. She spoke of this time as the darkest period of her life. There must have been a strong, sinking feeling of failure, as though a barrier had been erected between her and the truth she had so long sought. There must also have been a sense of total frustration and sadness with her past, a sense of futility with her present experience, and the inescapable thought that she would see more of the same in the future. A woman of her intelligence and spiritual stature could not abide by this verdict. Later she would write:

The trend of human life was too eventful to leave me undisturbed in the illusion that this so-called life could be a real and abiding rest. All things earthly must ultimately yield to the irony of fate, or else be merged into the one infinite Love.

Retrospection and Introspection 23:1

Here, in her own words, she tells us of her struggle. The "irony of fate" appeared to have complete control of her experience, and it seemed that fate had dealt her a life of endless misery without a means of escape. Soon, however, she was to see the hand of "the one infinite Love." She continues:

As these pungent lessons became clearer, they grew sterner. Previously the cloud of mortal mind seemed to have a silver lining; but now it was not even fringed with light. Matter was no longer spanned with its rainbow of promise. The world was dark. The oncoming hours were indicated by no floral dial. The senses could not prophesy sunrise or starlight.

Retrospection and Introspection 23:6

With this graphic quote, we are given a clear view of the monumental struggle that was taking place in her thinking. She was being forced to turn from material existence, that attempted to assault her with its so-called reality, to the reality of spiritual sense. However, before the discovery could come, she had to know in what direction to turn, as she had not yet seen the total unreality of matter, nor the complete reality of divine Love. At this point, the reality of divine Love was still somewhat theoretical and the nature of matter still appeared to be the real.

The frustration over this question was almost too much for her to bear. She had made discoveries along the way and these discoveries had helped, but she still did not have the answers she needed. She had suffered so many trials, so much sickness and invalidism, and she was so tired of it all. It is certainly true that she learned from each experience and each one moved her closer to her Father, — but would it ever end? She had all but given up hope and had just about determined it was time to die.

Mary's father died on the sixth of October, 1865, in Sanbornton Bridge. They had not been on good terms for some time, and so it was not surprising to find that she was not provided for in his will. The will read that the executor was "not to collect or attempt to collect any thing whatever of Mary or her said husband on account of any claim I may have against either of them." Mary and her sisters were provided with one dollar each. After his widow was cared for, the bulk of his estate was bequeathed to his son. It is difficult to understand what would compel a man to treat his daughters in such a callous manner, especially when one of them was in such an extremity of need.

Dr. Quimby died on January 16, 1866. Mary had a great affection for Quimby, — for his kind and noble nature. He was never one to take credit for that which he felt was not earned. Writing to Mary shortly before his death he stated, "I owe you all the popularity I have in Portland."

Mary had learned a great deal from Quimby. Although she saw that his method was mental but not spiritual, that it had a temporary, but not a permanent, effect, she had to learn the claims of mortal mind's healing methods. She often visited doctors and studied medical books. She studied homeopathy and allopathy. She came in contact with spiritualism, mesmerism, hypnotism, faith healing, and electricity. She travelled the road of limited theology, exercise, hygiene and diet. She went through every cure of the day, — but never left her precious Bible. The answers were in the Bible and who else but this chosen one was prepared to receive it? There was only one who could have withstood forty-five years of unrelenting attack. She spoke of her Bible, its theology, and the true theologians who aided her in her search for truth. In retrospect, it was all that had ever been a comfort to her. Speaking of her Bible and the many true Christian churchmen she had known, Mrs. Eddy wrote:

Such churchmen and the Bible, especially the First Commandment of the Decalogue, and Ninety-first Psalm, the Sermon on the Mount, and St. John's Revelation, educated my thought many years, yea, all the way up to its preparation for and reception of the Science of Christianity.

Message for 1901 32:21-26

Mrs. Eddy loved the early theologians whose convictions were based in the Bible, and not in a scholastic theology that carried with it the signposts of the Adamic curse.

About this time, 1865, her lodge president described her as follows:

Mrs. Patterson was unusual in almost every particular. Unusually well-bred,

cultivated, and fine-looking, and of excellent taste in matters of dress and the toilet. Some people would comment unfavorably through a sense of inferiority, I firmly believe, and would call her affected, for she was unusually scrupulous in the observation of social form. She had a quiet way about her of commanding attention and in the delivery of an address was, in a strangely quiet way, impressive.

The turning point

The turning point in history had arrived, — a beginning of a new era and the end of the old. In 1866 we find Mary with no family. They had all turned on her. Her clothes were threadbare, and this was a most difficult situation for a woman of her bearing. She had not enough money to buy the essentials, and she was willing to quietly give up her starvation diet of Graham bread, leave this world behind, and die.

While walking on the icy sidewalks on the evening of February 1, 1866, woman was to fall once more, but this time to rise. She was returning home from a meeting of the Good Templars. Some of the lodge members accompanying her watched helplessly as she fell violently to the icy pavement.

The *Lynn Reporter* of Saturday morning, February 3, reported:

Mrs. Mary Patterson of Swampscott fell upon the ice near the corner of Market and Oxford streets on Thursday evening and was severely injured. She was taken up in an insensible condition and carried into the residence of S. M. Bubier, Esq., near by, where she was kindly cared for during the night. Dr. Cushing, who was called, found her injuries to be internal and of a severe nature, inducing spasms and internal suffering. She was removed to her home in Swampscott yesterday afternoon, though in a very critical condition.

Doctor Alvin Cushing had been called Thursday night. The verdict was death. The doctor gave her no encouragement for recovery and, as for medicine, Mary had given up all faith in drugs. Materia medica had made its prognosis and sympathetic mesmerism and ignorant malpractice, because of the newspaper account, were enforcing the decree. Mary had not called the physician, but her well-meaning friends had. She was ready to leave all to God, and place her life in His hands.

As if medical law were not enough, scholastic theology was also called on the case. The Reverend Mr. Jonas Clark came as quickly as possible to offer consolation and aid.

When materia medica departed on Friday, Mary refused to take the medicine he left and, as she expressed it, "lifted her heart to God." When scholastic theology arrived and attempted to bring her back from her hope and faith in God's great love, she remained unwavering and pressed forward.

Mary's condition was serious and she was not without considerate care. Mrs. Carrie Miller and Mrs. Mary Wheeler came to her aid and took turns in watching by her bedside. They watched with her through Friday and Saturday.

On Sunday morning, scholastic theology stopped in again to see the accident victim while on his way to church. They prayed together, and she asked him to come by after the service. Why? Scholastic theology was incredulous! Who did she think she was? He quickly informed her of her forthcoming death and that she must prepare for that eventuality. Scholastic theology then asked her if she was aware of the critical nature of her injury, further impressing on Mary that she was sinking fast and would probably not survive the day. And where did scholastic theology get this pronouncement from? — materia medica.

So now we find them both in league to deprive Mary of her right to live. Mary replied to scholastic theology that she did indeed know the seriousness of her injury; but she told Reverend Clark that she had "such faith in God that she felt He would raise her up." Who was she to question the verdict of *materia medica*, believed, carried out, and her fate sealed by scholastic theology?

Mr. George Newhall reported that the evening before she had said, "I am going to walk." Certainly they thought her mind was wandering, — the verdict of death had been pronounced. That verdict, however, did not deter Mary. She immediately pushed her self unaided to the side of the bed, then placing her feet on the floor, she walked to the side of the room and sat in the chair. Then she said, "This is all through prayer." This was the first time she had been able to move her legs since her fall. *Materia medica* had already claimed she had a broken spine, internal injuries, lameness and certain death. Later, mortal minds would say, Oh, her spine was not affected, and, The fall was not that bad.

Mrs. Arietta Mann stated:

On the Sunday morning after Mrs. Eddy fell on the ice at Lynn, she sent for my mother. My father got the horse, and went down around noon. I can still see her as she lay on the couch. When we were leaving, I had gone into the hall when Mrs. Patterson said, "When you come down the next time, I will be sitting up in the next room. I am going to walk in." My mother said, "Mary, what on earth are you talking about!" However, when we did go down that night . . . sure enough she was in the other room. And the doctor said she walked in.

On Sunday, she sent those mortal mind opinions, sympathetic mesmerism, *materia medica*, and scholastic theology out of her room. Taking her Bible, her precious Chart of Life, she opened it and her eyes fell upon the account of Jesus' healing of the palsied man (Matthew 9:2). She saw the Christ heal this invalid, this paralyzed man, and enable him to walk forth free and complete. Mrs. Eddy later said the first revelation that came to her was that she could not die. What a glorious vision that must have been, a conscious awareness of God's love for His children and, at the same time, a glimpse of the understanding she had so long sought. Many years later, when Mrs. Eddy's maid, Laura Sargent, asked her what it was that she saw at that instant of her healing, Mrs. Eddy did not answer, but Laura drew back in sudden awe when a far-off gaze came into Mrs. Eddy's eyes and light filled her face.

In the *Christian Science Journal* of June, 1887, she said, "It was to me a revelation of Truth." Study, reason, divine inspiration, and her unquenchable thirst for Truth brought her to that moment of revelation. She mentioned to a friend that:

She had been thinking about God, and it dawned upon her that it was the attitude of mind which she was in that made it possible for the divine power to heal her, that in some unknown way she had attained unto that consciousness of the divine Presence which heals the sick even as the natural musician without scientific knowledge touches the harmonic chords.

When Mary arose from her bed, dressed herself, and went into the parlor where her friends had gathered, they were astonished. The clergyman, calling back, was met by Mary at the door and was so startled that, for a moment, he thought he was seeing a ghost. Mary spoke and told him of her healing. It was impossible for him not to accept it.

The spiritual conception had taken place, and prophecy had been fulfilled. The very next

day, Dr. Cushing came at Mrs. Patterson's request. He was stunned by what he saw, so much so that it visibly affected Mary. She was always most sensitive to thought and, as she felt his strong sense of doubt, she in turn could feel her doubts and fears overcoming her conviction of healing. At this point Mary experienced a reversal of what she had gained, and she felt suddenly very weak. Although Dr. Cushing knew in his own mind that the healing was impossible, he immediately claimed himself to be the healer. Mary then went over to the table and opening the drawer said, "Look doctor! All your medicine is here; I never swallowed it." Materia medica was astonished, took one of the packets of medicine and opened it to make sure his medicine was still there. Then materia medica asked many questions about her healing. After materia medica left, Mary said the vision came back "with such a light and such a presence," that she knew it could never be taken from her again.

A dear old lady asked her, "How is it that you are restored to us? Has Christ come again on earth?" Mary answered, "Christ never left, Christ is Truth, and Truth is always here."

The year 1866 ushered in a new era in human history. Prophecy had indeed been fulfilled.

Mrs. Eddy's marvelous discovery in 1866 dealt primarily with mankind's freedom from every form of error; and, it is clear, that the key to this new freedom was to be found through woman. Christian Scientists have not understood this vital point of her revelation and have centered their considerations on the physical healing alone. Mankind has therefore paid and is still paying a terrible and cruel price for this ignorance.

The following words of our Leader substantially represent the import she placed upon her discovery in 1866:

Woman's Hour

True history is the record of the development in the human consciousness of a truer idea of God and man. This development has expressed itself affirmatively throughout the ages in every department of human endeavor. Its true meaning and intent is interpreted in the search of the human heart for freedom. Freedom is an abstract thing, even an ideal in the divine Mind, which is God. Its ultimate goal brings "the liberty of the sons of God." Its message has come to the awakened thought of toiling, striving humanity in every age as the star of Bethlehem came to the awakened thought of the Wisemen of that day. Its human expression has assumed different forms as the world has step by step risen above one form of limitation and bondage after another. The warfare between science and superstition, between Christianity and the dogmatic religions of human creeds, between democracy and the divine right of kings, yea, between a higher freedom for humanity touching the hem of the garment of divinity and the limitations of selfishness and greed in all their forms, challenges the awakening thought of this age.

And God — the divine ever-present Love — made man in His own image and likeness. But the man of this world's conception has passed by in his daily tasks oblivious to the fact that Love has always been more truly expressed by woman than by the masculine representative of manhood.

But now has come woman's hour. The deliverer of humanity must be the mother-love. It broods over the children of earth, though they, unconscious of its power, may term it weakness.

But the armed legion of progress shall hurl back the forces of reaction and bondage. The doctrine of blood and iron shall fail and the world shall be made "safe for

democracy." Then shall come earth's great period of reconstruction — the balancing of accounts through reason, love, and revelation, not through brute instinct, hate, and tradition. In this world-wide "war of the Revolution," manhood shall be softened by the qualities of true womanhood, and womanhood shall be strengthened by the courage and assurance of manhood, and they two together shall reveal the true sense of Godhood.

The messages to the human heart in this hour are stronger than creeds, broader than races, more potent than patriotism. They are the prophetic whispering of angels.

Prophecy is but history written in advance. The beloved disciple of Jesus on the Island of Patmos, from the spiritual heights of revelation, foresaw human history and recorded the events of these "latter days." He did not leave the ages comfortless. He saw the final readjustment of all things, and in the vision he saw symbolically the crown of power and revelation placed upon the head of womanhood.

May not America's greatest gift to the world be the gift of God's Motherhood proclaimed and woman's equality demonstrated in the substance, essence, and science of true democracy, the broader fulfillment of the message, graven for universal humanity upon the Great Seal of the United States — "*Novus Ordo Seclorum*" — the "new order of the ages"?

Mary Baker Eddy

Essays and Other Footprints (Red Book) 18:20-27 next page

XXVII. CHRIST AND CHRISTMAS

CHRIST HEALING — Picture 2

In tender mercy, Spirit sped
A loyal ray
To rouse the living, wake the dead,
And point the Way —
The Christ-idea, God anoints —
Of Truth and Life;
The Way in Science He appoints,
That stills all strife.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

Christ Jesus, John 5:25

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

Isaiah 9:2

"Previously the cloud of mortal mind seemed to have a silver lining; but now it was not even fringed with light." (*Ret.* 23:7-9) This statement by Mary Baker Eddy deals with her life just prior to her discovery. Following this statement, Mrs. Eddy describes her healing in 1866 and explains the second picture in *Christ and Christmas* entitled "Christ Healing": "Thus it was when the moment arrived of the heart's bridal to more spiritual existence. When the door opened, I was waiting and watching; and, lo, the bridegroom came! The character of the Christ was illuminated by the midnight torches of Spirit. My heart knew its Redeemer." (*Ret.* 23:13-18)

This picture illustrates the period in Mrs. Eddy's life when she rose up from the fall in Lynn, Massachusetts. Once we understand correctly the position and place of the "Star of Boston," we are ready to understand what happened in the Bethlehem of Massachusetts. Naturally, the picture following the star of Bethlehem would relate her healing in 1866. Her babe was conceived at the moment of this healing and her work for humanity began. Quoting Paul, Mrs. Eddy says:

"For to be carnally minded is death; but to be spiritually minded is life and peace." This knowledge came to me in an hour of great need; and I give it to you as death-bed testimony to the daystar that dawned on the night of material sense.

Miscellaneous Writings 24:3-7

Mrs. Eddy's great love for the Master and unswerving trust in his words opened her consciousness to this healing. She saw clearly that by following his commands faithfully, we live and cannot die. It was the child-like purity of her consciousness that enabled her to witness this "Christ healing." Even the fleeting glimpse of the Christ was sufficient to heal her, but the Science of this healing had not yet been revealed, thus the picture is entitled "Christ Healing."

The poem that accompanies this picture amply describes Mrs. Eddy's healing and its far-reaching effects for mankind. The first four lines speak of Spirit revealing the "loyal ray" who is to rouse all mankind and point "the Way." Recall that in these illustrations there must be a human and a divine coincidence.

The second four lines speak of divine Science, or Christian Science. This healing experience brought forth the "loyal ray" and the Christ-idea or Christian Science again, the coincidence of the human and divine.

The star is needed, "the daystar that dawned on the night of material sense." Mrs. Eddy says:

It is most fitting that Christian Scientists memorize the nativity of Jesus. To him who brought a great light to all ages, and named his burdens light, homage is indeed due, — but is bankrupt. I never looked on my ideal of the face of the Nazarite Prophet; but the one illustrating my poem approximates it.

Miscellaneous Writings 374:17

The picture is oblong because there is much of the human to be worked out, as in Picture 1. Forty-five years of unstinting work lay ahead. In retrospect, Mrs. Eddy realized this about that moment of healing in her experience.

Animal magnetism attempted to make the fall fatal, but notice that the interior of the coffin is white, the third degree. Mrs. Eddy perceived that death is an illusion, a sham, and that she was always in the arms of her precious Father-Mother. She wrote: "DEATH. An illusion, the lie of life in matter; the unreal and untrue; the opposite of Life." (*S&H 584:9*)

The name plate signifies that material belief, the Adam thought, names all things, which leads to death.

Since no figure touches the ground, or matter, these figures represent types of thought, rather than persons. This picture is the subjective experience of Mary Baker Eddy at the time of her healing in 1866. Notice that the coffin, death, has no foundation; it is but a false belief.

The woman that is standing represents the expression of Mrs. Eddy's sense of womanhood at the time of her healing. The same can be said for the man as he represents the manhood of her thinking at that time.

This picture shows the unfoldment of Mrs. Eddy's human consciousness at that time. Her sense of womanhood stood in awe and rapture at what was taking place; it is a face of anticipation. Aggressive mental suggestion, working through her sense of manhood, argues: "Who do you think you are?" "This cannot be so!" However, womanhood lifted up that doubting manhood. Notice that womanhood is nearer the light of divine Science than manhood. Also, the robe the Master wears is the same robe of false manhood. False manhood, called pharisaical beliefs, scholastic theology, ecclesiastical despotism, and

materia medica, caused the crucifixion of the Master, and will attempt to destroy the Christ-idea in any age. This black robe that the Master is wearing represents the cross — the cross of false manhood that we all must bear. Notice, it is not on his shoulders in the picture "Christian Unity" because the sense of false manhood has been dissolved, and true manhood has been lifted up by womanhood through Mary Baker Eddy and Christian Science. She wrote: "The ideal robe of Christ is seamless. Thou hast touched its hem, and thou art being healed. The risen Christ is thine. The haunting mystery and gloom of his glory rule not this century." (*My*. 192:7-10) The great love for Jesus that Mrs. Eddy entertained is indicated by his personal touch.

Mrs. Eddy is being lifted out of the sense of death through a greater awareness and understanding of the Master's work. Remember, the first thing that Mrs. Eddy said she perceived at that time was that she could not die. The eyes of the woman in the coffin are opening, showing spiritual discernment beginning to unfold. From that moment of healing, her spiritual discernment could not be darkened but only enlarged and enlightened.

The Master is looking away from the body. He is the center of the picture, for he is the center of her life's work and she never forgot him. We must not forget her. His robe is seamless and white, just like the inside of the coffin and womanhood's dress. Jesus, the ideal man, overcame the claims of false manhood and Mrs. Eddy, the ideal woman, revealed true womanhood.

Jesus' left hand is held up as a sign of authority; the theology of Jesus overcomes the arguments of the serpent, named scholastic theology, materia medica, and false science. The hand of false manhood is false authority or scholastic theology that vainly tries to halt the advancing Christ-idea of which it comprehends very little. Jesus' hand is over his head in the realm of revelation, Spirit. False manhood's hand is below the seat of reason (the head) in the reaction of mortal mind opinion. Mrs. Eddy's right hand is inactive, signifying unused power, and her left hand is active and reaching. Jesus' ear is covered, indicating that the Christ-idea hears no false claims. He is not looking at, nor listening to, the claims of evil, but the claims are being handled with the consciousness of the Christ.

TRUTH *VERSUS* ERROR — Picture 10

To-day, as oft, away from sin
 Christ summons thee!
 Truth pleads to-night: Just take Me in!
 No mass for Me!

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Christ Jesus, Revelation 3:20

When Mrs. Eddy experienced her "Christ healing" in 1866, her light began to knock at the mental door of humanity as shown in Picture 10.

This day the final appearing through womanhood repeats the earnest, insistent call to "get away from sin and leave its grasp." In this dark hour, true womanhood pleads to be taken into the hearts of mankind. Womanhood wants no ceremony, no dead words, — she wants a practical life changed by the touch of Love. This will happen only if we take in this divine Love, Truth. False manhood can no longer hold humanity captive through pharisaical beliefs if we take the divine idea into consciousness, — but remember, this cannot be done without gratitude and recognition for Mary Baker Eddy.

Womanhood is presenting this scroll of Truth, which was revealed through that wonderful event in Lynn, Massachusetts, in 1866. The revelation that she is the woman, referred to in Bible prophecy, giving the impersonal Christ to the world, pleads with mankind to just let this Truth in. What is it that opposes this truth about the woman? It is malicious animal magnetism in its specific claims as illustrated in this picture. It broadly resists the absolute appearing named generic man, and it specifically resists the human appearing of Mary Baker Eddy.

Speaking about this picture, Mr. Gilman said:

But one in particular she appeared to emphasize, which called for the representation of Love and Truth's spiritual idea in the most perfect form of feminine youthful beauty that I could conceive, bearing the message of Christian Science Truth and knocking at the door of a palatial mansion to represent the abode of material sense.

This palatial mansion is spoken of in the "Allegory" on page 324 of *Miscellaneous Writings*:

Pausing at the threshold of a palatial dwelling, he knocks and waits. The door is shut. He hears the sounds of festivity and mirth; youth, manhood, and age gayly tread the gorgeously tapestried parlors, dancing-halls, and banquet-rooms. But a little while, and the music is dull, the wine is unsipped, the footfalls abate, the laughter ceases. Then from the window of this dwelling a face looks out, anxiously surveying him who waiteth at the door.

Within this mortal mansion are adulterers, fornicators, idolaters; drunkenness, witchcraft, variance, envy, emulation, hatred, wrath, murder. Appetites and passions have so dimmed their sight that he alone who looks from that dwelling, through the clearer pane of his own heart tired of sin, can see the Stranger.

It is easy to see that Mrs. Eddy used the allegory from *Miscellaneous Writings* in her illustration, "Truth *versus* Error," but in this instance, with a woman.

It is interesting that according to Mr. Gilman, he and Mrs. Eddy "looked through an old photograph album and looked at pictures in other parts of the house that resembled Mrs. Eddy 'as I used to look,' she said." Then eventually Mr. Gilman was able to capture the right idea on canvas.

As soon as Mrs. Eddy's eyes rested upon the picture, she was very still for a moment and then she said, "Laura, look here! look at that picture!" I began to fear that it looked dreadful to her on account of the exposed shoulder and breast, especially when Laura began to say, "Oh! Why, Mother, Mother," but adding, "Isn't that beautiful!" Beautiful reassured me, and Mrs. Eddy echoed her words, and they both were in that joyousness that finds expression in tears and Mrs. Eddy was saying, "It is the perfect representation of the ideal I had in thought, but could not exactly describe." . . . After this I went up to her room where she was ready — her sitting-room chamber, where she writes and attends to her daily work — and sketched her foot for this same picture.

The revelation of generic man is the spiritual idea. In picture 10 of *Christ and Christmas*, the foursquare floor mat on which this spiritual idea stands is symbolic of foundation, — symbolic of the New Jerusalem, the City Foursquare. Her right foot is out, symbolizing dominion over latent error and its claims, the "source of all error's visible forms. . . ." (*S&H*

559:5-6) Her ear is uncovered; she is listening for the call that needs help. There is no star in this picture because there is no symbol of the light needed, — the woman is the light. She is clothed in the third degree; she is the spiritual idea. Notice the halo around her head, the light of the Christ understanding that fulfills "Christ Healing," Picture 2. *Christ and Christmas* reveals the woman's progressive mission. There is no dingy outer robe here because this is the generic idea, the absolute Truth, the spiritual concept of woman.

The childlike thought perceives the love of womanhood, but its surroundings will never let it approach Truth. As the child thought matures it, too, will lose that childlikeness and become insensitive to the pleas of womanhood, just as its elders are portrayed in this picture. The world resists the day of the woman.

Mrs. Eddy says:

The signs of these times portend a long and strong determination of mankind to cleave to the world, the flesh, and evil, causing great obscuration of Spirit. When we remember that God is just, and admit the total depravity of mortals, *alias* mortal mind, — and that this Adam legacy must first be seen, and then must be subdued and recompensed by justice, the eternal attribute of Truth, — the outlook demands labor, and the laborers seem few.

Miscellaneous Writings 2:6-14

Womanhood, knocking for admittance, is using a door knocker with ten stripes, symbolic of the Ten Commandments. On the plate beneath the knocker we see the word "Devil." The ten stripes on the knocker are over the plate and signify the power of the Ten Commandments over evil. There is no doubt that each of the Ten Commandments is being broken on the inside of this palatial mansion. Materialistic mankind, a kind of depraved man, is not awake to the call of womanhood. "Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity." (*S&H* vii:13-15)

The place of womanhood has been established; it needs only to be taken in, but the claims of malicious animal magnetism would hide this. The results of lust and hatred, represented by the mortals in this mansion, would keep Truth unrecognized so its own dependence on evil might be maintained and extended. Ignorant thinking is clothed in dark materiality. Notice the blank faces. Lust and sensual pleasure do not hear the call of Truth.

The scene inside is lit with artificial light — electricity. Notice the beards and mustaches on every man, these symbolize the embellishments of pride and self which are claims of scholastic theology. Notice the wine. Mrs. Eddy writes, "WINE. Error; fornication; temptation; passion." (*S&H* 598:17-18) This is not a pretty picture. Notice too that the seating of man and woman is reversed from Picture 9, "Christian Unity," which depicts true manhood and womanhood. This woman should be up and active as in "Christian Science Healing," Picture 6, and not sitting as in "Treating the Sick," Picture 8. Woman in this picture is seducing false manhood and, in turn, is being manipulated, and both fail to hear the knock of Truth on their consciousness. The little girl has her arms around the little boy, protecting him. Children naturally understand that womanhood includes manhood.

What is the foundation of all this joyous sensuality? The black and white tiles symbolize hypocrisy, and indicate the same two-faced Romanism that was shown in the first picture appearing divine (white), but in reality is depraved (black). It is Romanism that would keep tired humanity from seeing the Truth about the woman, — Mary Baker Eddy's place. It is actively working to do just that.

Our precious Leader conquered every one of these lies about man. Will you follow?

XXVIII. QUESTIONS AND ANSWERS

1. Is Mary Baker Eddy the woman in the Apocalypse?

In the book of Revelation, the dragon pours out of his mouth water as a river after the woman. This water is not false teaching about the Science, the man child already caught up unto God and His throne, but about the woman, — false teachings about her.

Let us first consider the basis of the arguments that Mrs. Eddy is not that woman, and the reason this has been taught by and to the majority of Christian Scientists.

In the 1899 Communion Message to The Mother Church in Boston, Mrs. Eddy made statements about the Babylonish woman, the counterfeit of the woman in the twelfth chapter of Revelation. Josephine Woodbury, a student who had continually tried to gain control of the Movement and remove Mrs. Eddy from her place, took Mrs. Eddy's statements about the Babylonish whore personally and claimed that Mrs. Eddy was writing about her. Accordingly, she sued Mrs. Eddy for libel.

At that time it was obvious that if Mrs. Woodbury could find any of Mrs. Eddy's students who would state or prove that Mrs. Eddy taught that she was the woman in the Apocalypse, then Mrs. Woodbury could prove Mrs. Eddy taught that prophecy had to have a human appearing. Therefore, Mrs. Woodbury would have circumstantial proof that Mrs. Eddy was referring to her. That is why Mrs. Woodbury specifically charged in her bill of complaint that Mrs. Eddy considered herself, and taught others, that she was the woman in the Apocalypse, and that *Science and Health* was divinely inspired.

Mrs. Eddy's close students who testified at the trial understood this very dangerous point and, accordingly, stated that Mrs. Eddy did not teach that she was the woman. They were telling the truth, as Mrs. Eddy could not teach that point openly, although she had made such statements to them privately.

The news media was most interested in the trial, — not based on whether or not Mrs. Woodbury was the Babylonish whore but that Mrs. Eddy was the woman in the Apocalypse and *Science and Health* was divinely inspired. When Mrs. Eddy was besieged by newsmen about this question, they were referred to Mr. Kimball. Kimball told the press that Mrs. Eddy had never taught in her classes that she was that woman, which was partially true because Mrs. Eddy did not openly teach this. The second part of his statement was that she did not wish her students to teach it, and that was false. What the newspaper reported of their conversation with Mr. Kimball was included in the July, 1901, *Christian Science Journal*.

Kimball, at that time, was unaware that Judge Hanna and Mrs. Eddy had worked together to prepare a lead article for the *Journal* on that very subject of her place in Bible prophecy, and as fulfilling the promise of the woman of the twelfth chapter of Revelation. Because of the events of the Woodbury trial, Mrs. Eddy thought it unwise to publish Judge Hanna's article at that time. (See page 65 for the full text of the article.) It is interesting to note that Kimball's statement to the press has affected the Christian Science Movement, on the subject of Mrs. Eddy's place in prophecy, far more than even Mrs. Eddy's own words about herself concerning this subject, even more than statements from early workers close to her, even more than the leaflet, "Mrs. Eddy's Place," published in 1943 by the Board of Directors. Sometime later, giving added weight to Kimball's assessment of the question, was the inclusion in Mrs. Eddy's writings of this statement attributed to her concerning Kimball's "clear, correct teaching of Christian Science. . . ." (*My*. 297) Mrs. Eddy did not write this nor did she ever intend anything of this kind to be included in her published writings. Adam Dickey admitted that he had been responsible for this statement and for the statement having been placed in *Miscellany*.

During the trial Mrs. Eddy said, "a little old grey haired lady could not be the woman in the Apocalypse." Was she trying to tell us she was not the woman in the Apocalypse? Many practitioners, teachers, and lecturers parroted this statement, believing it to be the denial of her identity as the woman in the Apocalypse. That statement was made by Mrs. Eddy to her lawyers about the time of the Woodbury trial. Her two lawyers were quite interested in Mrs. Woodbury's charges that Mrs. Eddy considered herself to be the woman in the Apocalypse and that *Science and Health* was divinely inspired. Her lawyers were not Christian Scientists, and for them to be given a "yes" answer to these two questions could have jeopardized Mrs. Eddy's rapport with them and eroded the genuine esteem they felt for her. Thus the positive disposition of this dangerous case in which she found herself would not be assured. The question of the lawyers, answered in the affirmative, would have produced too much resistance in the lawyers' thinking and at a time when Mrs. Eddy needed their clear legal ability. Mrs. Eddy's lawyers asked her, "Are you the woman in the Apocalypse?" Replying with a question to avoid giving the correct answer, she asked them, "Do you think a little old grey haired lady could be the woman in the Apocalypse?" This was the only way of silencing the questioning uncertainty of her lawyers. Mrs. Eddy knew that the lawyers saw her as a little old grey haired lady, as did the world, and knew, therefore, that the lawyers would misinterpret her to mean that she was not that woman; and that is exactly what she wanted them to think.

In a letter to Judge Hanna dated October 13, 1902, Mrs. Eddy wrote:

The united plans of the evildoers is to cause the beginners either in lecturing or teaching or in our periodicals 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 the divine Principle that you are trying to demonstrate and hides it from the sense of the people.

To further protect herself and her Cause she made additional statements about that time which have also been misunderstood and taken to mean she was not the woman. She says, "What St. John saw in prophetic vision and depicted as 'a woman clothed with the sun and the moon under her feet' prefigured no speciality or individuality. His vision foretold a type,

and this type applied to man as well as to woman." She is telling us that John did not see the human appearing of this spiritual idea; he only saw the absolute appearing.

In "Woman's Hour," Mrs. Eddy wrote, "Prophecy is but history written in advance. The beloved disciple of Jesus on the Island of Patmos, from the spiritual heights of revelation, foresaw human history and recorded the events of these "latter days." He did not leave the ages comfortless. He saw the final readjustment of all things, and in the vision he saw symbolically the crown of power and revelation placed upon the head of womanhood." (See page 241 for the full text of the article.) Prophecy cannot be fulfilled without its human appearing. In our Leader's previous statement, she said, "His vision foretold a type. . . ." In *Miscellaneous Writings* she says, "The Scriptural metaphors, — of the woman in travail, the great red dragon that stood ready to devour the child as soon as it was born, and the husbandmen that said, 'This is the heir: come, let us kill him, that the inheritance may be ours,' — are type and shadow of this hour." The type referred to is "of this hour." She is saying that its human appearing, or human coincidence, is taking place now and that what John saw as type was now manifested humanly as fact. In *Science and Health* she says it in a different way, "The twelfth chapter of the Apocalypse, or Revelation of St. John, has a special suggestiveness in connection with the nineteenth century."

Another statement made at the time of the trial is similar. "I never taught or thought that I was the woman referred to in the dim distance of St. John's period, nor that the Babylonish woman can be identified or individualized in our time." This first part of the sentence merely says she never taught or thought that John saw the human appearing of the woman in his period. The second part just says that the Babylonish woman cannot be identified or individualized in our time. Notice, she is not saying that the woman in the Apocalypse cannot be identified or individualized in our time. Her published and unpublished works make it very clear that she believed this woman could be identified and individualized in her time.

Just prior to the Woodbury trial, Judge Hanna had spent considerable time analyzing Bible prophecy and had written an article for the *Journal* on this subject. (See page 65, "Isaiah's Vision," for the full text.) After writing this article, Judge Hanna contacted Mrs. Eddy who affirmed and commended everything he had written on the subject.

In part it reads:

Must the "Spirit of Truth," or the "Comforter," that Jesus said should come be personalized or individualized? Undoubtedly. There could be no fulfillment 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.

. . . Must the Woman of the Apocalypse be personalized or individualized to mankind? By every principle of logical sequence in Biblical prophecy, Yes.

In commending Judge Hanna's article on her place in Bible prophecy, Mrs. Eddy wrote:

The time has not yet come 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 catch your fish, and make the wrath of man praise Him.

With deep love,

Mother

Another letter indicated permission to proceed with the publication of the entire article. After this, however, events concerning the Woodbury suit developed quickly and, as has already been explained, such information in the hands of Mrs. Woodbury would have been extremely damaging to Mrs. Eddy and to the Cause of Christian Science. Therefore, the article was never published.

Some of Mrs. Eddy's pupils wrote the following to her in 1900: "Now that the world is getting more and more to realize the freedom that you have brought to it, would it be to your liking to have us erect a flag pole at 'Pleasant View' . . . the pole surmounted by a woman's head and shoulders supported by two eagles' wings." Mrs. Eddy answered this letter by saying:

Your conception in design is very fine, your proposed gift is a rare one, grand, and illustrative. But my dear friends, so little is the world up to, or near, your thought it would be a pearl cast before swine. And you know, Jesus saith, that such is trampled upon. I think that now is not the time for the erection of such a storied pole. If I should at any future time sell P.V. to a student he could have that erected properly; but I have not the sense that it is best to be done while I occupy the place.

With love, Mother

Mary Baker Eddy

In Revelation we read, "And the woman fled into the wilderness. . . . And to the woman were given two wings of a great eagle, that she might fly into the wilderness." In the *Christian Science Journal*, Volume XXXII, page 348, we read, "Your brief, brave, tender lines of loyalty are reassuring to the woman in the wilderness." Describing herself as the "woman in the wilderness," is conclusive proof she understood herself to be the woman referred to in the twelfth chapter of Revelation.

In her time, Mrs. Eddy would not publicly call herself the woman in the Apocalypse. However, she did associate herself publicly with the woman by calling herself the woman in the wilderness. The above letters definitively show that she knew she was the woman in the Apocalypse.

The obvious dissension in the Christian Science Movement over the question, Is Mary Baker Eddy the woman in the Apocalypse?, has been given impetus through ignorance and hatred of the spiritual idea.

In the book of Revelation, it is recorded:

And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness. . . . And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. . . . And the dragon was wroth with the woman, and went to make war with the remnant of her seed. . . .

Mrs. Eddy, referring to herself as "the woman in the wilderness," was thus associating herself with the woman in the Apocalypse.

Water is symbolic of spiritual teachings, but flowing from the mouth of the dragon they are corrupted and become symbolic of false teachings. The errors issuing forth from the dragon are false teachings about the woman. The red dragon did this that she might be carried away, removed and forgotten, as the result of the false teachings about her. The dragon, animal magnetism, was wroth with this woman and went to make war with the remnant of her seed. The seed of the woman are her followers, but the remnant of her seed are those who recognize her place in Bible prophecy, and here the thrust of the dragon is most evident. Beware the false teachings, no teachings, incorrect teachings, and just plain ignorant teachings about the woman. Their basis is the red dragon, malicious animal magnetism.

Christian Scientists are fond of saying that Mrs. Eddy says the woman in the Apocalypse is generic man, but she does not say that. She said, "The woman in the Apocalypse symbolizes generic man, the spiritual idea of God; she illustrates the coincidence of God and man as the divine Principle and divine idea." This statement says that the woman "symbolizes" generic man but does not say the woman *is* generic man.

Absolute	Symbol	Human Appearing
Christ	Lamb	Jesus
Generic Man	Woman in Apocalypse	Mary Baker Eddy

Jesus was called the Lamb of God; it was his title. Would it be proper to say the Lamb is the Christ? No. Would it be correct to say the woman in the Apocalypse is generic man? Of course not. The Lamb symbolizes the Christ just as the woman symbolizes generic man. It is correct to say that Jesus is the Lamb of God, and this was done so by those who recognized him as the Lamb of Bible prophecy, the symbol of the suffering servant who would shed his blood to bless all mankind. It is equally correct to say that Mary Baker Eddy is the woman in the Apocalypse. As Jesus symbolized and proved that Lamb to all mankind, so Mary Baker Eddy symbolized and proved generic man for all mankind.

Jesus said that if he was lifted up he would draw all men unto him. He thus proved the nature of the symbol, the Christ, and crucified the flesh to prove the nothingness of death and thus uplifted all mankind. As Mrs. Eddy's work brought the full revelation to all mankind, it was she who had to prove generic man, the truth about all mankind. She had to give mankind the means with which to overcome malicious animal magnetism that they might be free from its claims, and she also had to reveal the truth about the Son of God

that this freedom might be practiced. As she worked this out in her human experience as Mary Baker Eddy, she was that symbol, the woman in the Apocalypse.

Some Christian Scientists believe we are all the woman in the Apocalypse. Not hardly. Would we say that all the people in Jesus' day were the Lamb of God? Of course not. Mrs. Eddy was the one designated to bring forth the correct understanding of man, and to demonstrate this understanding. Just as no one in Jesus' day understood who they were spiritually except through him, so, today, no one knows the truth about man nor the means with which to prove their spiritual nature, except it comes through Mary Baker Eddy. She uplifted all mankind into this understanding. Have you ever seen or heard of anyone who could subtract the leaven from the bread once it had been placed in the meal? It is an impossibility. In like manner, no one may add to her work or subtract from it. Her demonstration is still at work and we are in that demonstration. When we realize this to be true, our Movement will begin to prosper. Mrs. Eddy tells us that the twelfth chapter of Revelation reveals the divine method of warfare, and the following chapters depict the fatal effects of meeting error with error. If we are in her demonstration in the twelfth chapter, we are safe; if we do not remain in her demonstration of generic man, we are doomed to meeting error with error.

How could we all collectively be the woman in the Apocalypse as generic man when our Leader says, "no mortal is that man"? How do we know and understand spiritual man? Through her demonstration alone. We certainly cannot add to her demonstration any more than we can add to the leavening process. She did it all and we must follow her. If we reject her, we reject her demonstration and the Movement will dwindle away to nothing. All mankind did not bring forth the man child, — one woman did this, and, therefore, mankind is in her demonstration of generic man. One of the prophecies of the Second Coming was that it would be the Son of man coming in the clouds with great power. This is a reference to the spiritual idea, the Son of God, the truth about all mankind. And how did it come? As a woman. Why a woman? Because our Leader tells us that "woman is the highest species of man." It is most important to understand this human and divine coincidence.

As only that which is visible to the human senses can be a symbol, the human appearing of the woman symbolizes generic man, just as the human appearing of the man symbolized the Lamb. What is the purpose of this symbol? Mrs. Eddy tells us that the woman is to "illustrate." "Illustrate" is defined in various dictionaries as "to make clear, bright or luminous," "to make distinguished; to brighten with honor; to make glorious or display the glory of; to explain or elucidate; to make clear, intelligible or obvious, that which is dark or obscure; as to illustrate a passage of Scripture by comments." Again, the word "illustrate" more clearly defines the symbol as a person, rather than as a place or thing. Further on, we read what she illustrates. She illustrates "the coincidence of God and man as the divine Principle and divine idea." Mrs. Eddy illustrated, or made clear, this divine coincidence.

The woman in the Apocalypse is not generic man; she is its symbol, or the one who proves the truth concerning generic man. Generic man is the divine assessment, the absolute perfect man; but the human has a coincidence with the divine, and it is this human and divine coincidence that is inseparable, — generic man symbolized by its "highest visible idea," Mary Baker Eddy. She symbolizes or has proven the divine sense, generic man. Certainly, Mary Baker Eddy is the woman in the Apocalypse, but a direct statement in her time acknowledging this fact would have roused mortal mind against her. However, that she is, in fact, that woman, she does affirm throughout her writings, both published and unpublished.

It is very clear that Mrs. Eddy saw the human and divine coincidence of the woman in the Apocalypse. Mrs. Eddy gives over twenty different accounts of the human appearing of this woman in her chapter, "The Apocalypse," in *Science and Health* that has already been discussed on pages 7-13 of this work. In alluding to her own unique identity, Mary Baker Eddy says, "John saw the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity in Life and its demonstration, — reducing to human perception and understanding the Life which is God." Paraphrasing this, we would say, We too must see the human and divine coincidence, shown in the woman Mary Baker Eddy, as divinity embracing humanity in Love and its demonstration, — reducing to human perception and understanding Love's generic man.

The dictionary defines the word coincidence as: "concurrence, the meeting of two at the same point." In *Science and Health*, Mrs. Eddy gives the Scientific translation of mortal mind as three degrees: First degree: depravity; physical; unreality. Second degree: evil beliefs disappearing; moral; transitional qualities. Third degree: understanding; spiritual; reality. The human and divine coincidence spoken of in the previous paragraph deals with the second and third degrees. The third degree which is divinity, understanding, and reality, embraces the second degree where evil beliefs are disappearing. According to Mrs. Eddy, this experience and demonstration in Jesus, this "human and divine coincidence shown in the man Jesus," brought the perception and understanding of God to man. Jesus was the transparency for this understanding because he remained in the second degree. He was the link between God and man. Mrs. Eddy understood herself as the Revelator of Truth to this age. She is the "highest visible idea" seen by man, the highest type of womanhood in the second degree. Only through such a clear transparency could the Word of God be made flesh; that is, the absolute manifested in the human, thus making the Word practical and provable. All healing work, all divine revelation to man, all prophetic fulfillment comes through the second degree, thus making the divine applicable, provable, practical, — not just theoretical and abstract. St. John saw the healing Truth, divine revelation and prophetic fulfillment, coming through one man — Jesus. He was also able to see that this divine revelation would be completely revealed through womanhood, represented by the woman in the Apocalypse, although he could not know the actual identity of the woman.

Mrs. Eddy did not see herself as a little old grey haired lady. She knew the symbol of generic man could not be a little old grey haired lady, in spite of the world's interpretation of her outward appearance. Those who saw Mrs. Eddy correctly understood the dynamism, the unabated energy, the clear spiritual insight and perception that she continually demonstrated. They saw her raise the dead and do so with a consummate sense of strength and dominion. They saw her effectively defeat an opponent more vicious and tenacious than any general or army has ever had to face. They saw her demonstration of generic man.

One who lived in her home wrote:

With many mortals, as age creeps over them, you can see them being stripped of the human knowledge that they have spent a lifetime in gaining. But, when I lived with our Leader, I saw her at eighty-five with a spiritual consciousness in no way impaired by the encroachments of old age. Every bit of Truth she had ever demonstrated and attained she still had. She evinced no signs of age mentally. On the contrary, her mentality showed an increasing spiritual comprehension and power; and is surely a logical sequence to assume that now she is still increasing in spiritual understanding and imparting that knowledge.

Jesus was able to see Moses and Elijah many centuries after they had left the human scene, yet their spiritual individuality and life were intact. Mrs. Eddy's true identity was not that of a little old grey haired lady. Her spiritual individuality remained intact just as the identities of Moses and Elijah were still intact when Jesus spoke to them on the mount of transfiguration.

Mrs. Eddy spoke of two views of herself: the personal Mrs. Eddy as "pliant as wax, the impersonal, impregnable to wind and wave. In the spiritual altitude of the latter I stand alone, none can see from my standpoint there." The "personal" Mary Baker Eddy she spoke of, she described in another way: "The more I understand true humanhood, the more I see it to be sinless, — as ignorant of sin as is the perfect Maker." (*Un.* 49:8)

This "sinless humanhood," the personal Mary Baker Eddy, "pliant as wax," was the human appearing, the second degree, of the woman in coincidence with her spiritual identity that was "impregnable to wind and wave." These two concepts are not of two women, but are two ways of viewing the same woman. Thus, we can understand the term, "human and divine coincidence." It is only in this way that we can understand the woman in the Apocalypse.

Was it a mortal personality that was working as Mrs. Eddy? No! It was her "sinless humanhood" through which her spiritual individuality unfolded itself to her and to mankind. The spiritual idea was not some nameless, ethereal, unknown entity, — it was individualized spiritual consciousness. Mortals, viewing individuality through personal sense, think of persons in terms of matter, and cannot see the spiritual idea that is operating to save and bless mankind. In the fourth series of *We Knew Mary Baker Eddy*, we read, "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." Worshipping or deifying personality is adoring the concept of personal sense we have established in our own thinking. Spiritual sense alone enables us to see and to love our Leader. What we must see is the spiritual individuality that God has revealed as Mary Baker Eddy and follow that view. There are not two individualities, one human and one divine; there is only one individuality and that one is the divine. What seems to appear as a human individuality is but a limited view of the divine.

On page 10 of *Christian Healing*, Mrs. Eddy says, "The dragon that was wroth with the woman, and stood ready 'to devour the child as soon as it was born,' was the vision of envy, sensuality, and malice, ready to devour the idea of Truth. But the beast bowed before the Lamb: 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." Notice our Leader says that Jesus represented the manhood of God. So who represents the womanhood of God, before whom the dragon fell? According to this quote, the one the dragon fell before is the one known as the woman in the Apocalypse.

Several articles that appeared in the early periodicals stated that Mrs. Eddy was the woman. On pages 171-173 of the July, 1895, *Christian Science Journal*, we read in part, "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." Another article is in the September *Journal* of 1892, titled "His Cause." There is also information on this subject in the *Christian Science Journal*, Volume 6, page 110.

Before the hatred became so intense concerning the issue of Mrs. Eddy's place, she made it very clear in the 16th to the 50th editions of *Science and Health* that she is the woman in the Apocalypse. In her later editions, Mrs. Eddy had to veil that message.

In 1943 a group of editors and former editors of the periodicals released a report that they had been working on for several years that dealt with Mrs. Eddy's place in Bible prophecy. It was a report that was to settle, once and for all, the consternation and confusion that surrounded this issue. Most of these editors were unsure themselves concerning this subject until they compiled some 57 pages of what they termed "indisputable evidence" concerning her place in Bible prophecy. These 57 pages were then synthesized into six points and published in the *Christian Science Sentinel* of June 5, 1943, and republished several times since. Later, the "Six Points" were issued in leaflet form and sold in the Reading Rooms, but removed in the early 1970's.

These six points are included in the seventh question in this book, "What does the word 'place' mean?" The first point tells us that our Leader "understood herself" as the one prophesied to bring the promised Comforter. It makes it very clear that she understood this point about herself. It was fact to her. The second point tells us that she knew that she was the one referred to in the twelfth chapter of Revelation, and, because of this, her work was "complementary to that of Christ Jesus." Complementary means "to complete." The third point re-emphasizes that she represents the woman in the Apocalypse and revealed the motherhood of God. The fourth point states that she knew she was "God-appointed" and "God-anointed" and that a true sense of her, her place in prophecy, "is essential to the understanding of Christian Science. . . ." The fifth point relates that she was "touchingly grateful to those who saw her as the woman of prophecy . . ." and that this enabled her to accomplish her mission. Are we not to recognize this today? The sixth point tells us that the evidence this committee compiled is "indisputable." They saw that all of this was "our Leader's own view of herself." Most importantly, editors and former editors stated that this "evidence will stimulate and stabilize the growth of Christian Scientists today and in succeeding generations. . . ." However, there has been no growth, and her place in prophecy is rejected today more than ever before.

Why is there so much resistance to this truth? It is the work of the "great red dragon," malicious animal magnetism, operating through ego, self-will, and the unwillingness to admit that we can be wrong. If one does not accept this indisputable evidence, and refuses to see Mrs. Eddy's place as the woman, that one is being handled by the "great dragon." (Rev. 12:3, 9) We can see the results of this resistance upon her Cause. This lie continues to separate her from her revelation, and her Cause has been directly diminished in proportion to the lack of proper recognition for her.

2. Are Symbols Important?

The books of Genesis and Revelation contain profound messages of inspiration and revelation which are taught almost exclusively through symbols. It could well be said that the Bible is a book of illustrations that teach with symbols. Mrs. Eddy utilized picture symbols in her book, *Christ and Christmas*, and symbols are used extensively in her most important work, *Science and Health*. As Jesus taught through parables and symbols, so did the prophets in their teachings, visions, and prophecies. On page 575 of *Science and Health*, Mrs. Eddy says, "Spiritual teaching must always be by symbols." Notice, she does not say sometimes, many times, or most times, but "always." Why is this? Because the human mind cannot perceive the absolute Truth without the symbol that illustrates the particular truth being taught. Human language is inadequate to fully explain the divine, and the symbol is needed to bridge the gap, so to speak. Then, if a symbol teaches something, we must understand the nature of that symbol to understand what it represents and illustrates. Every student in Christian Science needs symbols. Not one of us is beyond the point of learning

spiritual truths.

Isn't a Christian Science teacher or practitioner telling us something with symbols when he wears good jewelry and appropriate clothing to his office? He would not wear a t-shirt and a pair of jeans. A mathematical genius wears jeans and t-shirts because he is not expected to be symbolizing the dignity and stateliness of divine Science. Wearing better clothing and jewelry, we make positive impressions on the human mind, as they are symbols of prosperity, culture, self-esteem. Jesus wore not just a robe but a seamless robe, a costly garment. It was a symbol to the human mind that he was set apart. Jesus recognized the importance of that particular symbol to the human mind, and so did our Leader. The correct symbol must be conveyed to the human mind to express and teach the underlying truth it represents.

Jesus was a marvelous teacher and used symbols extensively. Not only did he use them to teach but he himself was a grand symbol. Mrs. Eddy says, "Had his origin and birth been wholly apart from mortal usage, Jesus would not have been appreciable to mortal mind as 'the way.'" Mrs. Eddy makes it clear that Jesus as a human being was the symbol of Christianity. Through Christian Science, we know the Master as the highest symbol of Christianity. When we think of Christianity and the Christ, don't we automatically think of its symbol, Christ Jesus? There had to have been a human person to symbolize the living truths of Christianity or mortal mind could never have accepted even a portion of it. Now, why don't we see Mrs. Eddy's demonstration of generic man and of Christian Science as a symbol? She is not recognized as the symbol of generic man nor as the symbol of the Christ, Science. Until we understand or recognize this symbol of generic man and of Christian Science, we cannot understand genuine Christian Science.

Can anyone learn the science of mathematics without learning the symbols, or numbers, that apply to this science? Of course not! When we think of the number two we think of the number visually and the mental concept of two that is behind the symbol. Primarily, we think of the symbol and not the mental concept. Our experience deals more with symbols than with concepts, but the symbol and concept go together and cannot be separated. Mrs. Eddy is the highest symbol of Christian Science. The symbol and the ideal concept must never be separated; to do so in the human realm would destroy the bridge to the acceptance and understanding of Christian Science,— just as mankind would be kept from understanding mathematics if we kept those symbols hidden.

If the life of the symbol, Mary Baker Eddy, is tainted or made to appear ordinary, then what she represents will appear to be tainted or ordinary. Her life is blameless and beautiful, and so is what she represents. If the world sees her as a little old grey haired lady, it also sees Christian Science as a religion for little old grey haired ladies. This is the present claim of malicious animal magnetism. Will the world accept Christian Science with this obscured view of its highest symbol? No! Sometimes Christian Scientists get too absolute, forgetting that we are dealing with humanity and mortal mind, world thought, and resistance to Christian Science. Many times we lose the battle because our outlook is clouded by an impractical vision. We cannot afford to lose this war.

Can you learn music without learning the notes, the symbols? Can you learn mathematics without understanding the symbols or numbers that apply? No! If a teacher were to teach you mathematics or music and never gave you the symbols, numbers, and notes, could you learn mathematics or music sufficiently to teach others, to conduct an orchestra, write music or build a bridge? You could not do the greater works, could you? You could only hum a tune or count on your fingers. In like manner, the Christian Science Movement today is

humming a tune and counting on its fingers because it is not loving and appreciating the symbol of Christian Science, — it has not yet gained the "true sense" of our Leader. Mrs. Eddy says, "All the people need in order to love and adopt Christian Science, is a true sense of its Founder. In proportion as they have found it, will our Cause advance." Neutrality, egotism, selfishness, all elements of sin, refuse to express gratitude for Mary Baker Eddy, and why is that? Because the greater works are done only when this sin is handled. The nature of mortal mind is to hide the symbol and, in effect, keep the Science hidden and obscured. If we do not love the symbol, we will never reach a correct understanding of what the symbol represents. Every symbol illustrates something. The symbol makes something clear to the human mind; it explains something and makes it intelligible; it illustrates and clarifies that which is true in order to enlighten consciousness and dispel mesmerism.

If we do not love the symbol, we do not love what the symbol represents. Is it possible, then, to become advanced Christian Scientists? No! If we hated numbers and notes, it would make our progress in the fields of mathematics and music very difficult, if not impossible. It is obvious, then, that to keep her, the symbol, hidden is to keep the Science that she illustrates hidden. If you kept the symbols called numbers and notes hidden, wouldn't you also hide the deeper study and import of mathematics and music? We need to see the spirituality of our Leader as a symbol of the Spirit, the Holy Ghost or divine Science. The whole round of resistance is aimed at keeping her, the symbol, hidden and unappreciated. That is how the enemy is working to destroy Christian Science.

There seems to be an abnormal abhorrence of symbols among Christian Scientists who generally equate symbols with Romanism. How can this be when our Leader says, "Spiritual teaching must always be by symbols." Could this error be a large part of the reason our Cause has deteriorated, — poor teaching, or teaching without symbols? Obviously the symbol and the idea are not the same. The symbol is used to translate the idea to human thought, — the absolute truth into the human. About twenty-five years ago, The Longyear Foundation printed a perfectly lovely postcard of a beautiful statue of Mary Baker Eddy. They stopped printing it because many Christian Scientists thought it smacked of deification and veneration of a statue. How foolish and sad. The fear of Romanism produces the opposite extreme, no recognition, and is equally founded in ignorance. This same error was used to give weight to the removal of the women from the cover of the *Sentinel*.

Even today, many Christian Science Reading Rooms are questioning the propriety of displaying a picture of Mrs. Eddy; some will not. In Boston, many of the workers are discouraged from having pictures of Mrs. Eddy on their desks. This just shows how spiritually immature and ignorant the vast numbers of Christian Scientists have become, and how little they realize the extent to which they are being deluded.

3. Who and What are the Two Witnesses?

In Zechariah 4, verses 11-14, the question is posed, "What are these two olive trees upon the right side of the candlestick and upon the left side thereof? . . . And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." In Revelation 11:3-11, it is prophesied that these two witnesses' "dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. . . . And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth."

Because of the controversy surrounding these two witnesses, it is important that the issue be made clear. Mrs. Eddy says, "Science and Health makes it plain to all Christian Scientists

that the manhood and womanhood of God have already been revealed in a degree through Christ Jesus and Christian Science, His two witnesses." As this statement was given to the Associated Press on May 16, 1901, Mrs. Eddy prudently avoided revealing to the press that both Christ Jesus and Mary Baker Eddy are God's two witnesses. Because Mrs. Eddy was always most wise when questions on this subject arose, she confined her response to identifying the second witness in its absolute representation. In using the relative or absolute identities in their first and second appearing, she could have said, Christianity and Christian Science (two absolute appearings), or Christianity and Mary Baker Eddy (an absolute and a human appearing), or Christ Jesus and Christian Science (a human appearing and an absolute) as the means to explain the two witnesses to the press. Using the term Christ Jesus in its human appearing, she was also revealing that the second appearing could likewise be identified in its human appearing. Many immature metaphysicians, however, cannot understand this. Or, she could have said Christ Jesus and Mary Baker Eddy (both representing the human appearing), but that would not have been wise at that time.

In I Genesis, we find the masculine and feminine of God's creation appearing in order to witness to divine Love's glory. The two witnesses have also been referred to in the following ways: two great lights, two who stood on either side of the river in the book of Daniel, the Lamb and the dove, the cross and the crown, the bride and the bridegroom, the two olive trees, and the two candlesticks.

Why, in Revelation, are the bodies of these two witnesses written of as dead in the streets? Christian Scientists understand this to mean that they are no longer recognized or understood. Is the world sad because of this? Of course not! They are making merry, rejoicing, and sending gifts to one another because the sharp censure of these two witnesses, Mrs. Eddy and Christ Jesus, have been effectively silenced, put out of sight, and the demands that they have imposed upon mankind are being blithely ignored. Mortal mind thinks its tormentors have been destroyed. But you say, How can Jesus be dead in the streets? Everyone loves Jesus! No, they do not. In *Science and Health* we read, "The belief of life in matter sins at every step. It incurs divine displeasure, and it would kill Jesus that it might be rid of troublesome Truth. Material beliefs would slay the spiritual idea whenever and wherever it appears." Jesus said, "If ye love me, keep my commandments." Does orthodox Christianity understand Christ Jesus? No, they do not. They are not healing scientifically as he did. Jesus cannot be understood except through *Science and Health*. As long as Mrs. Eddy is buried, kept out of sight, her Science will not be understood and, during this period, Jesus will not be understood because it is the illumination of Mrs. Eddy's Science that explains them both. As Mrs. Eddy is understood and appreciated within the Christian Science Movement, Christian Science will be understood, and both Mary Baker Eddy and Christ Jesus will be brought back from that dead condition.

That which would bury our Leader in the streets is that which would issue false teachings about her, — false teachings that would be believed and accepted in the Christian Science Movement. Burying her, the Movement buries the Master. These false teachings find their most diabolical expression in works about our Leader that refuse to see her place in Bible prophecy, and even work to destroy the understanding of her place in the hearts of Christian Scientists.

There is only one remedy for this sinister claim of malicious animal magnetism, and that is to accept a correct representation of the Second Witness. "And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them." The time has surely come!

4. Why is it always important to recognize the one who fulfills Bible prophecy?

Apparently the crucifixion and resurrection changed the Master's personal appearance dramatically. When he approached two of his disciples on the road to Emmaus, he remained unrecognized. The questions he posed caused them to think he was even a stranger to the area. Jesus soon learned from their expressions of grief and sadness, that their faith in his works of healing and his eternal words were not sufficient to convince them that he was indeed the promised Messiah of Bible prophecy. The disciples thought that Jesus' ministry had completely failed and that his influence had abruptly terminated at his death. Jesus immediately rebuked them for their unbelief. "O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. . . . And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" (Luke 24:25-32)

Many passages in the Old Testament deal with Jesus' crucifixion and resurrection, but the disciples did not see these as the exact fulfillment of their Master's life. Why? Because the enemy, priestcraft, was vigorously working to prevent that recognition. The claim of priestcraft, accepted by the rabbis of that time, was constantly sending out the insidious suggestion, both mentally and verbally, that Jesus was not the promised Messiah, and the "dull disciples" accepted this argument without question.

Most Christians assume that the story of Dives and Lazarus is a parable, but remember that Jesus did not use names in his parables. Jesus saw Dives and Lazarus through the so-called veil of matter after they had passed on. Lazarus was at that time in the arms of Abraham who said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." This statement reveals more than we at first perceive. Jesus foresaw that a faith in his words and works was not sufficient to maintain the loyalty of his followers. His marvelous works, including the raising of the dead, and even his own resurrection, were not sufficient to establish their loyalty to his place until that loyalty was based upon prophetic vision. Jesus' ministry and mission could have been rescued, but only in proportion to his disciples' and followers' willing acknowledgement of his place in Scriptural prophecy. The modern parallel is that if the world is to receive the message of Christian Science, it must gain a true estimate of its messenger. If *Science and Health* is God's Revelation, then the person through whom this Revelation has come must be a messenger of God.

In the *Christian Science Journal*, Volume 6, page 598, we read, "My students need to search the Scriptures and Science and Health to understand the personal Jesus' labor in the flesh for their salvation. They need to do this to understand my works, their motives, aims, and tendency." Since *Science and Health* is the Key to the Scriptures, it must also be the Key to those portions of the Bible containing previously hidden and seemingly incomprehensible prophecies concerning the Second Advent. In *Miscellany*, page 133, we read, ". . . my book is not all you know of me." Her book is not all we know of her because she is also found in the prophecies recorded in the Old and New Testaments. Her terrible struggles with the red dragon, the many hardships she was to pass through, and her subsequent victory over this error are all prophesied in the Bible.

The Christian Science Movement does not yet generally understand that Bible prophecy is a human and divine coincidence. When fulfilled, it is proof of God's dear love for His

children. Bible prophecy deals primarily with events that will ultimately lead to the healing of the nations. It does this by forecasting the ways of evil's destruction and the final triumph of good.

Healing is much easier for mankind to accept than is the fulfillment of Bible prophecy. Healing deals with the destruction of pain and some sin, while fulfilled prophecy deals with the destruction of all sin and pain. The Pharisees accepted the fact that Jesus healed, but would not accept his claim to the Messiahship. The fact that they rejected him on the basis of that claim proves that the recognition of his Messiahship was most important, and is so today. The modern Pharisees accept the fact that Mrs. Eddy healed but will not accept her place. There is much more resistance to the correct understanding of Mary Baker Eddy's fulfillment of Bible prophecy than there is to her words and works. If she were recognized as the woman of prophecy, the Christian world would have no other choice but to accept Christian Science as the Revelation of Truth. That is why it is important to recognize the one who fulfills Bible prophecy. Samuel received the recognition he so justly deserved and this recognition made his work for mankind much easier. It is said, in the Bible, that Samuel was known to be a prophet from Dan unto Beersheba. Because all the people recognized his place, all of Israel was blessed and protected.

Divine power is ours when we recognize the one prophesied, but destruction and slavery come when we turn deaf ears to the messenger of God. The Israelites would not listen to Moses and they had to wander for forty years. When the Jews turned on Jesus, the temple was destroyed, they were taken into slavery, then scattered throughout the world. The Israelites who would not listen to Elijah and Elisha were taken into captivity. A recognition of and the desire to follow the one fulfilling Bible prophecy is vital to the preservation of mankind.

In the Second Series of *We Knew Mary Baker Eddy* Expanded Edition Volume 1, pages 298-300, Mrs. Eddy asked various students to translate the twenty-fourth chapter of Luke spiritually, "into the new tongue," and asked Mrs. Mims to translate the second verse. She did, then added,

"They saw what our beloved Mother has through Science and Health enabled us to see. Through the book we have seen all that they [the disciples] saw and more, and we owe it all to her, to this beloved one who is God's messenger today." Mrs. Eddy said, "You have given a very beautiful exegesis of the text, but I have one objection — I may say I have one fault to find — it was not necessary to mention me."

Then Judge Hanna got up, and it was one of the most heart-rending things I ever heard in my life, as he said: "Mother, let me tell you this. In the place where I stand, all the machinations of evil that are conceivable to the human mind are hurled at me, in volleys. Sometimes for days the world is as black as night to me, and only when I can see you as the revelator for this age do I get a ray of light. Every argument that the ingenuity of evil can suggest whispers to me, trying to hide you from me, and I have no relief, no safety, except when I see you as you are — the revelator of this Truth."

Mrs. Eddy then said, "My dear children, if you had not seen it, I should have had to teach you this. I could not have avoided telling you that when my students become blinded to me as the one through whom Truth has come in this age, they go straight down. I would have had to tell you."

Mrs. Mims continues, "There is not a day of my life that I do not often declare at least once, often twice, that malicious animal magnetism cannot blind me to her."

Without seeing Jesus' place, his disciples could not awaken and watch with him in the garden of Gethsemane, and they fled at his crucifixion. Judge Hanna stated that he had to see Mrs. Eddy's place or he could not stand. The Movement cannot stand without this same recognition. When this recognition of her place is accepted throughout the Christian Science Movement, we will see her Movement prosper, healing abound, and the world healed of its sins, but this will not occur until this recognition takes place.

5. Why did Mrs. Eddy not reveal the full extent of her fulfillment of Bible prophecy while she was with us?

The truth about the woman was kept "secret from the foundation of the world" and such a secret must be told at the right time. Jesus told us to be wise as serpents and harmless as doves. Mary Baker Eddy told us that the wisdom of the serpent is to hide itself. In order to be wise as serpents, we must learn to hide at the right time. Our Leader learned this lesson and hoped her followers would learn it too.

The overall mental climate of the Christian Science Movement was not ready for a complete understanding of Mrs. Eddy's place in Bible prophecy while she was still with us. At that time, the world was even further removed from the time when this disclosure and recognition was to come. For her to reveal those important yet "disputed points" about herself at that time would have been detrimental to her effectiveness and her existence. Our Leader tells us, "The disciples and prophets thrust disputed points on minds unprepared for them. This cost them their lives. . . ." The principle involved in this statement holds true for her own experience. Mrs. Eddy gauged the receptivity to these points in the Movement and saw that it was not yet time to have such important points revealed to the public.

Today, however, we perceive the searching thought eagerly scanning the mental horizon for some genuine information about our Leader. This longing is not necessarily for facts about her life, but is a yearning to understand the depth of her character in relation to her mission. The current condition of the Movement suggests that this revealing must be done now or it will never be done.

The best and most complete information about our Leader comes from statements she made about herself. She did not lavish praise on herself, but neither did she underestimate her own worth. She honestly and dispassionately advocated the right understanding of the revelator. But, if Mrs. Eddy put forth this correct understanding of herself, where is it that we might see it and understand it? It is not all in her published writings, there were many private communications and letters that dealt with this subject. Those private communications were used by a committee appointed by the Christian Science Board of Directors in the 1940's to develop the six points in the leaflet, "Mrs. Eddy's Place." Another factor is that her writings are somewhat veiled, and only the very alert will not read past very important, revealing, and illuminating statements. And, as in Jesus' time, the enemies of Christian Science have worked and are still vigorously working to obscure the import of her life and light through the claim of priestcraft.

The most effective weapon of Mrs. Eddy's adversaries is the obscuration of her place. In her time, she could not reveal the extent of this place, for to do so would have brought down the hatred of millions upon her, which she could ill afford. She knew that eventually this understanding would come forth.

Two different efforts work simultaneously to obscure her place. Mrs. Eddy has

deliberately hidden, to a certain degree, her own place, and her enemies are tirelessly working to hide her place but for a different reason. It takes spiritual perception to see where our Leader has revealed herself in a veiled manner, and it takes spiritual perception to recognize and discount the methods of the enemy in its quest to completely hide her place from the Movement and the world.

6. Why is Mrs. Eddy necessarily one with her discovery?

Our Leader said, "Strive it ever so hard, The Church of Christ, Scientist, can never do for its Leader what its Leader has done for this church; but its members can so protect their own thoughts that they are not unwittingly made to deprive their Leader of her rightful place as the revelator to this age of the immortal truths testified to by Jesus and the prophets." (*My. vii:3*)

Seeing the tendency of her church to separate her from her revelation and to deprive her of her rightful place, Mrs. Eddy authorized five very important points, that dealt with her place, to be included in the Foreword, page v, of *Miscellany*, that remind us that ". . . when popularity threatens to supersede persecution, it is well for earnest and loyal Christian Scientists to fortify themselves against the mesmerism of personal pride and self-adulation by recalling the following historical facts: —

1. That Mary Baker Eddy discovered Christian Science in 1866, and established the Cause on a sound basis by healing the sick and reforming the sinner quickly and completely, and doing this work "without money and without price."
2. That in 1875, after nine years of arduous preliminary labor, she wrote and published the Christian Science textbook. . . .
3. That no one on earth to-day, aside from Mrs. Eddy, knows anything about Christian Science except as he has learned it from her and from her writings; and Christian Scientists are honest only as they give her full credit for this extraordinary work.
4. That Mrs. Eddy organized The First Church of Christ, Scientist, in Boston, Mass., devised its church government, originated its form of public worship, wrote its Church Manual and Tenets, and always has been and is now its guide, guardian, Leader, and wise and unerring counsellor.
5. That Mrs. Eddy founded *The Christian Science Journal* in 1883, was its first editor and for years the principle contributor to its columns; that she organized the Christian Science Publishing Society, etc."

Mrs. Eddy wanted all to realize the labor she alone had bestowed upon her church and that she was never to be forgotten nor deprived of her rightful place as Revelator to this age. Mrs. Eddy makes this clear when she says, "Christian Science 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 this error." (*Mis. 105:20*) When Mrs. Eddy is misunderstood and maligned, Christian Science is misunderstood and darkened. Today, Christian Science is not being fully demonstrated and mankind is not accepting it. Mrs. Eddy is not understood, is certainly being maligned, and is most definitely being separated from her Revelation.

When we think of Christianity, we think of Christ Jesus because the two are

inseparable. They are synonymous. Can you imagine understanding Christianity without knowing anything about Christ Jesus? Without Jesus' proof of Christianity, as fact, Christianity would be just another philosophy. When you think about Christian Science, do you think of Mrs. Eddy in the same manner as you think of Christianity with Christ Jesus? If not, then why not?

The Protestant and non-Protestant worlds of Christianity nominally accept Jesus and, because of this, we feel no resistance to him and to his mission. We generally feel the love and gratitude for him that is rightfully due him. But Christian Scientists have not been alert to handle and protect their thoughts against the world's disregard for Mary Baker Eddy, and have accepted that disregard for their Leader, because of their ingratitude and neutrality towards her.

This is the great danger to our Cause, — for without Mrs. Eddy, our religion has been relegated to the level of a human system, a philosophy, an advanced psychology, a cult. If we were to separate Shakespeare from his literature, it would not dim the lustre of his great work and, primarily, because his work is not spiritual, and the spiritually minded example of its writer is not needed for humanity to accept his work. No controversy arises as to the greatness of his work because mortal thought generally appreciates that which humanity classifies as good and, also, that which does not demand that humanity improve. To separate Mrs. Eddy from Christian Science, however, is to remove the example, the symbol, that illustrates and illuminates this Science to humanity. Controversy arises concerning Science because it is not on a human level. Science demands demonstration, courage, and strength; it demands so much more than mankind is now willing to give. We know that Shakespeare was an excellent writer. We also know that it was not necessary that he have sound morals, a pure life, and a prophesied existence because his work, as humanly superior as it is, was not significant to mankind's spiritual advancement. But, in the case of our Leader, all of these conditions are necessary in order that the claims of Christian Science can be validated. Humanity would have no reason to resist Shakespeare, for Shakespeare demands nothing of mankind, but mortal mind does resist Mary Baker Eddy. To keep her hidden, maligned, misunderstood, and unappreciated keeps mortal mind in control and unchallenged. Mortal mind, endeavoring to keep its claims hidden, points to Mrs. Eddy as inadequate, — therefore, those comfortable in mortal mind need not accept the Science she taught and demonstrated.

Each one of us must have an understanding of Mrs. Eddy's life to be convinced of the truth of Science. If we disregard her, minimize her demonstration, are ungrateful for her Science, and allow egotism to keep us from recognizing her place, we have separated her from her discovery, and we are then unable to demonstrate this Science. We have then given the serpent channels in our consciousness through which it can work. If the serpent dulls our vision of her, erodes our gratitude for her, our resolve to support her and our humility to accept her, our vision of Science will be obscured. If Mrs. Eddy had not fulfilled Bible prophecy, there would have been no need to prove she was one with her discovery, because the discovery would not have been divine. Divorcing Mrs. Eddy from Bible prophecy, and as the Revelator of truth to this age, reduces her religion to just another of the many denominations of Protestantism formed in the last several hundred years, most of which are susceptible to doubt as "the Word." Mrs. Eddy perceived her place and the importance of her identity with her discovery when she wrote, "Life and its ideals are inseparable, and one's writings on ethics, and demonstration of Truth, are not, cannot be, understood or taught by those who persistently misunderstand or misrepresent the author. Jesus said,

'For there is no man which shall do a miracle in my name, that can lightly speak evil of me.'" (*Ret.* 75:10)

Some may be tempted to view the life of the most spiritually minded individual as a life that has developed over time, and which each of us, as mortals, can attain. But viewed as a development, we would have to work up to and eventually reach God, — an impossibility if we are perfect now. A Christly individual's life must be viewed from the standpoint of Mind reflecting itself, and only in this manner may all follow and partake of the blessing, because possible to all from the standpoint of present perfection. Viewed from the standpoint of reflection, rather than of development, we can see that this individual is the revelator to us all, thus revealing to each of us the standard, the way, and the door. She has revealed the truth of our own being and, as such, is the revelator to mankind. And it most assuredly follows that she, as revelator, may not be separated from her revelation.

The immature metaphysician believes that Mrs. Eddy's outward life is of little scientific importance. However, as she demonstrated her Discovery in her life, then her life must be understood, in order to understand the Discovery. Without understanding her life, one does not and cannot know the way in Science. As the revelator, Mrs. Eddy proved the Christ Science in her human experience, and the world saw the revelation of her own being unfold. Without demonstrating the revelation, she could not be the revelator; but as the revelator of Divine Science, she did prove the revelation in her life, and her life must be seen as one with the revelation.

It has been said by some of the members of our Movement that Mrs. Eddy will have passed into complete obscurity within a few hundred years. These immature metaphysicians think that all we need is the Science. Since Discoverer and Discovery are inseparable, it must be understood that if our Leader is not known in two hundred years neither will her Science be known. However, Mrs. Eddy will be just as loved in two hundred years as Jesus is today, because her Science, more universally accepted and understood, will give mankind the ability to truly estimate the worth of Christ Jesus and of herself without resistance and obscured vision. When Christian Science is more universally accepted, there will be more gratitude evident for both Jesus and Mary Baker Eddy. We can no more separate Jesus from the Sermon on the Mount, or Moses from the Ten Commandments, than we can separate Mrs. Eddy from Christian Science. That which gives Jesus' and Moses' and Mrs. Eddy's work such vitality and strength is based on the fact that they had a divine destiny, and that their careers were foretold by the inspired prophets.

The red dragon is operating in darkened thought to separate the revelator from the revelation, the mother from her children, the Discovery from the Discoverer, the Church of Christ, Scientist, from its Founder. When Jesus healed the man born blind, the Pharisees were incensed with jealousy and said, "Give God the praise: we know that this man is a sinner." In other words, we acknowledge the healing, but this man cannot be trusted. The Pharisees knew they could not refute the healing, but felt they could undo Jesus' work by disparaging him as a sinner. The Pharisees could see that to separate Jesus from his work would destroy Christianity. The Pharisees of today can see that to separate Mary Baker Eddy from her work will destroy Christian Science. This is the leaven of the Pharisees, and Jesus bade us beware. This leaven is the love of human doctrines — humanism in all its forms.

The pharisaical thought of today is far more subtle in acknowledging the healing efficacy of Christian Science. This thought is using Mary Baker Eddy's books, living in the glory of her work and Cause, reaping the benefits of her mighty works and words, yet all the while refusing proper recognition and gratitude for her.

The leaven of the Pharisees is in a death struggle with the leaven of the woman, and it is now time for the Christian Science Movement to array itself on the right side. The understanding that Mrs. Eddy has given us of herself, singularly proclaims that the revelator must not and cannot be separated from the revelation, — if the revelation is to be retained. Those who think they need not understand Mrs. Eddy's place because they think the Truth is sufficient, and that an understanding of their Leader is not necessary to their demonstration, are not thinking nor do they have the Truth. This is why Christian Scientists have lost the Way. They have separated their Leader from her Discovery and have, therefore, separated the mother from her children.

7. In regard to our Leader, what does the word "place" mean?

We often hear the word "place" used in regard to our Leader, but few understand this word, and its importance in relation to her Movement. If something is to take place, it is to come forth, to happen, to come into operation. To place is to appoint, set, induct, or establish in an office; to fix. A place is a rank, an office, a particular portion of space of indefinite extent, occupied. God has already placed our Leader in the place of His choosing. Her followers must, therefore, be sufficiently alert to recognize this divine fact and accept it.

At various points in history, there have been places or positions that had to be filled in order that mankind might be blessed and advanced. The need of humanity has always been met because God has already prepared the one who is to fill that particular place, ". . . before they call, I will answer . . ." At the chosen time, the one who is to fill a particular place or position has come forth in accordance with the fixed plan of divine Principle, Love. Every individual has his own place to fill; however, the large majority are not faithful enough to fill the position God has ready for them.

Moses, Abraham, Isaac, Jacob, Elijah, and Elisha fulfilled their respective places, as did Christ Jesus and Mary Baker Eddy, even though the evil one worked continually to deny them their place. But if we understand the nature of their place, we understand the nature of their mission, and their place is protected. Our understanding of the revelation, and the good they brought forth, is determined by, and in exact proportion to, our understanding of the importance of their respective places. If mankind fails to recognize their place, either unknowingly, willingly, or maliciously, the beneficial effects mankind could have received are lost.

If we do not understand our Leader's place, can we understand our place as a follower? If we do not understand the revelator, how can we understand our place in that revelation? If we do not understand her place in bringing the Second Coming of Christ to mankind, how can we understand the importance of divine Science? If we do not understand the demonstration that determined and established her place, how can we find our place in that demonstration?

If we hear it said that someone is in his right place, then we know all is well with that individual and his family. When we hear he is not in his right place, everything seems to go awry. It is vital, then, that Christian Scientists see that Mrs. Eddy's place is established, and pray to support her place. Seeing her place, we are able to fill our own place.

Mrs. Eddy said, "Strive it ever so hard, The Church of Christ, Scientist, can never do for its Leader what its Leader has done for this church; but its members can so protect their own thoughts that they are not unwittingly made to deprive their Leader of her rightful place as the revelator to this age of the immortal truths testified to by Jesus and the prophets." We must all be alert and not be "made" to "unwittingly" deprive her of her place. It takes diligent study to understand and appreciate her place. As we enlarge and improve our thinking about

her place, we begin to visualize the unique individuality and universality of her mission. If our vision of her place is not enlarged, we are not growing spiritward and, therefore, we are suffering from the claims of mesmerism.

Six Points

In 1943, the Christian Science Board of Directors published six points in regard to Mrs. Eddy's place. This was done after a committee of former and then current editors of the periodicals studied extensively the published and unpublished letters and works of our Leader. These six points have since been republished in the *Christian Science Sentinel*, *Journal* and *Herald* and were available in leaflet form in Christian Science Reading Rooms until the early 1970's. These six points are as follows:

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, in 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 with Key to the Scriptures*, page 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; it will establish unity in the Field with regard to the vital question of our Leader's relation to Scriptural prophecy.

The places to be filled by prophets and Biblical leaders were prophesied sometimes thousands of years prior to their actual appearance on the human scene. If the place and prophecy coincided in one individual, wouldn't that individual and his work be given a more widespread recognition and following? The resistance to Jesus worked through the thought that would not accept his claim to his place — his Messiahship. But do you remember what happened in the case of the prophet Samuel? "And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the Lord." Samuel had a mighty and

obedient following because his claim to his place was accepted by all Israel and all Israel benefited from accepting Samuel. Subsequently, the rejection of Mary Baker Eddy's place is bringing about the continuing decline of the Christian Science Movement and our nation.

8. Do Christian Scientists love Mary Baker Eddy and does the Christian Science Movement wish to recognize her?

Mrs. Eddy asks, "Do you love that which represents God most, His highest idea as seen to-day? No! Then you would hate Jesus if you saw him personally, and knew your right obligations towards him." (*Mis.* 336:8-11)

Who expressed the most hatred for Jesus? Was it Herod, Caiaphas, the Pharisees or the Jewish people? They hated openly and he knew of their hatred. But what does Mrs. Eddy say was the cross Jesus carried up the hill? Was it not the world's rejection of truth? Who rejected the truth the most? Herod, Caiaphas, the Pharisees, and the Jewish people did not know the truth, so they could not reject it. It was Jesus' disciples and most of his followers, who had been taught the truth, who rejected him. It was they who deserted Jesus, slept in the garden, and betrayed him. It was they who rejected the truth. Their hatred was a subtle, hidden evil that surfaced when he needed their support the most. The hatred of the Christ, inherent in mortal mind, betrayed itself to Jesus. Who slept in the garden? Not Herod or the Pharisees, — but the disciples who slept in the garden and showed that their professed love for Jesus was not genuine. These "dull disciples," as Mrs. Eddy names them, hated him with a hatred far more subtle and vile than the hatred of Herod or the Pharisees. The undestroyed materialism and unresisted errors in their thinking, along with their professed love for Jesus, made them easy prey for malicious animal magnetism. In her *Message for 1902*, our Leader wrote, "The ignoble conduct of his disciples towards their Master, showing their unfitness to follow him, ended in the downfall of genuine Christianity about the year 325, and the violent death of all his disciples save one." "Ignoble" means "worthless, of low birth, base, dishonorable."

Mrs. Eddy says, "Nothing except sin, in the students themselves, can separate them from me." Mrs. Eddy further described this sin, and what it does, when she wrote:

Christian Science is susceptible of being made the repository for all the sins of the other two religions (Roman Catholicism and Protestantism) in marked face and form whereby the most aggravated and exaggerated and liberated powers of evil have full sway. . . . The woman has cast into these three measures of iniquity, the leaven that is fermenting them. Therefore, they, inherent in mortal mind, take vengeance on their destroyer. Alas for the masquerade of their friendship, of their gratitude, of their honesty, of their virtue, and especially of their humanity towards this woman. Does one human heart love her? No! It is all a farce. The carnal mind hates her, and deserts her, lies about her, steals from her, mocks her, betrays her, nails her to the cross and spits on her, saying "Come down from the cross." Then parts her seamless robe that has not one ridge of the three religions (RC, P and CS) as interpreted by this trio of error — and casts lots for it. Rending it into rags it picks up the shorn glory and decks itself therewith in harlequin jacket. Not one of these three religions misused — is the Rock on which Christ, Truth, builds the church against which the gates of hell cannot prevail. And the last one is named the final one; therefore, it holds the most relentless war against the woman.

Mortal mind refuses to recognize her. To be willing to do so, it would have to recognize

that it needed to uncover itself and destroy its erroneous basis. The vast majority of Christian Scientists are interested in television, sports, clubs, fashion, society, anything but Christian Science. Christian Science is important to them only to the degree that it might preserve and perpetuate their pleasures in the dream of materialism. Their selfish war against Mrs. Eddy is relentless.

What little love this vast majority of Christian Scientists profess to have for Mrs. Eddy, is only lip service; it is not genuine. Jesus' reward for his truth-telling was the hatred of mortal mind; but only by telling the truth could his work have had an effect. Moreover, Mrs. Eddy did likewise and the carnal mind hates her for it. The mortal minds of Christian Scientists today want Mary Baker Eddy out of the way more than did those in Jesus' time want Jesus out of the way, because her revelation is greater, demands more of us, and does greater damage to mortal mind than did Jesus' revelation. Jesus said, "If ye love me, keep my commandments." How many Christian Scientists are keeping the commandments of their Leader? How many are putting Christian Science first? How many are handling the sin in their thinking?

The inherent resistance of mortal mind to the Truth is well shown in the experience of the man of Gadara. When Jesus came near this insane man, the man knew who Jesus was despite the fact that he had never met him. The recognition of the messenger of Truth is innate in every mortal mind, whether on a conscious or an unconscious level. It is a state and claim of universal mortal mind which includes that knowledge, hence the resistance, in every mortal to the messenger. Christian Scientists do not want to recognize their Leader, for she demands so much more than they are willing to demonstrate. As she says, ". . . the higher mission of the Christ-power [is] to take away the sins of the world." (*S&H* 150:15) So we hear very little about Mrs. Eddy; and Christian Scientists and the world love to have it that way. As in the days of old, we hear, "What have I to do with thee . . . I adjure thee by God, that thou torment me not."

It is fair to assume that, as Scientists, we resist her place more because of the greater demands her Science has placed upon us. What is behind the lack of gratitude for her in testimonies? Why don't our Christian Science teachers teach her place in Bible prophecy? Why would those in positions of trust in our movement declare, Don't talk so much about Mrs. Eddy, that is deification. She is resisted in direct proportion to the tenacity of mortal mind in our consciousness. The more materially minded the Christian Scientist, the more he resists gratitude and recognition for her. The more mortal mind is pressed to give up its error, the greater its resistance and hatred. Only by recognizing her place can progress be made and the sins of the world taken away. Only through the recognition of her place do the errors begin to surrender and the main thrust of error, to keep her hidden, is overcome.

There are many subtle forms of aggressive mental suggestion that whisper to each Scientist. We would not fall for open hatred of our Leader, but ingratitude, neutrality, and ignorance can effectively mask that hatred, and, in fact, they are much more vile forms of resistance and are much more difficult to heal. It follows, that those mortals who have the greatest demand for perfection levied upon them would hate her the most. It is this group which is most handled by these subtle forms of hatred and resistance, if they are not prayerfully watching. Christian Scientists are a fertile field for the arguments of the enemy that seek to keep Mary Baker Eddy's place hidden. The Field has not yet begun to chemicalize on the proposition of Mrs. Eddy's place because this proposition is, and has been, systematically hidden from the attention of the Christian Science Movement. The enemy has been very diabolical in its methods to keep her place hidden, "deceiving even the

very elect." The world dwells in a dreamland of mortal mentality that resists her words and works, — words which demand that we awaken from this dream.

Do you remember your mother ever waking you up in the morning with the sharp command to "Get up, and get to work!"? You didn't want to, did you? Well, Mrs. Eddy is telling us constantly, "Wake up, it's time to get to work." The carnal mind wants to sleep on, and wants to forget the one who calls. Perhaps when this present dream turns into a nightmare, we will gladly respond to our Leader's call and be willing to recognize her, to be grateful for her, and to listen to her. She says, "The emphatic purpose of Christian Science is the healing of sin; and this task, sometimes, may be harder than the cure of disease; because, while mortals love to sin, they do not love to be sick." (*Rud.* 2:25)

9. What does our Leader mean when she says, "Nothing except sin, in the students themselves, can separate them from me."? (*Ret.* 81:4-5)

It is important to understand the nature of this sin "in the students," and how it operates, in order for us to expose and destroy it. Unfaithfulness, supported by neutrality, apathy, and self-satisfaction, is at the root of this insidious ingratitude for our Leader.

Ingratitude is one of the most ugly errors with which we must contend. Various dictionaries define ingratitude as: insensibility to, or ill return for, kindness; want of gratitude for sentiments of kindness for favors received. Ingratitude, then, is similar to the type of thinking which is unable to perceive or to comprehend spiritual truth. Ingratitude manifests itself as a lack of perception, and is a thought closed to spiritual revelation.

There is a greater need of gratitude for our Leader today than at any time in the Movement's history. The greater revelation of the Christ, Truth, needs a greater degree of gratitude to support and protect it, and this gratitude must be expressed for the Leader of this revelation. What would you think if you were to hear a professing Christian say, Oh, yes, the Sermon on the Mount is of transcendent elevation and beauty, but I just don't want to talk about Jesus. I think he wanted us to turn to his revelation and turn away from his personality. Could such a one benefit from Christianity? How could he be a Christian if he is unfaithful to the teachings of Christianity that demand gratitude for the good received. This individual would be filled with self-satisfaction and apathy, and unconcerned with the great sacrifices of our Lord. Christian Scientists who are neutral and ungrateful towards their Leader express a more dangerous error than those who openly express their contempt for her, — dangerous, — because treacherous and hidden. Let us all be willing to recognize these errors in our fellow Christian Scientists and, most importantly, be willing to reverse these errors impersonally and denounce them vigorously.

Ingratitude for God's messenger is most dangerous. Consider Jerusalem which was destroyed because its people were ungrateful for God's messenger, and denied him at every opportunity. The disciples, who ran away at the moment of trial, all met violent deaths. The beloved disciple John did not run; his gratitude would not permit desertion. He did not meet a violent death. Ingratitude opens the way in thought for animal magnetism to enter, and we begin to accept dishonorable ideas that under ordinary circumstances would not be entertained. Mrs. Eddy challenged this apathy and ingratitude, this mesmerism in her students. She would not allow that error to take hold of those in her household. This error caused her many problems, for she said, "Do you love that which represents God most, His highest idea as seen to-day? No! Then you would hate Jesus if you saw him personally, and knew your right obligations towards him." (*Mis.* 336:8-11) Christian Scientists feel no obligation to her. They want it this way, and neutrality, ingratitude, and apathy fill their thinking in regard to their Leader.

Apathy and indifference are synonymous with ingratitude. Apathy is a want of feeling, an insensibility. Indifference is a neutral thought, a thought disinclined to take a stand and inclined to remain neutral. In the book of Revelation, we are told, ". . . because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Apathy and indifference are easily detected as a lack of love for Christian Science, but seldom do we recognize it as a lack of love for Mary Baker Eddy. We have obligations that must be fulfilled and, if we do not fulfill them, we are resisting the one to whom those obligations are due.

Close on the heels of neutrality is another deadly sin, — cowardice or lack of moral courage. This lack may be called "wisdom," but it is not. All of these errors unite to form the ugly spectacle of false teachings that have their basis in a lack of true love. In order to appear genuine, these teachings clothe themselves in the trappings of intellectualism and its co-partner, egotism.

Egotism is self-praise that attempts to magnify the importance of a mortal and blocks out the healing light of the Christ. Egotism says it has an important position in the Christian Science Movement. Can such a thought follow its Leader? No, because a Leader would be a threat to its petty ego. Egotism resists the Holy Ghost, divine Science. Many Christian Scientists unknowingly place themselves in the position of the Holy Ghost. They think they are healing, teaching, and uplifting mankind, and that they are bringing the understanding to man that God and man are inseparable. However, this is the office of the precious Holy Ghost, and must never be considered to belong to anything or anyone but the Holy Ghost. Because of the subtlety of this error, this egotism, most teachers teach little or nothing about our Leader. Egotism denies the Discovery so it must deny the Leader. Lecturers use *Science and Health*, but most leave Mrs. Eddy out of their lectures. Teachers use *Science and Health*, but leave Mrs. Eddy out of their teaching, and practitioners leave her out of their practice. Egotism will not admit to error in itself nor yield to the leadership of Mrs. Eddy.

Intellectualism is a related error that also needs to be recognized for what it is and handled. Intellectualism works through the mortal mind learning process and increases the false knowledge of good and evil. It overrates the learning or understanding of material things that comes through a material mind. It will not listen to the spiritually minded. Intellectualism and egotism are yoked together in a conspiracy to deny inspiration and revelation. Intellectualism and egotism, based in materialistic logic, try to argue that inspiration is merely a form of interpretation. Intellectualism is imbued with a thick coating of ignorance; it is learned stupidity. This ignorant covering obscures the woman because she is revealed only through the light of spiritual sense.

Sensuality is another form of sin that separates us from our Leader. Sensuality is based in physical sense that denies spiritual understanding and perception. The most pernicious error of sensuality manifests itself in the individual who dwells in an absolute thought. He will not take up serpents and will not make the divine applicable in his human experience. He refuses to watch and pray, and is all talk with no demonstration. The disciples would not watch in the garden of Gethsemane because of the undestroyed sensuality in their thinking.

The false concept of the impractical absolute closely follows the claim of egotism. For the purpose of our discussion we will call it absolutism. This absolutism is a pseudo-absolute thought. A practical and scientific Christianity requires a practitioner whose head is in heaven but whose feet are on the ground. Absolutism constitutes a form of human reasoning that reasons out the whys of metaphysics, but lacks the divine inspiration and wisdom that makes it practical.

The so-called absolute school of Christian Science removes all sense of the practical application of Christian Science. These Scientists claim to be followers of Mary Baker Eddy but will not recognize the human and divine coincidence. They refuse to recognize their Leader.

We must all be careful not to be abstract or theoretical. The wise Scientist determines how much he must mentally reside in the absolute, and demands that this absolute be manifested humanly. Jesus knew when it was time to go up into the mountains and, again, when to come down.

Humanity's need at this hour is to see our Leader correctly. Humanity's interests are not served, but, in fact, they are subverted when she is not recognized. A correct recognition contains the moral attributes of the second degree as defined on page 115 of *Science and Health* — humanity, honesty, affection, compassion, hope, faith, meekness, temperance. Where there is no recognition of our Leader, these qualities are lacking and Christian Science is not fully understood or demonstrated.

Absolutism refuses to be grateful. Many so-called Scientists are treading this false path, a path that lacks wisdom, gratitude, and demonstrable truth. Affirmations from the head, and not from the heart, can be cold and forbidding, — forbidding the recognition of our Leader. Unwise thinkers who claim they are being absolute, when they have not yet reached the spiritual level of absolute Truth, can do much damage. No Scientist is worthy of the absolute Truth when his Leader is forgotten. The Scientist who understands true absolute metaphysics is filled with love, devotion, and an honest appreciation of his Leader. The success and understanding of a Christian Scientist is in direct proportion to his understanding of and love for his Leader.

Ingratitude, infidelity, neutrality, false teachings, lack of true love, sensuality, and a lack of watchfulness are breeding grounds for the development of mental manipulation and mental domination. The nature of mental manipulation is to make us believe we are expressing opinions in consonance with *Science and Health* when we are not. Mortal mind hates its destroyer and would hate Mrs. Eddy openly if it could get away with it. However, the direct nature of evil is repugnant to most Christian Scientists; so mental manipulation accomplishes the same results when it works through ingratitude, egotism, absolutism, apathy, and neutrality. These errors are wide avenues for the red dragon to spew forth its false teachings about the woman throughout the Christian Science Movement and the world.

10. Why, if Mrs. Eddy was such a good woman, was she so maligned and persecuted?

In Revelation 12, when the man child was caught up unto God and to His throne, the dragon turned its wrath upon the woman. Could the dragon have vented its wrath on God or upon God's Christ? No! But the transparency for the Light could be attacked. Malicious animal magnetism does this by influencing mankind unfavorably towards the transparency and, consequently, away from the Light. The main thrust of malicious animal magnetism is not against the Science of Christ, the Light, but against the transparency. God does not know evil and does not behold evil, yet when His truth is understood and applied, evil is destroyed. Since animal magnetism knows nothing of God, it vents its wrath upon the transparency. The serpent cannot strike at the Light so it strikes at the "window" through whom the Light shines.

Emerson once said, "At the first entering ray of light, society is shaken with fear and

anger from side to side. "Who opened that shutter?" they say, "Woe to him!" If we held ignorant men captive in our house and wanted them to do our bidding exclusively, we would not want them to see the beauties outside the house to which they would naturally be drawn. Our own interests would best be served by cautioning them that the window was evil, dangerous, poisonous, and might even kill them if they got near it. Animal magnetism works in just this manner in its war against the woman, the transparency. It works through every avenue possible to convince mortals that the window, Mary Baker Eddy, is not the avenue through which to view the glories of the Kingdom.

Our Leader asks, "Why did Jesus have more to meet in his day than any other man? Why does Mrs. Eddy, the Discoverer and Founder of Christian Science, have more to meet than any other woman today? Why is it that as we approach the fountainhead we begin to hear the thunder . . . ?"

When Mrs. Eddy proclaimed the unreality of matter she, at the same time, affirmed the reality of Spirit through her healing work. Since her enemies could not discredit her works of healing, they discredited her personally and organized action against her. As Mrs. Eddy says of Judas in *Science and Health*, "He knew that the world generally loves a lie better than Truth; and so he plotted the betrayal of Jesus in order to raise himself in popular estimation." Would Judas have raised himself in the popular estimation had he attacked Christianity? To a degree, yes, but only to the degree that he could have discredited all Christians and their demonstrations. However, by attacking Jesus, the damage he could do was much greater and, when rid of Jesus' example, he could hide under his own petty ego once again. Judas held fast to materialism, but Jesus' example demanded he give it up. Jesus was forcing him to surrender his limited personality, something Judas did not want to do. The demands that Jesus placed on Judas infuriated him and made it easier upon his conscience to betray his Master, until he recognized his great error. Then he hanged himself. As in the case of Judas, so with all other mortals who resist the truth, — they attack the messenger and seldom the message.

As everyone's thinking is more or less on a mortal level (even in an advanced metaphysician), the Christ, Truth, continues to cause thought to chemicalize. This is why many refined men and women resisted Mrs. Eddy and even hated her. She brought the truth that destroyed mortal mind, and mortal mind hated her for it. Truth causes the materially-minded to become agitated and uncomfortable in the presence of, or under the demands of, their revered Leader. When she gave a cup of cold water in Christ's name, she never feared the consequences, — and she knew far more than did all others the reaction mortal mind would have to that cold water and to the one who gave it.

Mrs. Eddy wrote, "When I went where the people were not good it produced a chemical. While I was writing *Science and Health* I moved to eight places. I would no sooner settle down and begin to write, that it would produce such a chemical I would have to go to some other place."

What would be the extent of the attack on the Discoverer of the Science of Christ? What would the established systems say about her? Would they bother to attack the Science or would they attack the Discoverer? Is it therefore important to support the Discoverer and handle the hatred directed towards her? The answer is yes! Mrs. Eddy wrote, "Whoever demonstrates the highest humanity, — long-suffering, self-surrender, and spiritual endeavor to bless others, — ought to be aided, not hindered, in his holy mission. I would kiss the feet of such a messenger, for to help such a one is to help one's self." That is why it is important to protect the revelator. We cannot help ourselves out of the dream of materialism while we

fail to aid and protect the Leader.

The one who discovered the Science of the Christ would be scrutinized for her spirituality, and the enemies of this Science would work to destroy the spiritual credibility of this person in the eyes of the world, and to keep the truth about her life hidden from view. In remarking on our Master's perception, Mrs. Eddy said, ". . . he forefelt and foresaw the ordeal of a perfect Christianity, hated by sinners."

11. Are the attacks upon Christian Science and its Leader, Mary Baker Eddy, similar to those encountered by Christianity and Christ Jesus?

Yes, they are. Mrs. Eddy makes this very clear. "The reception accorded to Truth in the early Christian era is repeated to-day. Whoever introduces the Science of Christianity will be scoffed at and scourged with worse cords than those which cut the flesh. To the ignorant age in which it first appears, Science seems to be a mistake, — hence the misinterpretation and consequent maltreatment which it receives." Again she says, "History repeats itself. The Pharisees of old warned the people to beware of Jesus, and contemptuously called him 'this fellow.'" And so today she is called contemptuously "that woman."

The *modus operandi* of the attacks upon Christ Jesus and Christianity are repeated in the history of Mary Baker Eddy and Christian Science. It would appear that the children of the pharisaical leaven are wiser than the children of the woman's leaven. The children of the evil leaven know there is only one opposition to their mad ambition, and they strive mightily to still that opposition — the truth about the woman. The children of the woman, in their exuberant joy over their new-found discovery of Christian Science, fail to appreciate the revelator and do not protect her inseparability from her discovery; therefore they stand in imminent danger of losing the discovery. This same method of evil was used in the Master's day. The methods of mortal mind do not change. Our Leader says, "The richest and most positive proof that a religion in this century is just what it was in the first centuries is that the same reviling it received then it receives now, and from the same motives which actuate one sect to persecute another in advance of it." Jesus said to beware the leaven of the Pharisees and beware we must.

Error repeats itself. The same thoughts prevalent today were prevalent in Jesus' time, and we still must work out the same claims of mortal mind that Jesus had to meet. The attacks upon Jesus and Christianity are the same today upon our Leader and Christian Science. The error of Jesus' day was to minimize his importance: "And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?" (John 6:42). "To-day the cry of bygone ages is repeated, 'Crucify him!' At every advancing step, truth is still opposed with sword and spear." (*S&H* 134:1)

In the leaflet entitled "Mrs. Eddy's Place," we read the important fact that Mary Baker Eddy's work is complementary to Christ Jesus' work. (See page 267, Six Points.) The dictionary definition of complementary is "two of a kind, to make whole and complete." Both of them, and their work, were misunderstood, maligned, and persecuted for righteousness' sake. Both were rejected and both were crucified. Our Leader says, "The old and recurring martyrdom of God's best witnesses is the infirmity of evil, the *modus operandi* of human error, carnality, opposition to God and His power in man." ('02 10:24-27) And again she says, "I know the crucifixion of the one who presents truth in its highest aspect will be this time through a bigger error, through mortal mind instead of its lower stratum, or matter, showing that the idea given of God this time is higher, clearer and more permanent than before." (*Divinity Course* 107:39)

12. Is the thought, I love Christian Science, but I do not like Mrs. Eddy, a plausible one?

The question above reveals a thought unspoken but one that is held by many Christian Scientists nevertheless. In the book of Revelation, we find the dragon warring against the woman and her seed. It does not war against Christian Science, the man child who is caught up unto God and to His throne. True Christianity was originally lost because Christians lost sight of the Master's place in Bible prophecy and, soon after, began deifying him by calling him God. Today the serpent's methods are exactly the opposite. Going to the other extreme, a large percentage of Christian Scientists fail to give Mary Baker Eddy her proper place, fail to be grateful for her, or to acknowledge the place she alone fills. This activity of the red dragon, if continued and left unopposed, will bring about the loss of Christian Science. Mortal mind always goes to the extreme; it either deifies or refuses to give any recognition. Both extremes produce the same result.

Mrs. Eddy said the following was argued through the first mental malpractitioner, Richard Kennedy: "I never leave a Scientist until I have taken all the damned Christianity out of them. I make them believe that Mrs. Eddy is making them sick, and suffer, while I am the one that is doing it and when I succeed in making them believe this, and hate her, then I can take all the Christian Science out of them. This way I calculate I can stop the Cause." This is the error that has infected the Christian Science Movement. Now, however, it is far more sinister and is echoed by practitioners, teachers, and lecturers in different ways, such as, Don't talk about Mrs. Eddy because that is deification. Don't recognize her place in Bible prophecy because that is deification. I'm so tired of all the talk about Mrs. Eddy.

Where does this unnatural reluctance come from that refuses to recognize her place as the Second Witness, the woman God-crowned? The red dragon went to war against the woman and her seed, not against her man child. The unnatural reluctance to be grateful for the good received comes through the thought that is handled by ingratitude and indifference. The serpent works through these errors in human consciousness to obscure the light of divine glory coming through the transparency, Mary Baker Eddy. The red dragon hates the right recognition of our Leader. It works first to obscure and hide the woman; and second, it works to vilify those who are her seed, those who love her and see her place correctly.

Would it be alright to keep our Leader out of sight because we do not want to deify her? No, because that is the course of fear, and not of understanding, and it falls in line with the claims of ingratitude and indifference, which constitute the path of the serpent. We must be very alert to the claims of the red dragon.

"When not quite ten years of age, my little son went through the metaphysical college with me, gaining the most beautiful conception of our teacher of any one I ever have spoken with. He often says: 'Mamma, people will understand who Mrs. Eddy is some day; and then they will believe the Science.'" (*Christian Science Journal*, page 68, 1890-1891) Children and the childlike see and appreciate their Leader.

Closely associated with I do not like Mrs. Eddy, would be, he talks too much about her, or he deifies Mrs. Eddy in his testimonies when he talks about her. The first, I do not like Mrs. Eddy, is unacceptable in the Christian Science Movement, while other thoughts and beliefs, based in the same hatred, are widespread and accepted.

Mrs. Eddy said, "When a student loses the true sense of me, and what I do, he is at the threshold of the plunge so many make into darkness, believing that darkness is a greater light."

13. When we hear a loyal Christian Scientist speak convincingly and even touchingly of our Leader, we may hear other Scientists say, He deifies Mrs. Eddy. Why is this, and what is the difference between deification and a proper recognition?

To answer this question we must first consider the nature of gratitude. We must express gratitude for our Leader because she is one with her discovery, and a lack of love for her reveals a lack of love for Christian Science. A lack of gratitude also includes neutrality, coldness, lack of vigilance, lack of diligence, and vile disobedience. These are all manifestations of a lack of love that will keep us from demonstrating divine Science. If we are handled by ingratitude, in any of its many forms, we are being handled by the world's resistance to Truth and to Truth's representative, and this ignorance will prevent us from doing effective healing work. Mrs. Eddy tells us that the "higher mission of the Christ power" is to take away the sins of the world. How can we even begin to do this vital work for the world when gross ingratitude and sin fill our own thinking? The red dragon, malicious animal magnetism, would confuse Christian Scientists more, on this point, than on any other that deals with our Leader. The immature metaphysician is made to believe that all reverence for our Leader is deification. His ignorance then argues that since we cannot determine what is and is not deification, we should not talk about Mrs. Eddy at all, — whether in Sunday School, in class teaching, or in testimonies, and so on. This inability to distinguish between gratitude which leads to demonstration, and emotional love which promotes deification, reveals the unfitness of many to occupy positions of trust in the movement.

Speaking of Jesus, Mrs. Eddy says, "Implicit faith in the Teacher and all the emotional love we can bestow on him, will never alone make us imitators of him. We must go and do likewise, else we are not improving the great blessings which our Master worked and suffered to bestow upon us." Gratitude for our Leader does not include one drop of deification because true gratitude is always followed with demonstration. Deification is "emotional love" because there is no genuine gratitude in it. Emotionalism or deification cannot and will not demonstrate Christian Science. Mrs. Eddy tells us, "Physical sensation, not Soul, produces material ecstasy and emotion." Since deification is just the result of physical sensation, material ecstasy and emotion, it stupefies; it is apathy and procrastination that breeds an unwillingness to demonstrate the Truth. We must be very alert to this tendency. Why don't Christians follow Jesus' commands? Because their emotional love will not demonstrate; it will not cleanse, purify, uplift or regenerate. Mrs. Eddy, referring to this error, says, "Nothing except sin, in the students themselves, can separate them from me." She also says, "To love one's neighbor as one's self, is a divine idea; but this idea can never be seen, felt, nor understood through the physical senses. Excite the organ of veneration or religious faith, and the individual manifests profound adoration. Excite the opposite development, and he blasphemes." Both deification and hatred are the fruit of physical sense.

One may feel the most tender regard for our Leader without deifying her, for it is the tender regard, love, that motivates one to demonstrate. A true recognition of our Leader is based upon spiritual understanding, spiritual vision, and perception, and must be full of gratitude, since it is spiritual vision that gives rise to demonstration. Mrs. Eddy told us, "If the right thinker and worker's servitude is duly valued, he is not thereby worshipped."

Isn't deification the result of our own lack of understanding and our own unwillingness to demonstrate? It is so much easier for mortal mind to venerate than to demonstrate. Proper recognition comes through a thought that is demonstrating, a thought that is proving and, therefore, appreciating what Mary Baker Eddy has done for all mankind, and for each one of

us. The more we demonstrate, the more we love her, and the more we love her, the more we demonstrate Christian Science. It is vital, then, to gain a true appreciation of her, a fresh vision of her, for true appreciation for her impels demonstration. Be very watchful of those who do not express gratitude for their Leader, and, particularly, for those who demean this expression of gratitude in others. Spiritual vision impels demonstration, but the lack of spiritual vision brings forth emotionalism, apathy, procrastination, and stagnation.

Exciting the organ of veneration was witnessed in events that took place 2,000 years ago, and can still be seen today. The multitudes followed Jesus, his disciples left their fishing to follow him, but the desire to follow must have been, in a large degree, emotional and through material sense, as a true recognition of Jesus was lacking. The multitudes who followed him, later became the mobs who turned on him and demanded his crucifixion, while his disciples fled. Had there been a correct recognition of Jesus' place, this would not have happened. The hatred of today is silent mental manipulation, and is far more sinister than the old hatred, as it is the result of neutrality in the Movement in regard to our Leader. When Jesus showed himself after the crucifixion and resurrection, he met two of his disciples on the road to Emmaus. They felt that all was lost. Then Jesus pointed out to them his place in Bible prophecy beginning at Moses and the prophets. Only then were their eyes opened and their hearts (true recognition and gratitude for him) burned within them. It is interesting to note that healing the sick, raising the dead, and walking on the water were not sufficient proofs to convince his disciples of his place, and impel them to follow his example. Only when Jesus' place in Bible prophecy was understood was their vision lifted away from the emotional love and faith in Jesus to the practical demonstration of the Christ, divine Love, the vision of Jesus' place seen only through spiritual sense.

Our Leader writes, "Is not the old question still rampant? 'When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?' But when may we see you, to get some good out of your personality?" Here is the answer to personality worship: rather than providing good to others, we expect good from the personality, or we only want a good feeling from the personality and fail to do good for our brother man. Personality worship or deification is then a sensual thought that wants to get; whereas, a correct recognition is an uplifting thought that wants to give and demonstrate spirituality.

It is interesting to note that those who obediently followed our Leader were able to see her place in Bible prophecy; this vision carried them above the claim of deification, which comes through the physical senses, and separated them from the disobedient students. However, those, who initially followed Mrs. Eddy and then broke with her, did so because they were unwilling to handle the different forms of sin in their own thinking and eventually turned on her, rather than on their own sin. They would not go any farther than the obscured vision of physical sense and refused to recognize her place, — for to do so would have meant they were wrong and had to change their thinking. This sin in the students separated them from their Leader.

Mary Baker Eddy states, "There was never a religion or philosophy lost to the centuries except by sinking its divine Principle in personality. May all Christian Scientists ponder this fact, and give their talents and loving hearts free scope only in the right direction!" Similarly she says, "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)

Today many religions refer to Jesus as God and this is deification in the extreme. We have discussed the fact that the disciples did not recognize Jesus correctly and, therefore, ran from

helping him in his hour of need. However, when they did see his place they began to do the works. This vision of Jesus' place was understood by Paul through spiritual inspiration, and enabled him to speak for a full day on Jesus' place in Bible prophecy. It is of note, that during the time of Jesus, his place was not recognized, but when the Gospels were written many years later, the events of Jesus' life were paralleled with points in Bible prophecy. Gradually, however, the correct vision of Jesus was lost and replaced with emotionalism, which gravitated towards personality worship. Contrary to spiritual sense and spiritual vision, which bring forth healing, emotionalism brings forth faith healing and a consequent loss of true spiritual vitality; this leads to a lack of love for one's neighbor, lack of self-government, and a desire to let the other fellow do the giving. This lack eventually brought a decline in all healing work. As the spirit of Christianity was lost and emotionalism took over, true healing diminished and personality worship and deification took its place. When Jesus' spiritual vision enabled the disciples to see Elijah and Moses also, what did the disciples do? Peter wanted to commemorate the event, in matter, with three tabernacles. Then, "... a cloud overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him." Is it any wonder that a large cloud appeared? If the light of the true sense of Jesus had been retained, healing would not have been lost and the world would not have drifted and slipped into the Dark Ages.

Our Leader gives us some examples of personality worship. "To-day our great Master would say to the aged gentleman healed from the day my flowers visited his bedside: Thy faith hath healed thee. The flowers were imbued and associated with no intrinsic healing qualities from my poor personality." (*My*. 153:11-15) In like manner, Mrs. Eddy had to withdraw *Christ and Christmas* due in part to people looking at the pictures and expecting to be healed by them. And it is also known that she forbade people from haunting her daily drive in order to gain a glimpse of her person. "In time of religious or scientific prosperity, certain individuals are inclined to cling to the personality of its leader. This state of mind is sickly; it is a contagion — a mental malady, which must be met and overcome. Why? Because it would dethrone the First Commandment, Thou shalt have one God." (*My*. 116:6) This statement seems to be contrary to the statement in *Science and Health* where she says, "... the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man." She continues, "This goal is never reached while we hate our neighbor or entertain a false estimate of anyone whom God has appointed to voice His Word. Again, without a correct sense of its highest visible idea, we can never understand the divine Principle." These two statements are parallel, not contradictory. One is deification, or emotional love without demonstration, and the other is a proper recognition with true love and gratitude, that brings forth demonstration.

Our Leader wrote:

When a person appears upon the stage of human life, acting a higher part in its drama than other actors have performed, impersonating good beyond others, interpreting it clearer and illustrating this interpretation by its effect in uplifting the human thought and standard morally, spiritually and physically, then take a temperate, honest and just estimate of that personality into your own consciousness and bring it out in word and action lest you smother it with pride and thus sink, instead of rise from the touch of Truth.

What is the temperate view of personality by which you choose between two evils in human consciousness, that of underrating, or of over-rating personal character? It is to

take into consideration and adoption the character of this person as your model and object of worship and leave out the personality; but avoid especially holding in thought the impersonalization of good for then you form your own model, whereas good should form it or it never will be good and like its model in character. . . . You must "render to Caesar the things that are Caesar's," ascribe to personality that which belongs to it, that which it has impersonated, brought to the eyes and ears and understanding of the world, whether it be good or evil, before you can render to God, to good, your own affections and thus impersonate good by reflection and the influence of your own goodness upon others. . . .

The two evils in personality are these: First, there is no finite personality of good. Second, temperate views of personality. Which of these evils is the least? For the present choice, the last is the least, namely, a temperate view of impersonalized goodness and this view to continue until it dissolves into the ultimate incorporeal good. . . .

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As all love famous benefactors of humanity, — Einstein, Bell, Edison, Lincoln, etc., so we must love our Leader because she is the foremost benefactor of this age. To follow Einstein, Bell, Edison or Lincoln does not require demonstration, but to follow Mary Baker Eddy it does. This is why the human mind resists following her. Jesus said, "Why callest thou me good? There is none good but one, that is, God." The limited vision, of the mortal mind that calls itself a good Christian Scientist, reasons that Jesus' rebuke about calling him good was to keep himself from being deified and, therefore, we should apply the same logic to our Leader. Jesus did make that statement to keep from being deified but he also made statements that pointed to his fulfillment of Bible prophecy, and his demonstration of it in the flesh. Peter said, "Thou art the Christ, the son of the living God." This answer Jesus wanted and accepted. He wanted them to see the spiritual truth behind the works. At other times he pointed clearly to himself as the prophesied Messiah in the flesh and did not consider that deification. That was a statement for the moment and was most necessary when spoken. It could have caused great damage to his Cause if an absolute statement had been used when a human statement was needed, or vice versa.

We must be careful not to spiritualize Mrs. Eddy away and forget her. There is a human and a divine coincidence, and her great humanity and her great demonstration of oneness with the Father-Mother must be understood. Personality worship is in the first degree, but Mrs. Eddy was in the second degree. It is this human and divine coincidence she spoke of when she said, "Those who look for me in person, or elsewhere than in my writings, lose me instead of find me."

It was her spiritual individuality, the impersonal Mary Baker Eddy she referred to when she stated in a letter to Judge Hanna, "The personal Mrs. Eddy is pliant as wax, the impersonal impregnable to wind and wave. In the spiritual attitude of the latter I stand alone, none can see from my standpoint there." It is this spiritual, impersonal individuality which we have studied in this book and its coincidence with the second degree or the personal Mary Baker Eddy who was "pliant as wax." Speaking of this type that she represented in the second degree, she says, "The more I understand true humanhood, the more I see it to be sinless, — as ignorant of sin as is the perfect Maker." Can't we love this sinless humanhood of our Leader? We must. There is no deification in this Christian perception for spiritual

senses reveal the right understanding and gratitude for our Leader. While mesmerism, physical sense, goes to the extreme and refuses to recognize, and even blasphemes or deifies, it cannot perceive the truths of spiritual sense. Spiritual sense alone can distinguish between faith healing and Christian Science healing; between the workings of magic and Christian Science; between a correct and an incorrect recognition of Mary Baker Eddy. This true vision begins to dissolve the claims of physical sense. As her life is an example of overcoming mesmerism, only by overcoming mesmerism can we appreciate her life. A recognition of our Leader from what one *feels* is a scientific rightly reasoned standpoint, is often incorrect. All who attempt to see her thus, through male reasoning, the physical senses, fail in their judgment and appraisal. Her Science was not discovered by this method nor can she be understood in this way.

Christian Scientists say they love to see the hillsides of Judca and where Jesus was born, where he wept and walked and prayed. It is a moving experience. Yet, when we say we feel similarly about our Leader and love those same things about her, where she was born, lived, walked, and prayed, this sentiment may bring scorn, and our tender feelings are branded "deification." So why is it acceptable to speak of the First Witness in this way, but unacceptable when speaking of the Second Witness? Speaking to Mr. Gilman, Mrs. Eddy pointed to a low rocking chair saying, "In that chair I wrote Science and Health." He said, "It is a very valuable chair." "Yes," she replied, "the world will cherish all these things in future time." (*Recollections of Mary Baker Eddy* by James F. Gilman, page 51) She knew the cherishing would not come in her time but would come in a future time.

On April 17, 1902, Mrs. Eddy wrote to the artist who painted the picture of her which is the frontispiece of Dr. Lyman Powell's biography of her:

I can never express my full appreciation of the loving care which prompted the dear church in Baltimore to give a portrait of me to the world. I have often wondered, when thinking of the indifference that other churches have shown on this point, which does concern the history of Christian Science at present, and will in the future more than to-day.

Mary Baker Eddy: A Life Size Portrait

Here she reveals that the Christian Scientists were not recognizing her at all. She was not bothered about any deification a picture might bring, but she was deeply concerned about the lack of gratitude, love, and recognition that was being expressed.

Mrs. Eddy is the window for the light of truth; she must be recognized, and gratitude be expressed for her. We must stay close to the window to get the light. The worldly-minded tell us to get away from the window. They do not like the light. We love the window because we love the light, and are children of light. We love the window because we abhor the darkness. The enemies of Christian Science do not like the light, nor do they like the window. If they are successful in taking us away from the window, we will be in darkness.

14. How can Mrs. Eddy's leadership be threatened?

Perhaps in no other way was Mrs. Eddy more spiritually minded than in her mothering leadership. It is well known by clear Christian Scientists that due to misunderstandings, the endearing appellation "Mother" was eliminated. Whenever we consider Mrs. Eddy's unique leadership, we must consider it from the standpoint of mothering. The strength of her leadership cannot be understood in any other way. If we study the concordance to her writings, she is referred to as Discoverer about eleven times, as having founded twenty-two times, and by the combination Discoverer and Founder twenty-one times. References to her

as Leader alone number about one hundred. Just as she repeatedly emphasized the importance of her role as Leader, we must continue to understand, and at the same time never forget, that its basis is mothering.

The Remnant

In Revelation 12:13, the dragon, malicious animal magnetism, went to make war with the woman and her seed. It went to make war against the mother and her children, or the Leader and her followers. Then what did the dragon try to do? It stood ready to devour the child as soon as it was born, but this was a vain attempt to destroy the Christ, because the man child was immediately caught up unto God. Then what happened? The dragon persecuted the woman which brought forth the man child, the Christ, Truth. How did the dragon do this? "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood." Water is symbolic of teachings, while water like a flood out of the dragon's mouth is a torrent of false teachings, — not about her child, Christian Science, — but about her. We are experiencing this phase of error today. The final step takes another direction: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Here the dragon assumes another tactic in its final effort against the woman. The wrath of the dragon finally makes war, but not with all her seed, only with the remnant of her seed. The dragon is not interested in the disobedient and ungrateful children. There is a remnant of obedient Christian Scientists who love their Leader, who recognize her place in Bible prophecy, and who refuse to listen to or be corrupted by the false teachings about their Leader. In its unsuccessful war against this remnant, the dragon employs intimidation, fear, ridicule, ostracism, conspiracy, character assassination, vilification, secret counsel and jealousy.

The nature of the dragon's warfare is to persecute the woman by telling lies about her, minimizing her accomplishments, maintaining neutrality about her, keeping egotism rampant and humility nonexistent. This is the nature of the dragon's attack on our Leader and her true followers, the woman and her obedient seed. Many of her followers have been corrupted and are not counted among the remnant. Only God knows these dear ones of the remnant. Even as in the days of Elijah, God today has prepared this century's precious remnant to survive the onslaughts of the red dragon and to preserve the Cause of Christian Science. The only true Cause of Christian Science today is in the hands of the remnant.

Women, and mothers in particular, must be watchful lest they turn aside from the straight path of Mrs. Eddy's leadership. Mortal mind will attempt to influence them to reject her high standards of womanhood and motherhood. Mortal men must be watchful lest they allow themselves to be turned aside from her leadership because of their disdain for true womanhood. When a man or woman does not love his or her spouse, he or she finds it increasingly difficult to uphold the requirements of their marriage vows. If these Christian Scientists falter and lose their love for their Leader, they will succumb to error and fail to uphold the requirements placed upon them as followers.

Way-Shower

After the dragon spreads false teachings about the woman, her easily influenced followers no longer raise the standard of mothering and womanhood in the world and we see that standard wane, but the dragon does not war against these unfaithful ones. Warfare against them is unnecessary. A few suggestions capture the unfaithful. A military general going into battle with companies of soldiers who are disobedient to his commands will obviously have difficulty winning battles, and will not win the war. We all, like soldiers, need direction.

Human thought can be turned in the wrong direction very easily, especially in the midst of battle, if we are not following the general's orders.

Christian Scientists may give lip service to the term "Leader," but they will not follow if they only offer lip service. The more clearly we perceive Mrs. Eddy as Leader, and the reason she is the Leader, the easier it will be for us to see and understand Christian Science, and the greater will be her following. Without a clear perception of her, there are no followers.

Mrs. Eddy said, "The disciples followed Jesus up to a certain point, and then deserted him, and darkness followed. Follow the way-shower and you will follow the divine idea; turn away from the way-shower and you turn away from the divine idea; like turning away from the windowpane, you turn away from the light." (*Divinity Course 26:27*)

Mrs. Eddy also said, "What is a way-shower? There is a human and a divine meaning. A way-shower is that which shows the way; it must be some *thing* or some *one*. Jesus was the Way-shower, the Christ with him, and if he had not been, where would we be? He showed the way as the masculine idea of Principle, then woman took it up at that point — the ascending thought in the scale — and is showing the way, thus representing the male and female Principle (the male and female of God's creating). Is there anything in the world of more importance than holding up the hands of the way-shower? No. If they had all done that with Jesus, we would be in the millennium." (*Divinity Course 23:27*)

The mental miasma, that a lack of obedience engenders, gives rise to many forms of false leadership. This false leadership of worldly minded potentates and butchers of the human race will continue until Christian Scientists begin to follow the only Leader. If they will do so, all other forms of leadership will dwindle to nothing. False forms of leadership continue to thrive because Christian Scientists will not follow their Leader.

For the remnant, Mrs. Eddy's leadership is in evidence today and will continue forever because it is the spiritual sense of our Leader, Mary Baker Eddy, who wrote *Science and Health the Key to the Scriptures*. It was the spiritual sense of our Leader who founded The Mother Church. It is the spiritual sense of our Leader who is leading today, and it is our spiritual sense that perceives this leadership.

15. When we are all working to give Christian Science to mankind, why are our efforts apparently failing?

We cannot give Christian Science, the Science of being, to anyone. We demonstrate the Science of our own being and it is then revealed to others as the Science of their own being. We cannot give it to them because it is already theirs. When we prove, live, and express it, then it touches their consciousness and begins to break down the resistance in their thinking to the reality of their own true selfhood. Thus they become aware of the Science of their own being. The kingdom of heaven is already within; you cannot give it to someone else. We know that Mrs. Eddy is one with her discovery and cannot be separated from it. However, when Mrs. Eddy is separated from this Science by her so-called followers, Science fails to go forth into human consciousness and thereby fails to become accepted. It fails because the universal organized resistance that handles the thinking of mankind and Christian Scientists about Mrs. Eddy has not yet been completely broken down. We may think we are demonstrating and expressing the Science of being, but unless we have a proper sense of our Leader in relation to this Science, the resistance to her in our own thinking is not broken down. Obviously, then, this Science cannot reach anyone else's thought as they, too, are being handled to resist her place, and this Science will not go forth and touch others as it should. When Mrs. Eddy is seen correctly in our consciousness, our thinking is released

from the claims of malicious animal magnetism that are continually working to stop this understanding of her place. The correct view of our Leader is the most important avenue for healing and spiritual regeneration that can come to mankind. The universal resistance to Christian Science is also the universal resistance to Mary Baker Eddy. You may handle the resistance to Christian Science, but if you have not handled the resistance to Mrs. Eddy, you will not be successful and Christian Science will not be universally accepted.

Mrs. Eddy made her demonstration by overcoming malicious animal magnetism as it directed its attack on her. It attacked no one else but her in its efforts to obscure the light of divine Science. She made Science known by making herself known, and she made herself known by making her demonstration known. Animal magnetism works to cover her up and, thus, covers up her demonstration. Hide Mrs. Eddy, and you hide Christian Science. Our work is to place her in the forefront of our teaching, writing, lecturing, and healing. Only then will the resistance be handled.

Interest in the various mental healing cults, such as mortal mind prophecy, mortal mind-reading, the occult, parapsychology, etc., is the yearning to know something final and complete — a truth about God and man. Unfortunately, many false concepts and counterfeits abound and they seem to lead many "seekers for truth" away from the true path that leads to Christian Science. To remedy this, we need only understand the step-by-step fulfillment of Bible prophecy in the life of Mary Baker Eddy.

Since the truth about the woman is needed now, more than ever before, can we still afford to say that the world is not ready for a true estimate of her?

The time has come for a proper recognition of our Leader. Although some may still feel that the world is not ready and will not accept even the simple facts concerning our Leader, it is glaringly apparent that the ignorance in the Movement concerning our Leader, and the resistance to her, must be dispelled. Recognition must come, and not by a simple portrayal of the events in her life, but by a realization of the place she fills and the prophecy she has fulfilled.

Repeating the letter from Mrs. Eddy to Edward A. Kimball, we are reminded of her teaching on this point:

For the world to understand me in my true light and life 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 measures to meet the enemies' tactics.

False thinking touches and changes human thought as readily as does good thinking. Therefore, a wrong thought about Mary Baker Eddy, inaudible or otherwise, especially among the teachers, lecturers, and practitioners, will permeate the entire Field with erroneous concepts concerning our Leader. The result is that Christianly scientific healing is diminished and our Movement is greatly impaired. How can the kingdom come to earth if ingratitude and ignorance prevail in the Movement concerning the one who discovered and brought Christian Science to the world?

We often hear of great inventors, statesmen, philosophers, and leaders, but seldom, if ever, of Mary Baker Eddy. Does this suggest anything to you? Various encyclopedias mention her less and less with each passing year. Seldom, if ever, is she listed among the top ten or twenty famous American women.

If the lives of Christian Scientists attest their fidelity to Truth, I predict that 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. Christ will give to Christianity his new name, and Christendom will be classified as Christian Scientists.

Pulpit and Press 22:9

We are now in the 21st century and Mrs. Eddy's prophecy has still not been fulfilled. Can we afford to continually parrot the worn out suggestions of malicious animal magnetism that it is not yet time to recognize her place, that recognition is deification, or that we can make Christian Science palatable to mankind only by playing down her role in relation to her Science? It is quite apparent that these hackneyed falsehoods have not been successful in bringing the kingdom of heaven to earth; it is time to tell the truth about the woman.

16. Why was it a woman, rather than a man, who discovered the Science of Christ?

As Jesus, a man, revealed the Fatherhood of God, it follows that the Motherhood of God must be revealed through a woman. There is ample proof of this in the inspired word of the Bible, its prophecies, and in Jesus' words on the subject. Mrs. Eddy says,

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 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.

A complete revelation, or the final and greater Revelation, must include the revelation of true womanhood which includes true manhood. Jeremiah records, "A woman shall compass a man." Since womanhood includes within itself true manhood, and manhood cannot include womanhood, the final Revelation had to be expressed through womanhood. Christian Science includes Christianity; the greater light includes the lesser light. Christianity does not include Christian Science. Christianity, like the moon, reflects the light of the sun, Christian Science. The moon is not the origin of the light. Humanly speaking, womanhood must lift manhood up and away from the beliefs of male energy, which are opposed to Spirit, Love. In this way, mankind will be lifted above war, poverty, financial chaos, and political despotism. And only in this way will the world experience peace. Womanhood points out the way.

Only a woman can give birth, and only womanhood can understand birth. We know that every healing, every forward step, is a result of spiritual birth, the womanhood in each of us being revealed and demonstrating itself. A spiritual discovery implies birth and only woman can bring it forth. Our Leader says, "To one 'born of the flesh,' however, divine Science must be a discovery. Woman must give it birth. It must be begotten of spirituality, since none but the pure in heart can see God. . . ." (*Ret. 26:22-25*)

A mother is better at mothering than a father. A spiritual discovery needs to be tenderly nourished. Mankind needs to be mothered. It needs a mother who can heal the hurts and feel its needs. It needs a mother to lift it up and point to the one true path out of misery and bondage. Mrs. Eddy told Adam Dickey that she could always feel the needs of her child, her

church, in her breasts. Thus, Mrs. Eddy knew when her Cause needed feeding, discipline, protection, greater freedom, or independence. The mother wisely and tenderly cares for her children. As a mother, Mrs. Eddy never withheld a rebuke when it was merited. She was untiring in watching lest her children should fail in their journey Spiritward. She was always willing to rebuke for the good of the student, even if it subjected her to hatred. This is true mothering.

Jesus prophesied a church built upon "petra," the feminine gender of the word rock. It was a prophecy of The Mother Church. He prophesied a woman in Revelation with a man child. He prophesied the woman in parables just as the prophets had done in their writings. Only the most spiritually minded prophets could see beyond the hatred of woman in their day and detail the human appearing of the ideal woman, who was yet to come into the world. Only a woman could bring the truth of the Motherhood of God, The Mother Church, and the divine truth about the spiritual idea of womanhood.

We generally consider a science to be masculine in nature, but the Science of Divine Love is feminine — womanhood including manhood. The qualities necessary to perceive this spiritual Science do not come through male reasoning nor through male intellectualism, or so-called clear analysis, but come through spiritual perception, spiritual intuition, spiritual discernment, sagacity, perspicacity, purity, — all of which are qualities of womanhood. Thus maleness and physical science could not reveal spiritual Science. Spiritual sense is womanhood endowed with qualities of Soul. Mrs. Eddy says, "Spiritual sense is a conscious, constant capacity to understand God." The material senses and human reason, the maleness and physical sciences, could not reveal a spiritual discovery. Whether you are a man or a woman, it is the spiritual perception of your own womanhood that enables you to understand the "deep divinity" of the Bible. Womanhood includes manhood in every individual.

Centuries of male dominated theology have not interpreted the spiritual meaning of the Scriptures. Centuries of male dominated sciences have not revealed the truth of creation. Centuries of male dominated medicine have not even hinted at the revelation of the healing Christ. But woman has done this, and much more, through the spiritual senses of womanhood.

Mortal mind's resistance has always been directed at the woman and her spirituality, and it is thus evident that mortal mind hopes to keep her, the woman, hidden. Womanhood is, therefore, the destroyer of the carnal mind, and mortal mind is instinctively aware of this. The prophecy in Genesis is that the woman will subdue the serpent. Womanhood will also remove the curse from false manhood and, at that time, woman will no longer come under the subjugation of male energy. Bible prophecy declares that a woman will uncover the claims of the serpent and thus destroy the red dragon.

When David went forth to battle with Goliath he eschewed the weapons of male energy and made his demonstration through the qualities of womanhood. He may have been tempted to use the sword, spear, and armor of maleness against Goliath as his predecessors had done; however, he knew that approach had failed and he reached for a higher demonstration. Mrs. Eddy says, "In this revolutionary period, like the shepherd-boy with his sling, woman goes forth to battle with Goliath."

Mrs. Eddy states that motherhood is constancy and lives on under whatever conditions, and that it is spiritual. A mother expresses a wide variety of protective and caring qualities. It is a woman in the book of Revelation who brings forth the man child which has to be protected with the highest sense of courage and strength, — courage and strength lifted up through womanhood. Mother courage and strength are not masculine in nature, but are a

greater strength borne of Love. Our Leader says, "We should pray for that Mind to be in us that was in Christ Jesus, not the man that was mortal, but the idea or Christ which was immortal. Never pray to have my mind as a person, for God is my Mind and yours and there is but one Mind. Christ expressed the Mind that is God, for Christ was the spiritual idea for that age and all ages, for this idea never changes; it is the same forever; it expresses Science. The female thought is its last fleshly embodiment because this thought expresses the Mother-God, the male the Father." (*Divinity Course* 61:32)

Womanhood holds male energy, false manhood, in check, and this is the purpose of Christian Science. It cannot point and lead the way to heaven without holding this false element in check. Reading in *Pulpit and Press*, page 81:24, titled, "One Point of View — The New Woman," we read in part, "She is the apostle of the true, the beautiful, the good, commissioned to complete all that the twelve have left undone." Study this article as it is relevant and necessary to the understanding of womanhood.

Only womanhood can fight the dragon thought. Male energy is incapable. From the second chapter of Genesis to this day, there has been a male reluctance to handle the serpent thought, or to even point it out. Only womanhood can handle the serpent thought and deal it the fatal blow. The revelator tells us, "To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death. Against Love, the dragon warreth not long, for he is killed by the divine Principle. Truth and Love prevail against the dragon because the dragon cannot war with them. Thus endeth the conflict between the flesh and Spirit." (*S&H* 567:7)

17. It is said that anyone reasonably prepared in 1866 could have been the one to discover Christian Science and write *Science and Health*. Is this so?

This perversity is one of the most damnable of all the suggestions of the red dragon, and it expresses such a lack of understanding on the part of the speaker, that its real source is unquestionably malicious animal magnetism. Another way of phrasing the above statement, in a more subtle manner, is, "It was not that God chose Mrs. Eddy but that Mrs. Eddy chose God." On the surface this distinction seems innocent enough, but on closer scrutiny, the statement reveals that a concerted effort is being made to minimize and downgrade the revelator to this age. The devastating damage of these remarks, and others of a similar nature, are all the more telling when it is realized that they are being made by Christian Scientists in positions of influence and importance within the Movement.

Bible prophecy exactly details the name, life, work, and character of Mary Baker Eddy. She was chosen before the world began for this most important work, — just as the Master was chosen before the world began for his great life work. Mrs. Eddy says, "God selects for the highest service one who has grown into such a fitness for it as renders any abuse of the mission an impossibility." Mrs. Eddy did not say that God had chosen a dozen or so finalists and narrowed it down to just one. God chose one and one only. God does not choose someone at some particular time in history because a need arises, He has always known the need. So then the one to fill that need has always been known. It is not a position for which many individuals hopefully contend, — God chose one individual for this one position.

Christian Scientists must not make the mistake of listening to the voice of the red dragon, and then believing that it is the voice of common sense and wisdom. The serpent says, She is just another mortal like everyone else. Anyone could have discovered Christian Science had they been prepared and in the right place at the right time, it just happened to be Mrs. Eddy. These arguments are listened to and parroted by many in positions of trust in our Movement who should be more alert to detect the falsity of them.

Not until nineteen centuries had passed was there one ready to receive the inspiration, to restore to human consciousness the stone that had been rejected, and which Mrs. Eddy made "the head of the corner" of The Church of Christ, Scientist.

Miscellany 48:4

The revelator tells us, "The spiritual bespeaks our temporal history." The word "bespeak" means to foretell. As illustrated in the case of Jeremiah, God observed, "Before I formed thee in the belly I knew thee." Mrs. Eddy's future work was foretold before she appeared on the human scene. No one can fill another's place because each one has his own place and work. The place and the person to fill it are inseparable. Would God have a place to be filled and no one in Mind to fill it? No, and neither does God have a place open for which several candidates are to contend. Again, everyone has his own place, his own niche. God did not have many contesting for the right to take the place of the Bethlehem babe. To have many contending for one place would imply that God is not divine Principle; it would imply a lack of order. It would mean that there was no absolute provision for man's continued progress, and that there was no God, no divine Love. If just anyone could have filled the position, then an element of chance, rather than divine Principle, would have been operating. To consider that anyone, other than our Leader, could have been revelator, Discoverer, Founder, and Leader of the Christian Science Movement, is absurd. There are no accidents in God's plan; "Accidents are unknown to God. . ." He does not commission more than one messenger for the same message.

An illustration Mrs. Eddy frequently used in connection with herself was that of a window letting in the light. On February 19, 1903, she wrote in a private letter:

The sick are healed to all appearances and the gospel is taught by mortal mind, but the fact remains that only the immortal Mind can heal the sick or save the sinner. Divine Love knows that love is light, even that light which is the Life of man. Divine Love knows His window, and knows that it gives light, not darkness, and is the means of love's entrance into the hearts of men. The wonder is that aught can make God's window seem to be what it is not. It was the doubt and ignorance of what Jesus was and did for all mankind, that shut out and still shuts out the light of Love. What if the window does offend the senses with the objects it reveals and the path it points out! It is Love's window and Love's revelation to mankind. The good gaze at last with gratitude and joy on what they had not seen, but now see through the window that disturbed the senses, but pointed the way in Science.

So, to reiterate, our Leader's letter says that "Divine Love knows His window" and, that "It is Love's window." God knew Mrs. Eddy, His window. He knew the human in coincidence with the divine, just as the Father recognized the Prodigal "when he was yet a long way off," but not yet in His house. *God chose His window and knew His window and still knows who His window is.* He is still blessing His window for what she did for mankind. The immature metaphysician says, God knows nothing of mortals and therefore we should not pay homage and gratitude to Mrs. Eddy. But God does know His instrument that is in the second degree and dearly loves His idea, His window that pours His love out to mankind.

Mary Baker Eddy said:

God has worked through one in this age because He could. The light will come through the window because it will let it, while the wall will not; it would shine through the wall if it could. God is no respecter of persons. Then would you say

the wall can let in the light the same as the window? No. Then does one person let in as much light as another? No. Can the one who lets in the light see what is best for the others better than the one who does not? Yes. That is the trouble with those outside (the wall); they think they can run things just as well and a little better than I can (the windowpane). How do you know I am a windowpane for the light to shine through? By the works.

She made it clear that she was chosen when she said, "God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing." (*S&H* 107:3) Many Christian Scientists say, Well, she is no more God's idea than I am. She also was a mortal. Certainly she is God's idea as are we, but we must see that her sense of humanhood, as the windowpane, expressed far more purity and divinity than we do, far more than had appeared before. This fact about her must be loved, appreciated, and accepted.

Again, she says, "No person can take the individual place of the Virgin Mary. No person can compass or fulfil the individual mission of Jesus of Nazareth. No person can take the place of the author of Science and Health, the Discoverer and Founder of Christian Science. Each individual must fill his own niche in time and eternity." (*Ret.* 70:14)

18. Isn't the Truth the Truth with or without Mrs. Eddy?

This question appears in many different forms and has been presented to Christian Scientists under the guise of wisdom, intelligence, and spiritual understanding. It is none of these three. Some of these "intelligent" thoughts might appear in the following manner: We have the books and should keep our thinking off of Mary Baker Eddy; after all, that is what she wanted us to do. And, Mrs. Eddy has told us she is unimportant and it is only Christian Science that should engage our attention. And, Mrs. Eddy was the one to discover Christian Science but it could have been anyone had they had similar qualities.

Certainly the Truth is still the Truth with or without Mrs. Eddy, but the ploy of malicious animal magnetism is to have us think Mrs. Eddy is unnecessary to the understanding and demonstration of this Science. This Truth will not do the work it is intended to do in human consciousness unless we understand Mrs. Eddy's place in relation to her discovery of this Truth. We cannot understand this Science when we are neutral towards our Leader. She said, "People seem to understand Christian Science in the exact ratio that they know me and *vice versa*. It sometimes astonishes me to see the invariableness of this rule." (*Divinity Course* 108:32) Do you still feel we can have the Truth without a high regard for our Leader? Without gratitude for her and acceptance of her place, the truth as it stands is still truth, but our consciousness as a transparency for Truth is clouded — the light cannot come in.

It is recorded that the Pharisees told the blind man who had been healed by Jesus, "Give God the praise: we know that this man is a sinner." Organized evil was working to separate the Revelator from the Revelation even then. Today, this error is far more silent and sinister. Christianity was lost because Jesus' disciples did not know how to defend themselves against this form of organized attack. We know what happened the first time, and we have no excuse for letting this error repeat itself today.

Do you suppose anyone would leave Christian Science, or would not be interested in this Science, if they understood Mrs. Eddy's place in Bible prophecy, or if they understood her patient, long-suffering love for humanity? Does not her "place" stamp a seal of divine authority on Christian Science? Every so-called religious system and group that has broken away from Christian Science has done so because they disagreed with the Leader. They

attempt the impossible when they try to retain this Science without her.

Mrs. Eddy lived what she wrote, and her writings reflect her demonstration, the place she filled and still occupies. Our Cause has not advanced because Christian Scientists think they can have the Truth, her Science, and forget her. This is impossible. She said, "When a student loses the true sense of me, and what I do, he is at the threshold of the plunge so many make into darkness, believing that darkness is a greater light." (*Divinity Course* 184:1) Malicious animal magnetism suggests that the only way the Cause can prosper is to get her out of the way. Then, presumably, Christian Science will be accepted and it can grow again. It goes on to suggest that all of the Movement's troubles stem from Christian Scientists who won't stop talking about Mary Baker Eddy. The red dragon whispers, do not recognize her as the woman of prophecy because, if you do, others who are not ready for this revelation will think you deify her. This will cause people to turn away from Christian Science.

Human reasoning, which thinks itself scientific and intelligent, says, I don't need to recognize her because I have the Truth. However, this form of male energy (male reasoning) never had the truth to begin with. Instead of promoting the growth of the Cause, this thought promotes the dissolution and destruction of the Cause. In *Miscellaneous Writings*, Mary Baker Eddy wrote, "Christian Science 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 this error."

Our Key Flower

In the first series of *We Knew Mary Baker Eddy*, Bliss Knapp records the story of the Key Flower:

One summer's day a shepherd was tending his sheep, when he discovered an unusual flower. As he picked it for closer examination, he noticed a door in the side of the mountain. It was strange that he had never noticed it before; but there it was, and it was open. Cautiously passing along a corridor, he entered a large room filled with chests of gold and diamonds. Then he saw, seated in a chair, an old dwarf with a long beard. The dwarf greeted him kindly and said, "Take what you want, and don't forget the best."

Placing the flower on the table, the shepherd proceeded to fill his pockets and hat with the gold and diamonds. Occasionally the old dwarf would remind him not to forget the best. When the shepherd could carry no more, he turned to leave. On reaching the door, he heard the voice for the last time crying out, "Don't forget the best." The next minute the shepherd was out in the pasture. As he looked around, the door had vanished; his pockets and hat had grown light all at once, and instead of gold and diamonds, he found nothing but dry leaves and pebbles. He was as poor as ever, because he had forgotten the best. The flower which he had left on the table in the dwarf's room was the Key Flower, and had he kept it, the gold and diamonds would have stayed so, and the door of the treasure room would have been open to him whenever he might wish to enter.

I told Mrs. Eddy that she is our Key Flower. She has unlocked the treasures of heaven; and no one knows anything of Christian Science except as it has come through her. If we wish those heavenly treasures to remain real and demonstrable, we must never permit our Leader to be separated in our thought from her teachings.

Her letter in response is in part as follows: "Your story and its semblance are sweeter

than birds and blossoms that I long for. . . ."

You do not have the Truth, and you cannot retain the Truth, when you forget the Key Flower. The Truth is the Truth with or without Mrs. Eddy, but you will never understand it and keep it with you if you forget her.

19. What is meant by the term, the "life and light" of Mary Baker Eddy?

Mrs. Eddy's life covers that period when she humanly occupied earth, and we must understand the importance of that life in relation to us all. Her light relates to her spiritual illumination, her revelation, the revelation of her own spiritual nature, and what it has done for all mankind. Her life and her light are indissolubly linked, so that it is impossible to tell where the one leaves off and the other begins. Divinity, the light, her true identity, embraces the life of her "sinless humanhood," — the human and divine coincidence. The terms "retrospection" and "introspection" also give us an understanding of the words life and light. Retrospection is the act of looking back on things past, all that made up her life. Introspection is a look within to view her thoughts and these reveal her light.

The life and light of Christ Jesus must be understood in order to understand Christianity. Why is it that Christian Scientists understand Christianity better than do any other people, system, or religion on the globe? It is because Mary Baker Eddy has given us a clear understanding of the Master's life and light. The greatest biography ever written about Christ Jesus is in *Science and Health* in the chapter entitled, "Atonement and Eucharist." Mrs. Eddy has clearly differentiated between Jesus' life and the divine light of the Christ, has shown the embracing nature of the Christ in the human experience of Jesus, and his coincidence with the Christ, the truth about his spiritual selfhood.

The life and light of Mary Baker Eddy must also be understood in order to understand Christian Science in its fuller radiance. This understanding is the bridge or link to spiritual understanding. Unless the life of Jesus is understood, Christianity cannot be comprehended. Unless the life of Mary Baker Eddy is understood, Christian Science cannot be comprehended. Now you may say, I don't know very much about the life of Mary Baker Eddy but I understand Christian Science. Actually, you may think you understand Christian Science, but you are measuring your limited understanding against all the other Christian Scientists who do not understand their Leader and, by this meager comparison, you do not find "yourself wanting." But you will not begin to understand Christian Science until you understand the life of its Discoverer and Founder.

Mrs. Eddy wrote, "Christ expressed the Mind that is God, for Christ was the spiritual idea for that age and all ages, for this idea never changes; it is the same forever; it expresses Science. The female thought is its last fleshly embodiment because this thought expresses the Mother-God, the male the Father." (*Divinity Course* 61:35)

The "light" is her divine leadership and the "life" is the human recognition and demonstration of that leading light. The light cannot be understood unless visualized through the life of the transparency. Mary Baker Eddy's life is to be interpreted from her light. But the light can only be understood through the example and demonstration it manifested in her life. One cannot understand the light of Christian Science without understanding the life which brought it forth.

The evil-minded would attempt to hide the life and light of God's best witnesses and keep from Christian Scientists the magnitude of their Leader's demonstration in relation to Christ Jesus' demonstration. She says, "The ineffable Life and light which he reflected through divine Science is again reproduced in the character which sensualism, as heretofore, would

hide or besmear." (*Mis.* 337:29-31)

20. Mrs. Eddy told us to look for her in her books. Does this mean we turn solely to the absolute Science and see Mrs. Eddy only as a spiritual idea?

Many Christian Scientists contend that the above statement of Mrs. Eddy's means that she wants us to turn from her completely and study only absolute metaphysics. If we follow the above reasoning, which is widespread in the Movement, we are forced to the conclusion that we cannot think of Mrs. Eddy in any way at all. Her life, her sinless humanhood, and her demonstration of the human and divine coincidence, examples we all need, are unimportant according to this faulty reasoning.

Mrs. Eddy said, "Those who look for me in person, or elsewhere than in my writings, lose me instead of find me." If the student of Christian Science reads her words carefully, he can come to some very interesting conclusions. It is quite clear that the words in her book fully reveal her struggles, deprivations, successes, insight, motivation, and hardships. The book, *Science and Health*, is Mrs. Eddy — her education, her upbringing, her indomitable will, her morality, her development, her love, her self-abnegation, self-discipline, her experience. It is the demonstration of her own human and divine coincidence. Mrs. Eddy lived and proved what she wrote. She and her words are thus inseparable and we are then able to find her in her writings. Our Leader gave a clear indication of this when she wrote, "At this period my demonstration of Christian Science cannot be fully understood, theoretically; therefore it is best explained by its fruits, and by the life of our Lord as depicted in the chapter Atonement and Eucharist, in 'Science and Health with Key to the Scriptures.'" (*My.* 136:3) How was our Leader able to portray so accurate a picture of Jesus' life? Because she went through what he went through. She knew how he felt, loved, wept; how he maintained his poise and courage; how he made his demonstrations. She could write of him with deep and sensitive clarity, because she experienced enough in her own life to accurately depict his life.

A similar statement of our Leader's reads: "My students need to search the Scriptures and 'Science and Health with Key to the Scriptures,' to understand the personal Jesus' labor in the flesh for their salvation: they need to do this even to understand my works, their motives, aims, and tendency." (*Mis.* 214:19) Just as you are able to find Jesus in the Bible and in her works, so you are also able to find Mrs. Eddy in the Bible and in her works. She detailed her struggles and the events surrounding the discovering and founding of her Science. Every statement she made in her writings was proved in her personal experience. Every statement she made so clearly about Jesus, the prophets, and Paul are true, and we know they are true, because she experienced the exact same claims and attacks of mortal mind and could therefore write so clearly about them. She lived what she wrote.

The absolute and human statements in *Science and Health* represent the human and divine coincidence and are proven in the experiences of our Teacher and Leader. These statements can never be separated from her, although many immature metaphysicians attempt this. If we were to say that *Science and Health* contains absolute truth and has nothing to do with Mrs. Eddy's demonstration in her human experience, we are ignorantly attempting to separate the revelator from the revelation. But she told us that this could not be done. Mrs. Eddy understood her human and divine coincidence better than could anyone else, and she told us that this dual appearing was to be found in her textbook.

Our Leader says, "The more I understand true humanhood, the more I see it to be sinless, — as ignorant of sin as is the perfect Maker." This true humanhood is the second degree, the mental atmosphere in which our Leader and Christ Jesus lived and proved their unparalleled missions for all mankind. That is why they were such clear transparencies for

the Word of God. This is why we cannot deny the place of our Leader, the place she so aptly and amply reveals in her writings, for if we do, we deny the human and divine coincidence.

The real Mary Baker Eddy, the spiritual idea, not as mortal personality but as spiritual individuality, revealing itself in her human experience, accounts for her struggles, her grand human experience and her unrequited love for mankind. Some Christian Scientists entertain the strange notion that our individuality is lost in some vast cosmos called a Christ idea and we become nameless beings, without individuality, when we leave this experience. Jesus' talk with Moses and Elijah on the Mount, thousands of years after they had left the human scene, proves that notion to be false. Mary Baker Eddy is as much an individual now, and to a far greater degree, than when she was on earth. However, we must be grateful for the appearing of that spiritual idea in our human experience, and see its grand effect upon humanity in her works and through her words.

21. Must Mrs. Eddy be included in our healing work and seen to be the authority for this work?

Mrs. Eddy wrote, "The truth in regard to your Leader heals the sick and saves the sinner." (*Divinity Course* 109:30) What is this truth about our Leader? If we understand and accept that Mary Baker Eddy fulfilled Bible prophecy, then her revelation has divine authority. When this fact or truth is realized, our metaphysical work is done with more authority and power, with more love and assurance, and with a greater sense of dominion. Acknowledgement of her place in the metaphysical work seals the treatment by authoritatively putting mortal mind on notice that its claims, which attempt to hide the true nature of man revealed by our Leader, have no power. Mortal mind surrenders to this powerful approach.

When David ran forth to meet Goliath, he said, "I come to thee in the name of the Lord of hosts. . . ." Up to that point, Goliath had been pompously proclaiming his power and authority, but from that moment on he never uttered another word. David sealed his demonstration when he saw that it was God's demonstration. When the disciples were sent out to heal, they did so in the name of Jesus. "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." Mrs. Eddy tells us that in this age woman goes forth to battle with Goliath. In our healing work, do we confront Goliath with the name of the woman or, do we, as very "metaphysical" Scientists, think the disciples of Jesus were too personal when they said that they healed "through thy name"?

When Jesus went to the Gadarene with the purpose of healing him, the Gadarene rejected him. Jesus did not know him nor did the Gadarene know Jesus, — yet the Gadarene said, "What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not." The belief of a so-called completely liberated mortal mind, free from all restraints, knew the Master or, in other words, knew who his destroyer was. If the mortal mind of the Gadarene knew this, then all of those alive at that time had the same knowledge of Jesus, even if they had not been taught it. But, like the Gadarene, completely alone on his island, they would also know and resist, and not even know why. Universal mortal mind knows its destroyer and only asks to be let alone. Always challenge mortal mind with a clear perception of your Leader.

Christian Science Treatment

Our Leader has said, "People seem to understand Christian Science in the exact ratio that they know me and *vice versa*. It sometimes astonishes me to see the invariableness of this rule." (*Divinity Course* 108) Understanding our Leader sufficiently to heal in her name puts mortal mind on notice that the metaphysical work is based upon the work of the revelator,

and it is unerring, absolute, final, and omnipotent. We must put mortal mind on notice that our authority comes from God through His chosen vessel. Jesus said, "If a man abide not in me, he is cast forth. . . . Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

Declare in each treatment that your treatment is effective because it is included in the woman's demonstration. She made the demonstration over the world, the flesh, and the devil. If you were to work from the standpoint of a perfect Father and a perfect Son you would seldom win your case. Why? Because the completeness of the revelation is demonstrated in the Motherhood of God and in perfect womanhood, that includes perfect manhood, all held in divine Science. The resistance today is to the revelation of the woman, to the Motherhood of God, generic man, and to divine Science, and not to the revelation of Jesus Christ, — perfect Father and Son. If you do not challenge and deny the error on the basis of Mrs. Eddy's demonstration, you will not handle the resistance and, therefore, will seldom win the case on a spiritual basis. Now you know why mortal mind only asks to be left alone. It wants to prevent us from bringing our Leader into the case. We know that the woman placed leaven in three measures of meal until the whole was leavened. Nowhere in this prophecy does it say we can add to that leaven. The work is done and it is in God's hands. Her demonstration must be emphasized in all of our mental work. Establish yourself in her demonstration. Failing to acknowledge her place in prophecy is to deny the human and divine coincidence of God's Word for mankind. Failing to acknowledge the human and divine coincidence of prophecy, we also fail to acknowledge the human and divine coincidence of Christian Science healing.

Understanding her place, and mentally asserting her place in your treatments, brings the conviction of her words — the conviction that Christian Science is absolute and final. It is this conviction of thought that notifies mortal mind that it is nothing and powerless. Isn't the human consciousness undergoing the redemptive power of Christian Science? If so, can it be redeemed without her? No. True consciousness is reflected in man in just the same measure that it is accepted and claimed, but latent and active resistance to Mrs. Eddy keeps us working ineffectually.

Christian Science is the full Revelation of the Christ, Truth, but how can we prove such a statement? You contend that Christian Science is proved by healing sickness and sin through its application. But members of other denominations reply, My church does healing work, too. You cannot say our healing is right and theirs is wrong. If you would point them to the step-by-step fulfillment of Mary Baker Eddy's place in Bible prophecy, you could establish the facts concerning the uniqueness of Christian Science. Since God foreordained the Discoverer and Founder of Christian Science, then her discovery must be divinely inspired and the only method of spiritual healing sanctioned by Holy Writ.

Faith Healing

As more churches begin to experience faith cures, we must be able to distinguish between faith healing and the Christianly scientific method of healing. Every thinker must realize this distinction and the necessity for it because faith healing, universally accepted as a curative method, could be a devastating attack upon the cause of Christian Science. Faith healing is nothing more nor less than the human mind giving assent that it can heal itself. If all of the other Christian churches in our nation were to begin practicing faith healing tomorrow, they would not understand nor could they approach the Science of being. They would be reinforcing the beliefs of the human mind. Faith healing shuts out the light of divine Science. Christian Science would then be less discernible to those seeking to find the right way

because there would appear to be a course other than the "straight and narrow." Faith healing based upon an ignorance of, or blind belief in, God does not lead to the Science of being, but, rather, reinforces and supports the claim of the carnal mind that says the carnal mind governs the body.

Mental healing is quite active today among many churches and, as time goes on, we will find many people claiming to understand the genuine method of healing, and others still who will claim to have discovered the methods of Jesus. They will, of course, be incorrect in theory and may in part be plagiarizing *Science and Health*. Therefore, when this happens, it is essential that we fully understand and are able to establish Mrs. Eddy's place as the Discoverer of the Christ Science of divine healing.

Some Christian Scientists are saying that healing is all we need to bring others into Christian Science. Recent history has shown this is not necessarily true. We all know of individuals who have been healed in Christian Science and who fail to take up the study. We also recognize the lack of dedication to Christian Science by many professed Christian Scientists, and yet they have all experienced healings. Could it be that they lack a true estimate of their Leader? And, could it be, that without this true estimate of her, that the Christian Science field is witnessing mere faith healing?

As time passes, faith healing will experience great favor among all Christian sects. Because of this growing movement among Christian churches, Mrs. Eddy's place must be understood. If mankind understood the life of Jesus, it would understand the truths of Christianity. Since mankind does not understand the life of Jesus, the consequences of that misunderstanding have resulted in the many divisions in Christianity. The same misunderstandings surround Mary Baker Eddy and Christian Science.

Reversed Priorities

There was a time when Christian Scientists thought the healing element of their religion came first, and going to church came second. The priorities have been reversed so that somewhere after business meetings, there will perhaps be healing. A recognition of our Leader causes us to emulate her healing work, while an ignorance of her finds its own security and self-satisfaction in church organization, as a soloist, teacher, Reader, Board member, or committee chairman. Our Leader says, "Disease and sin appear to-day in subtler forms than they did yesterday. They progress and will multiply into worse forms, until it is understood that disease and sin are unreal, *unknown* to Truth, and never actual persons or real facts." The old saying is untrue that says, "Things have got to get better because they can't get any worse." Disease, crime, and sin will continue to grow until our Leader is recognized. Then, and only then, will Christian Science be understood. Why? Because she is the way-shower; her life points out the methods of uncovering and destroying sin and its foundation, malicious animal magnetism.

Is the healing work weakened when our Leader is not recognized? Yes! Mrs. Sweet, one of Mrs. Eddy's best mental workers, had fallen and was injured. Some workers in Mrs. Eddy's home tried, but failed to heal Mrs. Sweet. When Mrs. Eddy found out about this she asked Mrs. Sweet how she was working, and her reply was rejected as inadequate to heal the error. Mrs. Eddy told Mrs. Sweet that she was one of her most effective workers, and the claim on her was an argument to interfere with her usefulness to the Leader. When this claim of animal magnetism was handled by Mrs. Eddy, Mrs. Sweet was immediately healed. When Mrs. Knapp passed on, Mrs. Eddy commented in a similar manner. Those who have read the fourth volume of *We Knew Mary Baker Eddy* remember Mrs. Bartlett's account of severe lack. She saw that it was a claim of malicious animal magnetism to keep her from

helping her Leader. Aren't we all working for Mrs. Eddy's Cause? Make no mistake about it, it is her Cause. Every case we have to handle is a form of animal magnetism's resistance to Mrs. Eddy's leadership. If we do not handle the hatred for her, we do not win the case. The claim of universal or majority mortal mind is hatred of Mary Baker Eddy, and this hatred is increasing every hour. Mental recognition of this is necessary because the resistance to her is mental, and only by including a recognition of her in our mental work can we destroy the resistance to healing. If we would all do this, it would destroy the so-called foundation of mental malpractice and malicious animal magnetism and all the so-called mortal mind laws which emanate from these false claims.

We are meeting much more sin in our healing work today because of our own and our patients' disobedience and ingratitude for our Leader and the path she has mapped out for us to follow. The sin is hatred of the Motherhood of God, The Mother Church, and God's womanhood revealed through our Leader, which comprises the hub of the resistance. All error is fighting against her demonstration, and therefore against our recognition of her.

Regeneration

How does metaphysical work or spiritual prayer regenerate the body? The physical body is a mental misconception of man held in the so-called mortal mind. A correct mental concept is, therefore, necessary to hold this body in a harmonious state until the misconception is annihilated. Sometimes a conscious or unconscious error in the one needing healing keeps the healing from being manifested. One who is working for a Christian Science healing is not only healed of the disease but is improved morally by the dissolution of sin, which was the basis of the physical problem.

The body seems to be governed by mortal mind, so mortal mind must be corrected and the understanding of body elevated before the body can be harmonious. If one ignorantly holds to the sin of resistance and ingratitude for his Leader, can he be healed when mortal mind needs to be corrected before the body can be healed? A moral Science needs a moral practitioner to get results. Ingratitude for Mary Baker Eddy is immoral; it is a violation of divine law and a channel for malicious animal magnetism, — and is definitely a stumbling block to healing.

The angels on Jacob's ladder were both ascending and descending. God was sending Jacob all the beautiful angel thoughts that he needed, but what were the thoughts that Jacob was ascending back to God? They comprised his gratitude. If there had been no gratitude on Jacob's part, would the demonstration have been made? Of course not!

We have not yet arrived at the point where we can heal without the denial of evil. This being so, the forms of resistance or evil must be uncovered and handled. If we do not recognize and handle the specific forms of resistance, the demonstration cannot be made. Our denial is scientific only if it brings us to a higher realization of God. But how can we be exalted if the main form of resistance has not yet been handled? We must deny the error that would keep Mary Baker Eddy hidden, and we must affirm her inseparability from her discovery. In every treatment we must get behind her, follow her. She is leading us in every treatment, — she is the Leader, we are the followers.

Handle Reversal

If a patient's practitioner were unavailable and the patient called you for some help on the recurrence of a problem that the practitioner had already healed, you would get behind the original practitioner's work and handle the belief of reversal. You would not have to rework the entire demonstration. Stand with Mrs. Eddy; she did the work for the world, for your nation and your church. We need only stand with her demonstration and handle reversal. The

claims of reversal are mental malpractice aimed at Mrs. Eddy and her demonstration. If we all are consistent with the facts concerning our Leader, we will not have reversals. All reversal is a belief of our Leader's demonstration being negated and reversed. Keep the facts about her in every treatment and know that her demonstration cannot be reversed because you and the patient are in her demonstration.

Every material thing and thought has ponderosity, resistance. So the materially minded resist her place while the spiritually minded accept it. Those who do not see her place, being materially minded, and who hold positions of influence in the Movement, do not belong in those positions. Suppositional matter and mortal mind are the source of opposition to Mrs. Eddy, and matter will not be proved to be nothing and mankind will continue to suffer in a greater measure from this dangerous mesmerism and mental malpractice, as long as the materially minded can keep her out of the way.

Every practitioner knows the delay in healing caused by ingratitude in a case. As shown in the case of Jacob, divinity does embrace humanity. But if you do not recognize and are not grateful for the transparency through which Christian Science has come, then divinity cannot embrace humanity in your experience. If the patient or practitioner has a latent mental impediment towards their Leader, if they are neutral towards her, or lack an understanding of her, there will be resistance to receptivity and healing. Our Leader says, "The teacher of Mind-healing who is not a Christian, in the highest sense, is constantly sowing the seeds of discord and disease. Even the truth he speaks is more or less blended with error; and this error will spring up in the mind of his pupil. The pupil's imperfect knowledge will lead to weakness in practice, and he will be a poor practitioner, if not a malpractitioner." (*Rud.* 9:3)

A teacher or practitioner of Christian Science who lacks gratitude for his or her Leader is not a Christian and is unwittingly embracing a most immoral form of sin. The error that such a teacher or practitioner causes is incalculable. For those who think they are not responsible for such teaching and practice, let us remember our Leader's words: "If the schoolmaster is not Christ, the school gets things wrong, and knows it not; but the teacher is morally responsible." She also said, "Stand with God and you will stand with Mother; stand with Mother and you will stand with God." (*Divinity Course* 22:1)

22. Isn't the healing work proof enough to bring people to Christian Science?

Many Christian churches are now doing healing work. How does the Christian distinguish between a healing that is accomplished through blind faith and one that is effected by scientific spiritual understanding? Wouldn't someone be justified in taking up membership in another church, thinking they had found the Christ, only after help in Christian Science had failed and faith healing practices in a different church saved his life? Wouldn't that person and others, in their own human way of thinking, be right, if they thought Christian Science to be just another healing cult? What, then, distinguishes Christian Science from the other churches that heal? If healing is sufficient to bring people to Christian Science, it is also sufficient to take them to other churches that do healing work. But would this latter group have access to the Science of being? No.

There are two primary proofs to humanity that there is a God, — one is divine healing and the other is the recognition and understanding of Bible prophecy, both of which need to be fulfilled in our own human experience. Healing, however, is much more generally sought by mankind than is the fulfillment of Bible prophecy, especially when that Bible prophecy points to only one method of spiritual healing. Healing is indeed a threat to all forms of materialism, but the fulfillment of prophecy signifies that the prophesied Revelation and Revelator must be listened to, and heeded, because they are God-ordained. If mortal mind is

allowed to heal through faith, the remainder of mortal mind's kingdom would be left intact. Faith healing heals a physical condition but does not elevate thought; it does not destroy sin and destroy the Adamic curse. The recognition of the woman God-crowned will enable mankind to see Christian Science as the final appearance of Truth long sought by prophet and sage, — thus signaling the complete destruction of the carnal mind. Scientific healing comes from a recognition of and gratitude for the one God-crowned. So it must follow that Christianity, healing scientifically, cannot be separated from the recognition of the woman God-crowned. Much of what claims to be Christian Science healing is, in reality, faith healing and this, too, is because our Leader's place is not understood by Christian Scientists. For this reason also the Science is not understood.

Faith healing by Christian Scientists clouds consciousness and may, therefore, see Mrs. Eddy only as a nice human being with a flawed character. The individual who demonstrates Christianly scientific healing sees the magnificent character of God's messenger and, therefore, recognizes his own divine authority to heal in a Christianly scientific manner. Without this authority, healing is merely based on faith. Healing is not enough proof to mankind that Christian Science is of God. The fulfillment of Bible prophecy in our day, with respect to the Second Advent that includes God's second witness, the woman God-crowned, must also be understood. The two are inseparable and together become incontrovertible.

23. What are male and female energy and how do they resist true womanhood?

In this book we have discussed the various claims that male energy has promoted throughout history, — subjugation, slavery, oppression, and resistance to the advancing idea of true womanhood. The world has progressed from the age of brute force, the age of muscularity, into the existing transitional age of male reasoning. At present, this age of intelligence is based in intellectualism and reasoning ability, but without the influence of Love. The time is not distant when the age of human intelligence will be elevated to the age of Love and all reason will be based in Love through mankind's womanhood. As this begins to unfold, intelligence will be determined by wisdom and spirituality.

Male energy has its basis in intellectualism, human intellect, reason, and analytical thought. There is nothing wrong with these qualities but, when directed by the male thought instead of the feminine, great damage results. Male energy is domination and egotism and holds in disdain the spiritually higher nature of womanhood; it is pragmatic and dogmatic material mindedness. The mentality and activities of the Pharisees typify the concept of male energy. Our Leader says, "Evidence drawn from the five physical senses relates solely to human reason; and because of opacity to the true light, human reason dimly reflects and feebly transmits Jesus' works and words. Truth is a revelation." (*S&H* 117:25)

What is female energy? Female energy is seduction, manipulation, shallowness, inferiority, resignation under pressure, and surrender. Mrs. Eddy says, "The feminine weakness that talks when it has nothing to say; that gossips, slanders, unwittingly or unconsciously; that envies or scorns where it should only pity, is out of line with being in Science and in line with the masculine element that robs innocence of purity, and peoples of liberty and life, in the name of the rights of might." (*Essays and Other Footprints* 46:27-31)

True womanhood is tenderness, patience, inspiration, perception, and intuition; while the true sense of manhood is strength, consideration, courage, and determination. Male energy or mortal man energy has held sway since Eden and has been able to do so because of the weakness of female energy. Male energy has held sway because true womanhood has never asserted itself.

Now what is the real man? To be metaphysically correct, we should ask what is the real woman? Each individual should understand that he/she has masculine and feminine qualities derived from the Father-Mother. We are also told we have more authority to declare God feminine than masculine. It therefore follows that the highest reflection of God is woman. Few realize, however, that the qualities of womanhood are higher qualities than those of manhood because within each spiritual idea, womanhood includes manhood. Since women generally express more womanhood than do men, they are the elevators of the race — their qualities are more progressive. Mrs. Eddy says, "Woman has the finer spiritual nature. She more readily takes the impress of Christian Science." (*Divinity Course* 203:16) Speaking of the new woman she says, "We all know her — she is simply the woman of the past with an added grace — a newer charm. Some of her dearest ones call her 'selfish' because she thinks so much of herself she spends her whole time helping others. . . . She is the apostle of the true, the beautiful, the good, commissioned to complete all that the twelve have left undone." (*Pul.* 81:10-25) The highest human concept is described by our Leader when she says, "The Mind or intelligence of production names the female gender last in the ascending order of creation." The female is responsible for the uplifting and spiritual development of the race. The understanding of this truth does not deny manhood its strength and vitality, but increases it. She tells us that there is no emasculation in Science.

Positive-aggressive male energy and negative-retiring female energy work together to deprive the world of the true womanhood of God's creating, — the womanhood that includes true manhood, the compound idea. Because of this subtle conspiracy, progress is slow, our Movement is stagnated, and the world is in turmoil.

Can male energy solve a problem that needs a spiritual solution? No, by its very nature it cannot, but its sense of male ego will not keep it from attempting to and, thereby, muddying the clear waters. Male energy is at the root of stagnation; it always has been and always will be. Male energy cannot solve the problems of war, poverty, crime, and famine, and, as these errors must have spiritual solutions, the church that is dominated by males cannot be in the forefront to solve these problems. In the Christian Science church, an overwhelmingly large female membership is dominated by a small male elite. Have you ever noticed that as workers begin to approach paying positions (positions of influence) in our church, the male element begins to predominate? Certainly we have women in positions of authority, — token women who agree with the males. There are two reasons why we are seeing such a concentration of control in the hands of males: one is because of the gravitation of male energy into positions of centralized control, and secondly because female energy loves to have it so.

When Peter was accused of being a follower of Jesus, where was his so-called male courage? He denied Jesus immediately. The women remained with Jesus while the men ran. Maleness denies humility and attempts to impress the female thought with its great wisdom. The wisdom of Mind is not there. The pride of power and the power of pride are the male thought, not womanhood's. The maleness of the disciples kept them from following then and keeps them from following now. This error will continue until women take up their responsibility of uplifting the race, and then firmly establish their rights upon this responsibility.

As long as true womanhood is obscured by the shallowness and feigned inferiority of female energy, male domination will continue. Of our own church membership, the vast majority are women; of the practitioners, still a large percentage are women; however, when we get into the field of teaching we find the percentages closing, and when we look at top

management in the Movement, we find the largest percentage of these positions dominated by males. It is the nature of male energy to seek position and influence. It is the nature of female energy to retire to the background and manipulate. As these errors operate unchecked, they rob the world of the vital influence of true womanhood.

Some argue that we need men with business experience to run the affairs of our church. Mrs. Eddy said, "The smartest business man is not scientifically a safe business man. This model Christian is the sharpest, the surest, the most successful business man or business woman that this earth can afford. What is your model business man — he who begins with political economy, human plans, legal speculations, and ends with them, dust to dust, or the real Scientist who plants in Mind, God, who sows in Mind and reaps in Mind?"

Mothering

How can a church that is to mother the world be run by men? What is the business of The Mother Church but to heal, save, and regenerate? This is accomplished through the mothering nature of womanhood. Male energy dominates within the offices of The Mother Church, just as male energy dominates all the sciences, theologies, and medicines.

Mrs. Eddy says:

I have given the preponderance to the masculine element in my organizations for carrying out the functions of Christian Science . . . The equality of man and woman is established in the premises of this Science.

Before continuing this quote let us remember that in Mrs. Eddy's day the women could not even vote, so they were not prepared in any way for positions of importance. They had no business or financial experience. This is not true today. Women are in all fields of business and education and doing very well. It must also be remembered that Mrs. Eddy, a woman, ordered and the men only carried out. To continue:

The masculine element has had precedence in history; but the history of time is temporal — it is not eternal — and the precedents of time belong to the human and material and temporal — the antipodes of God. The divine data are forever spiritual and eternal. The masculine element must not murmur if at some period in human history time should take a turn in behalf of woman, and say — her time has come, and the reflection of God's feminine nature is permitted consideration, has come to the front, and will be heard and understood. Then the mandate human will appeal to man by works more than by words, and these shall declare whether Love is usurpation, or God's law, and whether the feminine element is less beneficial to mankind than the masculine. . . . At such a juncture I would not dislike to be referee.

Why do you suppose Mrs. Eddy would like to be the referee?

From the beginning of the great battle every forward step has been met (not by mankind, but by a kind of men) with mockery, envy, rivalry, and falsehood — as achievement after achievement has been blazoned on the forefront of the world and recorded in heaven.

Message for 1902 14:17-22

Again she says:

Shall it be said of this century that its greatest discoverer is a woman to whom men go

to mock, and go away to pray? Shall the hope for our race commence with one truth told and one hundred falsehoods told about it?

Message for 1901 16:24

Male energy, wherever possible, holds control of branch churches and The Mother Church. Many will try in vain to counter that Mrs. Eddy, a woman, is the Leader. This is absolutely true but does not alter the fact that women have allowed this situation to continue because they have been handled by female energy and do not want to take the forefront and demonstrate their womanhood. They would rather surrender initiative and demonstration, lay aside the uplifting qualities of womanhood to wallow in weakness, indecision, and ease. But, the moment another woman forges ahead and begins to make her demonstration, the other women turn on her out of jealousy and attack her success. This extreme form of pettiness must be handled before women can move forward and uplift manhood.

Have you ever heard women in church saying, wouldn't it be nice if we had more men in church? Why aren't the men there? Simply because women refuse to lift up their manhood, put aside female energy, and demonstrate true womanhood. The uplifting element of womanhood, or the lack of it, has been responsible for the building up or downfall of empires. When women in Christian Science churches have a chance to place a man in a position of importance, they will do so, — and usually any man at hand. They do this under the guise of showing the world that we have a good balance in our church and that we are not a woman's religion. It seems they do not care, nor do they know, that this is a violation of their Leader's command in the *Manual* to place the most spiritually minded in the important positions. Virtually all Christian churches are attended and supported, in the majority, by women; and conversely, most every church is male-minority dominated and controlled. Most women are content to let the males dominate in church affairs because this keeps them from having to demonstrate their womanhood.

Mrs. Eddy says in *Unity of Good*, page 9:

The talent and genius of the centuries have wrongly reckoned. They have not based upon revelation their arguments and conclusions as to the source and resources of being, — its combinations, phenomena, and outcome, — but have built instead upon the sand of human reason.

Revelation is womanhood and human reason is male energy. Male energy is again described by Mrs. Eddy when she says:

When the pall of crucifixion was enshrouding them, and the Master bade them watch with him one hour, they slept. When they would wag their head directly and the finger of scorn was pointed at them, their pride overcame their pity, and Peter profanely denied that he knew him. This was the hour Jesus spoke of to that disciple to prepare him to meet it as befitted a true follower of his, but he doubted him and replied impertinently that it was not so. The very fishes avoided them. They would not be caught in their company. They will not be duped by dupes. They toiled all night and caught nothing. They cast aside being fishers of men. In the days of his prosperity they followed him afar off, and forsook him when they lost the hope that he would restore the kingdom of the Jews.

Another example of male energy is described by our Leader:

A vessel full must be emptied before it can be refilled. Lawyers may know too

much of human law to have a clear perception of divine justice, and divines be too deeply read in scholastic theology to appreciate or to demonstrate Christian charity. Losing the comprehensive in the technical, the Principle in its accessories, cause in effect, and faith in sight, we lose the Science of Christianity, — a predicament quite like that of the man who could not see London for its houses.

Miscellany 149:17

Since women's true liberation comes through Christian Science, where on earth should this liberation begin but in The Mother Church? Women in token positions are not the type of womanhood we wish to see in positions of importance. Women seeking to be like men are the false type of women. The Mother Church needs whole women, tender-hearted women, women with broadness of mind and beauty of character, women who are so busy in the Field that they seldom have the time to be seen in Boston. We do have the right type of womanhood within the Movement, but they are too often passed over, and not even considered for positions of importance. These positions are then filled with women who either emulate men or who are very weak and easily manipulated. Animal magnetism would have us make a mistake in this direction; it would have us see the effects of a mistake and then keep us from working about the error. That in itself is a grave mistake. When we are forced to acknowledge the error, malicious animal magnetism works to cover it up and this, in turn, produces even more mistakes.

Without true womanhood in positions of importance, there is a lack of motherly love and Christly inspiration. The difficulties in our Movement, then, are exacerbated when spiritual vision, womanhood, is not allowed to lead the way. Womanhood is inspiration, and male energy calls this inspiration interpretation for it cannot fathom spiritual sense. Instead of our Church leading on the age, it follows far behind with lackluster and erroneous policies. Throughout the ages, the focus of male energy has been to gain dominance by centralizing church and civil government; whereas the progress of decentralization and the instituting of self-governing democratic reforms have come through the uplifting qualities of womanhood. Every error in the world proliferates because the remedy for Adam and the serpent, namely womanhood, is suppressed and disallowed expression. If womanhood is not given expression in our Church, it cannot be given expression in any church, and the world will burgeon in accelerated chaos and frightful deterioration.

The women of Jesus' day were not sufficiently removed from slavery to carry forth the banner of their Master's teachings of self-government. There is no excuse for women today. Stupid case is a poor excuse for turning one's back on the needs of mankind in this dark hour. Jesus was woman's best friend; but because these women could not follow and stand up for themselves, they found the world slipping into the Dark Ages. Will womankind sit idly by and let male energy put the seed of the woman out of the church once more? The church is stagnant, there is no progress, and the membership declines. How much longer will women allow male energy to dominate?

The great liberating qualities of womanhood have nothing to do with lesbian incompleteness nor are they associated with the discontented, frustrated women who hide their own inefficiencies and incompleteness by dominating their male counterparts. We are not in need of the woman, who trying to be successful, mimics a man. What we need is the contented, intelligent, perceptive, self-assured woman, willing to follow her Leader and lift up mankind. Isn't it sad that women, for the first time in history, have a woman to follow yet prefer to ignore her? Womankind is in the numerical majority but allows herself to be dictated to by the male minority. She has more to lose than any other group, but does less for

the progress of mankind than any other group. She is the one to hold crime in check, but is she doing it? She is the one to lift mankind away from pornography and filth, but is she doing it? She is the one to impart sound morals to her children, but is she doing it? Her role is to destroy the goliath of socialism, communism, and all forms of centralized government, but is she going about this task? Female energy is content in its stupid ease, content to subject itself to the domination of male energy.

Mrs. Eddy writes in "Woman's Hour":

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

The warfare between science and superstition, between Christianity and the dogmatic religions of human creeds, between democracy and the divine right of kings, yea, between a higher freedom for humanity touching the hem of the garment of divinity and the limitations of selfishness and greed in all their forms, challenges the awakening thought of this age. . . .

But the man of this world's conception has passed by in his daily tasks oblivious to the fact that Love has always been more truly expressed by woman than by the masculine representative of manhood.

But now has come woman's hour. The deliverer of humanity must be the mother-love. It broods over the children of earth, though they, unconscious of its power, may term it weakness.

But the armed legion of progress shall hurl back the forces of reaction and bondage. The doctrine of blood and iron shall fail and the world shall be made "safe for democracy". Then shall come earth's great period of reconstruction — the balancing of accounts through reason, love, and revelation, not through brute instinct, hate, and tradition. In this world-wide "war of the Revolution", manhood shall be softened by the qualities of true womanhood, and womanhood shall be strengthened by the courage and assurance of manhood, and they two together shall reveal the true sense of Godhood.

The messages to the human heart in this hour are stronger than creeds, broader than races, more potent than patriotism. They are the prophetic whispering of angels.

Prophecy is but history written in advance. The beloved disciple of Jesus on the Island of Patmos, from the spiritual heights of revelation, foresaw human history and recorded the events of these "latter days." He did not leave the ages comfortless. He saw the final readjustment of all things, and in the vision he saw symbolically the crown of power and revelation placed upon the head of womanhood.

May not America's greatest gift to the world be the gift of God's Motherhood proclaimed and woman's equality demonstrated in the substance, essence, and science of true democracy, the broader fulfillment of the message, graven for universal humanity upon the Great Seal of The United States — "Novus Ordo Seclorum" — the "new order of the ages"?

This all sounds wonderful to the ears but it demands something of women — apparently that which they are unwilling to take on. At this point in human history, men are incapable of this great demonstration and, if women will not do it, it will not be done.

The advances of mankind have come through the intermittent, miniscule instances of womanhood, when it has been allowed on the human scene. Male energy has attempted to prevent the entrance of womanhood, and the test of mankind's future will be determined by womanhood's willingness to take a stand for spirituality.

24. What takes place in our nation and world when Christian Scientists refuse to follow their Leader?

In *Science and Health*, we read, "The twelfth chapter of the Apocalypse typifies the divine method of warfare in Science, and the glorious results of this warfare. The following chapters depict the fatal effects of trying to meet error with error." We certainly have seen the "fatal effects of trying to meet error with error." The Movement is scorned and ridiculed, — and if much more time elapses, before the problem is met, there will be no Movement. How do we reclaim "the divine method of warfare in Science. . . ."? If this divine method is revealed in the twelfth chapter, what is in that chapter that is so important? Is it not the woman, the Leader? The twelfth chapter details the appearance of the woman, and the methods used to obstruct and destroy her revelation. The woman of the twelfth chapter establishes the revelation, while the red dragon stands ready to devour this revelation as soon as it is born; but the dragon cannot devour the child who is "caught up unto God, and to His throne." Now the woman flees because she is persecuted by the dragon. The war then takes place in heaven when the dragon and his angels lie about the woman, and fight against Michael and his angels that symbolize the truth about the woman. In verse 13, it is very clear that it is the woman who is persecuted, not the man child, Christian Science. In verses 15 and 16, the dragon causes a flood of false teachings, about the woman, to carry her away. Have her followers been handling the lies about the woman that continuously pour forth from the dragon's mouth? What does the dragon say? It says she is not the woman of prophecy; she is just like you and me; anyone could have written that book had they been in the right place at the right time; all we need is the pure Science; any talk about our Leader is deification, and on and on and on hisses the dragon.

If the methods of the dragon have been so effective along these lines, isn't it time for a counterattack? Isn't it time we got into her demonstration in the twelfth chapter of Revelation? Our Leader made the demonstration over malicious animal magnetism and we must see that it is established, and never forget the one who made that demonstration. Only then are we going to see "the glorious results of this warfare." Do you now understand why no other subject elicits more emotional outbreaks than the discussion of Mrs. Eddy's place in Bible prophecy?

If the woman is not loved, supported, or appreciated, and her place not recognized, we then see the dragon delegating its authority to the beast of domination and malpractice, — the Thyatira thought that operates within her own church. The false prophet, another phase of the beast, demands that we worship the beast that symbolizes dictatorship. Doesn't dictatorship follow domination and malpractice? The final phase of the dragon and the false prophet is exaggerated ego that pretends to operate in the woman's demonstration, but takes her place away from her and pretends to be her literal successor.

It must be remembered, however, that at any moment the remnant of her seed can apply the power of divine Science and gain dominion over these lies about the woman that flow as a flood from the mouth of the dragon. The plagues of the next vision continue the fatal

effects. These seven plagues produce the self-destruction of evil through suffering. On page 296 of *Science and Health* we read, "Either here or hereafter, suffering or Science must destroy all illusions regarding life and mind, and regenerate material sense and self." We now see these plagues poured out on the throne (human will) of the beast (domination and malpractice). Just think, all of the errors we have been discussing could have been averted had our Leader been loved. The first error or plague to be self-destroyed is the love of materialism with all of its festering corruption. The second error or plague deals with hidden croneous ambition, the misuse of her revelation to gain personal material good. The third plague deals with the effects of false teachings and practices about the woman and her revelation, and the effects of this error. The fourth deals with the claims of counterfeit healing that are accomplished through projected mental suggestions and are associated with false teachings; and the fifth plague deals with human will as the seat of domination and the self-destructive suffering it produces. The sixth plague deals with the dragon's resistance to Truth, the domination of the beast and the manipulation of the false prophet, and their associated propaganda about the woman that brings the suffering these errors produce. The last plague deals with beliefs of separation from our Leader, the consequent compromising of the truth and reveals how this will be self-destroyed.

As the foregoing entail the fatal effects of meeting error with error, including the refusal to follow our Leader into battle, or, for that matter, even refusing to recognize who she is, then who is responsible for the plagues of self-destruction being visited upon mankind? Would it not be those who have received the revelation and yet refuse to follow faithfully?

We have already discussed the question concerning levels of responsibility in the section dealing with Christ Jesus. It is evident that those who have been given the revelation are responsible to God, to their Leader, and to mankind to uphold that revelation. If they do not, then they are responsible for the errors that plague mankind as a result of their lack of love.

Our Leader has given us the full and complete revelation. In her day, Christian Science was recognized as Biblical, and as a wonder of the ages. It was attacked because of envy and jealousy of her. It was persecuted because it was a great Light. Today, great contempt is heaped upon her revelation because it is thought by many to be a cult, — not Biblical. There is no longer jealousy or envy, just hatred and contempt for those who will not stand with the Truth, — a group of people who have lost their saltiness. Our Movement is disappearing before our very eyes, and we have no one to blame but ourselves and our own lack of demonstration. *Life Magazine* contained this account of Mrs. Eddy at the time of her 90th year, "She has held her course with apparent serenity and at present, at an advanced age, is still the head and front of one of the greatest religious movements known." Other articles in the magazines and newspapers of that time carried similar sentiments. When she passed on, almost every important newspaper wrote very favorable editorials about her, including the following quotations from *Editorial Comments on the Life and Work of Mary Baker Eddy*:

Mrs. Eddy's greatness came from rediscovering and restoring the method of Christ's healing. Her book, "Science and Health with Key to the Scriptures," contains the rule by which to find one's relation to God and the resultant freedom from every ill that flesh is heir to. . . . The remedy for all sin and error and all discord and all disease, as taught by Mrs. Eddy, is Truth, and Jesus said, "Ye shall know the truth, and the truth shall make you free." We thank Mrs. Eddy because she demands as did her Master the perfect life, and because she shows us how it can be accomplished. We thank her for reinstating the Christ-religion and proving it such by practical demonstration. We thank her for a religion that knows one God only. We thank her for founding and

establishing a church scientifically Christian. We thank her for her "key" that opens the spiritual Bible. We thank her for steadfastly continuing her studies in humanity's behalf under inhuman persecution; for her genuinely Christian life, without which it would have been impossible for her to become great in humanity's service. The pages of the world's history fail to reveal a greater woman either in one or in many accomplishments. Mrs. Eddy was without a superior among her sex for spiritual insight, organization, and leadership, and in capacity of indefatigable labor. Her writings, including hymns and poems, are permanent literature, ever refreshing, ever sought, growing more and more appreciated. Rejoicingly affirming "God is my life," she entered upon her higher consciousness, beautifully, triumphantly.

Short Hills Item [N.J.]

No one (says a writer in the Outlook) ever entered Mrs. Eddy's study who did not leave it not only a braver man but a better man.

Yorkshire Evening Post, Leeds, England

If the Christian Science Movement died today, would the world pay any notice? Do Christian Scientists pay any attention to their Leader? Do they love her, or even know her?

Christian Scientists are responsible for world conditions. That is a very strong statement to make, but it must be made. Christian Scientists are the only people who can understand the scientific means of negating evil, and the only group who can truly understand individual freedom. Resistance to the understanding of individual freedom is seen in the diabolical determination of people and governments to regiment and socialize men, thus denying mankind the opportunity to receive the revelation of Christian Science. But you ask, if Christian Science is God's law then Christian Scientists have the only power on their side. True, but that law is not being demonstrated because Christian Scientists are unwilling to claim this power and the freedom that goes with it, and are instead producing mentally the very evils that block mankind from receiving Christian Science. It can truly be said that Christian Scientists are keeping mankind from receiving the Science of the Christ.

Our Leader says, ". . . the atmosphere of the human mind, when cleansed of self and permeated with divine Love, will reflect this purified subjective state in clearer skies, less thunderbolts, tornadoes, and extremes of heat and cold; that agriculture, manufacture, commerce, and wealth should be governed by honesty, industry, and justice, reaching out to all classes and peoples." (*My*. 265:24-30) Who is to do this? Only Christian Scientists can! However, the minds of Christian Scientists are not being cleansed of self and permeated with divine Love, so we are not seeing anything but extremes in meteorological conditions and severe problems in all forms of activity. Mrs. Eddy says the same thing in another way in *Miscellaneous Writings* page 204:23-25: "By purifying human thought, this state of mind permeates with increased harmony all the minutiae of human affairs."

If Christian Scientists are not doing this, and only they can, then they are resisting this progress in the mental realm, resisting responsibility, resisting self-government and individual freedom, and would not this counterproductive mental trait have a very dangerous effect upon mankind, upon the very people Christian Scientists are supposed to be blessing? We will now discuss this in greater detail in hopes that the reader can better understand this concept. Let us first consider the area of crime. Our Leader says, "Christian Scientists will hold crime in check." Are they? Apparently not. Crime has reached epidemic proportions. Crime pays and pays well. Could we say that Christian Scientists have lost their saltiness, the preservative agent that checks the process of decay? Who is unwilling to handle the

problems confronting us? Who wants cradle-to-grave mental care? A serious moral crisis throughout our nation and the world has been produced because of the love of materialism within the Movement. Crime develops as a direct result of this error, disease comes from it and every problem that besets humanity is based in the negative mental force that the world's mental workers, Christian Scientists, are exerting upon mankind.

Christian Scientists first and foremost tolerate error and this is the basis of crime. They hire practitioners to pray for them daily so they may be successful and healthy, yet they are unwilling to attack and mentally destroy the sin in their own thinking. The unwillingness of these so-called Christian Scientists to take a stand for truth has produced a toleration for error in our homes, churches, courts of law, and government. Perhaps you can begin to see that the mental excusal of evil, unhandled sin within Christian Scientists, is producing a mental miasma, or mesmerism, that is harming all mankind. Do Christian Scientists really want crime to be punished? No, they do not, for if they firmly believed so they would dedicate themselves to the uncovering and destruction of sin and error within their own thinking.

Crime merely wants something for nothing and this is the basis of socialism. Christian Scientists want mental work without effort, sensual pleasures protected by God, a horrible degree of materialism protected by their practitioners. Crime is not held in check because Christian Scientists are at the root of the crime wave. It is interesting that socialism declares the criminal is not at fault but, rather, that society is responsible. Christian Scientists have produced the governmental socialism of today. The rise of welfarism began in the 1930's when Christian Science had more followers than at any time before or since. We can be most grateful that today our numbers are few as the world could never recover, were it otherwise.

Mrs. Eddy says we should only suffer for our own sins. But attempting to heal a body suffering from sin, without first removing the mental iniquity, is mental mischief and promotes evil, in fact, licenses evil. A healing that results from such means can only be attributed to faith healing, — certainly not genuine Christian Science healing. The promotion of sin, in this manner, by Christian Science practitioners and Christian Scientists in general, mentally promotes crime and is responsible for the steadily increasing crime rate in our nation and the world. Crime pays, sin pays, and both go unpunished because Christian Scientists are at work trying to prove these fallacies to be true and to excuse this error in their individual experiences.

Over the past thirty years or so, a Christian Science language has evolved that is apparently used either to sound spiritually minded or to protect the speaker's lack of spiritual understanding. Some examples of this are as follows. In response to someone who has uncovered or rebuked evil, the remark, God is Love, is used and seems to carry with it a slight hint of disapproval as it is not supposed to be loving to uncover evil and destroy it, — apparently it is better to pretend there is no such thing. God is Love, is a most marvelous declaration, but is sorely misused in the attempt to excuse sin, to avoid the responsibility of handling evil and in trying to appear spiritually minded. Another phrase is, There is no evil or error! In Truth, there is not, but the phrase is used to avoid having to uncover evil and thus destroy it. And here is another, That is just not true about you. This one can be translated, overlook the evil and turn your back upon it, — all is well. Each of the foregoing phrases is used incorrectly by Christian Scientists. The unspoken thought that lurks behind these trite remarks is, say what's expected, say something that hopefully sounds scientific, don't be too honest because if you are, you'll be criticized, — and, keep quiet, and don't question anything, or others will discover that you do not

understand the deep truths of Christian Science. These statements are used primarily to protect a lack of spiritual growth. We hear quite often, Speak only to those you can trust. This is sad but seemingly necessary. From Christian Science teachers and practitioners we hear, Don't quote me, but. . . . This really means, Be careful that what I say doesn't get to Boston, and I am disciplined. . . . We hear the following from pupils and those interested in getting ahead in the Movement: Have class with a teacher who is well known and preferably in a position of importance in Boston. It is difficult to get anywhere in the Movement without this kind of help.

All of these statements are based in a lack of genuineness that desires to appear to be a good Christian Scientist in order to succeed within the Movement without spiritual growth. This Christian Science vernacular has been given birth because sin is being dealt with in human ways.

Our church seems to have a large percentage of its members with cards guaranteeing their membership in the flat earth society, — holding to a love of materialism and even trying to promote it through Christian Science. Many Christian Scientists equate this mental sluggishness with progressive thinking, they say God is Love, there is no evil, hence there is nothing wrong with me. This, Christian Scientists claim, is their divine right of stagnation and is most sad, as it has produced havoc and disorder in social, economic, and political concepts and systems. We hear it said, God is taking care of it, and this is said without any dedicated metaphysical work on the part of the Christian Scientist. Failure to handle the serpent of sin results in forms of oriental mysticism, — the basis of all mental systems that lack moral and spiritual foundations. A misinterpretation of Christian Science, and the unwillingness of Christian Scientists to demonstrate genuine Christian Science, has enabled these false systems to flourish throughout the world, while making strong inroads into the minds and hearts of Christian Scientists. Not willing to uncover sin, the Christian Scientist becomes disobedient and the demoralizing elements of humanism, — getting along with mortals, weakness, and vacillation, — take over, and influence world thought erroneously.

In *Miscellaneous Writings* page 107:25 we read:

The lack of seeing one's deformed mentality, and of *repentance* therefor, deep, never to be repented of, is retarding, and in certain morbid instances stopping, the growth of Christian Scientists. Without a knowledge of his sins, and repentance so severe that it destroys them, no person is or can be a Christian Scientist.

If the individual spiritual growth of Christian Scientists is stopped, is it any wonder that the Movement is not growing? Using Mrs. Eddy's statement quoted above as a basis for counting the number of Christian Scientists, we have very few genuine Christian Scientists indeed.

Now let us consider another aspect of this important question, — what takes place in our nation and world when Christian Scientists refuse to follow their Leader? If Christian Scientists are responsible for the ills of mankind, then what is the responsibility of those in positions of trust within the Movement? We have discussed the activities of misplaced mental work on the part of practitioners and teachers, — but what of the Board of Directors? The actions of the Board affect this nation and the world far more than any other group of people in the world. Error in the church organization accounts for error in the world, and error in the organization must be traced to Boston. It is quite true that the responsibility originally rested with the Field, but the Board has produced decisions for years that have greatly contributed to the problems in the Field. Limited vision appears to be unable to do

that which is right as its roots are in physical sense, love of materialism. We all must pray fervently for a healing of this limited vision.

Within our Movement, Boston must be the feeding element, for it must mother. If Christian Scientists are not alert, then the problem lies with the mothering. The Field is partially responsible, but the call to duty must come from headquarters. Boston is cause and the Movement and Field are the effect, expressed as either alertness or apathy, love or neutrality. Boston and the Movement then become primary cause to the effect felt throughout the world of materialism. It is not incorrect to say that because of Boston, the nation and world are steeped in error. If the world is in disarray, and it is, then it reflects the instability of our nation which reflects the instability within the Christian Science Movement. The instability within headquarters produces a lack of nurturing, feeding, inspiration and direction. Every problem in America stems from the Movement. You must look at the Movement to see what is wrong with America. Don't look at the world and shudder, for that is only the decoy. There is not a single national or world problem that does not have its roots in Boston, from starvation to women's liberty to socialism, communism, inflation and the crime wave.

Our Leader has written about the possible loss of Christian Science, — with even the possibility of a return to the Dark Ages. How could this possibly happen? Certainly, she meant that very few would understand genuine Christian Science, but what would the majority of Christian Scientists be thinking? The majority would refuse to demonstrate self-discipline, self-government, individual responsibility, and refuse to handle sin and destroy evil. What would this produce in the world but socialism, communism, totalitarianism, — all the systems that deny self-government, individual liberty and individual rights. This majority view of Christian Scientists, an incorrect view of Christian Science, builds up materialism through Christian Science mental work, and promotes these evil systems in the world that will wipe out all freedom everywhere. The correction for all evil that we see in the world is for Christian Scientists to begin the earnest effort to handle sin within their own thinking and "to attest the reality of the higher mission of the Christ-power, to take away the sins of the world" as their earnest goal. (*S&H* 150:15)

There is no difference in principle between the welfare officials who take care of others who will not work for themselves, and the Christian Science practitioners and Christian Science parents who demand nothing of their patients and children. It is cradle-to-grave paternalism. Both practitioners and parents must be careful not to handle all their patients' and children's problems without requiring effort on the recipient's part. A love of materialism will otherwise be fostered, — all the pleasures of materialism without any effort on the recipient's part; thus the needy one will not be allowed to learn, through the crucible of suffering, how to protect and heal himself. This error fills our churches with the mentally infirm who demand care. This also fosters a lack of gratitude on the part of both patient and child. Patients and children think that the practitioner and parent have a divine obligation to care for their charges for nothing.

Let us talk about the practitioners and the practice in relation to socialism. Practitioners must be paid commensurately, but this is seldom the case. Christian Scientists do not appreciate these workers. A good practitioner gives priceless support, and much of the time goes unpaid. Lawyers charge \$100 — \$400 an hour, a psychiatrist \$150 for a session and a doctor \$50 — \$70 just for walking into his office, and yet a Christian Scientist will take as much time as a practitioner is willing to give without any thought of paying for the treatment. This is rank hatred of the more spiritually minded, and it is having a serious effect

upon our Movement. We have all known the practitioners who have spent their entire adult lives caring for others and yet have little to show for it. We have also seen wealthy Christian Scientists whose families have been protected, healed, blessed, and saved, and comfortable fortunes made only through the effort of the family practitioner. Is the practitioner compensated sufficiently? No! The businessman revels in his business acumen and all look up to him. Is the practitioner's spiritual acumen ever remembered? Oftentimes not, but more importantly, does the gratitude offered include sufficient compensation?

Would someone please explain the difference between cradle-to-grave government care and cradle-to-grave Christian Science care? Both are dedicated to building up the love of materialism at the expense of the spiritual and moral growth that regenerates the individual and society. But the mental contagion does not begin in the nation and then affect Christian Scientists. It begins in the Movement through the misuse of Christian Science, and spreads to the nation and world. The left-wing trend in our nation will continue unabated unless and until Christian Scientists are willing to wake up to their responsibility to demonstrate self-government, overcome the love of self and materialism, and begin to love their neighbors as themselves. Christian Scientists alone can break the mesmerism on this issue because they have produced it; no other group can do this work and, at present, it is not being done.

The Christian Scientists' love of materialism that seeks aid from God to bolster their position in materialism is the most poisonous mental activity taking place in this world, and is the reversal of the highest right. The desire to appear good without being good, kind without true kindness, genuine without substantiality, is the root evil of the age.

The unwillingness of Christian Scientists to demonstrate genuine Christian Science allows the world to be led into sociology, humanism, psychology, socialism, and communism, and emanates through false writings, false teaching and false mental practice. The modern world is losing freedom at a rapid rate on all levels of society — moral, spiritual, political, economic, and social — and it is only because Christian Scientists will not seek the spiritual freedom that Christian Science alone can give. They desire slavery just like the Israelites of old who wanted the fleshpots of Egypt rather than the enlightening wilderness experience. Unless the lack of genuineness is corrected, it will destroy our Movement and our nation. The mind touched by socialism is unwilling to grow and demonstrate individual freedom, it is that which expects to receive everything and yet gives nothing, and cannot or will not express gratitude for the Leader.

Socialism

Christian Scientists in general are politically conservative, yet their practice of religion shows that they are the most socialistic group in the world. They know inherently that they should be the most self-governed, self-disciplined, and freedom-loving people in the world, but they are not. They are the foremost persecutors of individual rights.

The socialism of this age, more deeply entrenched than ever before, has its roots in the unwillingness of Christian Scientists to demonstrate Christian Science. This uncaring, undisciplined, and ungovernable thought produces weakness instead of strength, vacillation instead of courage, shallowness instead of depth, and these are reflected in the government of our nation on all levels — local, state, and national.

There have been forms of socialism in every age but only because of mankind's unwillingness to be self-governed and self-disciplined. However, today's brand of socialism is far more dangerous, because it is being produced by a perversion of Christian Science. Socialism has always been the outcome of the lethargic, greedy, and power-seeking tendencies of mortal mind, but disguised in Christian garb. When Christian Science was

discovered, these errors took on more diabolical manifestations; they were at one time counterfeits of Christianity, but are now counterfeits of the Science of Christianity.

Socialism takes from those who have and gives to those who have not. However, the Bible tells us that those who have shall be given more, and those who have not, shall have even that which they have, taken from them. Jesus declared that those who do not have, do not have because of their wrong thinking and, unless they change, they will lose even more. The claims of socialism are based in the unwillingness of mankind to tackle and overcome sin. This unwillingness then produces poverty and lack. Those who have worked hard are then penalized. Why then would there be a desire or effort to succeed? Socialism, also known as liberalism, is not an alternative political system; it is a bastard political element that is a reversal of the Christ-government.

Socialistic tendencies, that have developed in the schools, have wreaked havoc in the area of child-rearing. Most Christian Science parents are willing to give their children every material benefit, but are negligent when it comes to the proper discipline, and the teaching of love and righteousness that come from the parents' spiritual growth. The uncaring parents do not care enough to give the spiritual food that their children must have to be happy, satisfied, and prosperous; but instead, by their own lives and choices, teach their children to love materialism. Socialism appears to be loving, but it is deadly; it fosters a dependence upon parents and upon government which, it appears, the parents and government inwardly desire.

The error of socialism can be likened to an elephant bellowing at everyone, while crushing all that invades its territory; it is immovable and unbending. But it is really nothing more than a little mouse speaking through an amplifier and, we can safely state, the amplifier is made up of the cowardice and apathy of Christian Scientists who are unwilling to take a stand for truth. The error of the age is lack of moral courage. In the Christian Science Movement it is labeled "wisdom," the translation of which is "keep quiet." However, this cowardice only breeds more weakness, backbiting, divisions and retrogression.

In *Twelve Years with Mary Baker Eddy*, page 75, Mrs. Eddy asks, "What was it that made Jesus the Messiah?" The author, Mr. Tomlinson, then recorded her response:

"I will give you the answer," she replied, "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.

If our Leader's answer and injunction quoted above had been obeyed by Christian Scientists, then or since, there would be no socialism or communism evident in the world today.

Do we, as good Americans, wonder why error is not uncovered in the news media? Scientists, the so-called mental workers of the world, will not uncover evil in themselves. The result, then, is that error remains hidden in the world. Hierarchies of all kinds are accepted through fear, just as a disease is accepted and perpetuated. A hierarchy is dissolved when a healthy state of government is proved through the influence of divine Love that brings to light the demands and responsibilities of self-government.

In order to be an individual expression of divine Mind, the individual must be self-governing, trustworthy, and self-reliant, — the antithesis of socialism. This shows us that the Marxian theory is false which states that consciousness is formed by environment. This ideology, that man is formed by matter and/or by the environment, is materialistic. It is a socialistic philosophy which denies the individual his rights, and can then regiment and control him. It places all upon a common average, leveling man and destroying individuality. Thus man's individual inalienable rights are taken from him and slavery ensues. When the individual lacks trustworthiness and self-reliance, as we see so often in individuals, business, religion, and education today, we can trace this result back to the mental operation of evil that has worked in human consciousness to bring about just this result. Christian Scientists place their emphasis upon the environment, upon things, people and money, rather than on the spiritual growth that is needed to produce a right sense of individuality and true substance.

Marxism or socialism contains no fixed standards, no principles, or rules for orderly living. It levels and produces an average throughout the system by humanly tearing down the high and elevating the low. This philosophy of men is reflected in modern music, dance, art, writing, and other cultural studies. The difference between right and wrong is erased. Distinction between right color and form, and the distinct meaning of words, all become obscured. This stems from a refusal of the mental workers of the world to raise the standard of right and to take a firm stand against the wrong. Mrs. Eddy says:

Spirit names and blesses all. Without natures particularly defined, objects and subjects would be obscure, and creation would be full of nameless offspring, — wanderers from the parent Mind, strangers in a tangled wilderness.

Science and Health 507:6

Discord in music and art is the result of the invasion of socialistic humanism that levels the high standard of excellence.

Christian Science teaches that environment, which includes writing, painting, art, architecture, is secondary to consciousness. Mrs. Eddy says, "Consciousness constructs a better body when faith in matter has been conquered. Correct material belief by spiritual understanding, and Spirit will form you anew." (*S&H 425:23-26*) Then who does the forming, who establishes the lines and meanings? God, of course. Take away God and you have atheism, socialism, and communism, which attempt to rename and redefine everything humanly.

The socialistic belief in the power of the environment to help or hinder mankind, is harmless when Christian Scientists prove their dominion as children of God, and who also pray to protect mankind from this viciousness. Jesus was never controlled by his environment; the manger experience did not affect him. Did Mrs. Eddy's formative years harm her? The log cabin never bothered Abraham Lincoln! Environment is not cause, it is effect. The humanistic socialists believe and teach that the environment must improve before manhood and womanhood can improve. This is not true. Mankind must be improved first before the environment can be improved. Public assistance was not needed by Jesus, Mrs. Eddy or Abraham Lincoln.

Another error of the humanistic socialists is that of peaceful coexistence or togetherness. Jesus did not believe in this error nor did Mary Baker Eddy. Jesus threw the money changers out of the temple, and Mrs. Eddy would not tolerate evil or evil doing and rebuked it whenever or wherever she found it. The parable of the tares and the wheat does not infer that

we are not to take strong action against error. The distinction between the tares and the wheat is so subtle in the early stages of growth, that it is wiser to let them grow side by side until they mature, then the differences can be seen and they can then be bundled and burned. It is now time for the bundling and burning to begin.

Socialistic do-gooding is based upon the belief that man will not and cannot care for himself. Since Christian Scientists will not turn to God to eliminate evil and sin, how then is mankind supposed to follow and see the fruitage of Christian Science? When a system declares that everyone must be regimented and either pulled down or lifted up by the government, we have eliminated God from our thinking. And the result? — a godless humanity. Humanism is godless because it claims that there is only man and no God. It also teaches that we must work out our problems in groups. This is the basis of the endless committee work and meetings in church. Humanism would have us believe that we are to become more cooperative with the forces that oppose us.

Humanity and humanism are two entirely separate concepts, the first is based in spiritual sense and the other in mortal mind. The humanity of Jesus is completely different from humanism. The humanity of Jesus is best expressed when he said, "And I, if I be lifted up from the earth, will draw all men unto me." This is elevating, not leveling. We must not rely upon human means as the way to bring happiness and peace, — whether in family life, church, social or national life.

The claims of socialism and humanism are attacking individuals, races, and nations, — the entire world. As a world-wide scheme, it is called internationalism or one-world government. Let's discuss a few of the points that deal with this issue and try to understand how it is operating.

Mrs. Eddy did not speak of the world becoming Christian Scientists by the end of the century, but only those Christians in the United States and a few in far-off lands. (See *Pul.* 22:9.) She also stated that we have had two struggles in this nation and that now a third was upon us. She did not say it was taking place in other nations. The struggle for spiritual freedom is taking place in the most spiritually-minded nation, not in all nations.

Mind is never revealed as a group, but as an individual, spiritual idea. That is why America was founded upon the rights of the individual. That is spiritual freedom. "It is an order of Congress [Continental Congress of 1777], directing the Committee of Commerce to import twenty thousand copies of the Bible, the great political textbook of the patriots." If our forefathers considered the Bible as their political textbook, why don't we? And if the Bible is a marvelous political textbook, must not its key, *Science and Health*, be one also? America's religious spirit continued until about the turn of the last century. Since that time, Americans have substituted drugs, medicine, and government for their trust in God and have mistakenly done so to make themselves happy, successful, and prosperous.

False government has always been the means to enslave peoples and races. Moses and the Israelites learned this lesson, John was on the island of Patmos, exiled there by the Roman authorities. The Puritans were forced to leave England and its government. False government has its basis in the wrong concept of God and in the violation of the First Commandment.

Our Leader says, "When first the Pilgrims planted their feet on Plymouth Rock, frozen ritual and creed should forever have melted away in the fire of love which came down from heaven. The Pilgrims came to establish a nation in true freedom, in the rights of conscience." (*Mis.* 176:20) In *Science and Health*, page 64, she speaks of our forefathers and of their pure religion. In *Miscellaneous Writings* she says:

This period [her time] is not essentially one of conscience: few feel and live now as when this nation began, and our forefathers' prayers blended with the murmuring winds of their forest home. This is a period of doubt, inquiry, speculation, selfishness; of divided interests, marvellous good, and mysterious evil. But sin can only work out its own destruction; and reform does and must push on the growth of mankind.

Miscellaneous Writings 237:16

What direction has the thinking of our people taken since our Leader's time? It has retrogressed alarmingly, and our government has reflected the change in the thinking of its citizens.

Monroe Doctrine and our Constitution

Our Leader tells us that she believes strictly in the Monroe doctrine and our Constitution, and yet internationalists despise both of these documents. Do Christian Scientists understand the provisions in those two documents? She also tells us that Christian Science grows rapidly under the Constitution of our nation. (*My.* 200:1-3) What has happened, then, to our Constitution? Certainly Christian Science is not growing. There is very little love for our nation today and, sadly, most Christian Scientists seem to be the first to talk in favor of internationalism and one-world government. Internationalism has its origin in man's love for control, and it is supported by simplistic thinkers who will not plumb the depths of this issue by studying Mrs. Eddy's words on the subject, nor will they build on that solid foundation. Internationalism, filled with vacillation and indecision, stems from an unwillingness to take a stand for this nation and is ever ready to try any and all human methods to bring about peace. Socialism and internationalism are not political theories, they are forms of religious intellectualism that is void of wisdom and love. The clamor for world government, thus forfeiting the government of the United States, is a desire for the amalgamation of the worst with the best. This amalgamation would destroy Christian Science as it would eliminate its protection. In an unpublished letter to President McKinley's wife, Mrs. Eddy wrote, "Foreign nations are allied but the United States stands alone in her glory." (March 30, 1898)

All masses and different classes must not be leveled in an animalistic, humanistic, way. In *Miscellany* Mrs. Eddy says:

The Puritans possessed the motive of true religion, which, demonstrated on the Golden Rule, would have solved ere this the problem of religious liberty and human rights. It is "a consummation devoutly to be wished" that all nations shall speedily learn and practise the intermediate line of justice between the classes and masses of mankind, and thus exemplify in all things the universal equity of Christianity.

Miscellany 181:13

The terrible leveling process of humanistic socialism, communism, and internationalism is not the "equity of Christianity." The "equity of Christianity" is found in its radical teachings of self-government, individual responsibility, love for one's neighbor, and genuine women's rights. These alone abolish classes and masses as no tenet of socialism can ever do. What we are discussing here is a feeble counterfeit of genuine Christianity, and it is only operating because Christian Scientists refuse to assert and demonstrate their spiritual individuality.

God's Provision

Mrs. Eddy correlates America's government with the welfare of Christian Science. Destroy our government and you destroy Christian Science; diminish the genuine nature of

our government as it was founded, and you diminish the growth of genuine Christian Science. We are not advocating nationalism here. We are advocating love for the provision God has given for all of mankind's growth and stability, and that provision is the nation of America and its government. Our love for God must be expressed, and we would have to call that love patriotism.

In the *Christian Science Sentinel* Volume I, page 3, we read, "Rev. Mary Baker Eddy is more patriotic than many of her students. She keeps the stars and stripes waving over her residence at Concord. The flag also waves over the Concord church. It is likely that she sees more in this emblem of liberty than do her students." (Oct. 6, 1898) Mrs. Eddy wrote, "As dutiful descendants of Puritans, let us lift their standard higher, rejoicing, as Paul did, that we are *free born*." (No. 46:16) This nation was very important to our Leader. She saw that its Constitution was extremely important to the preservation of her religion, and that Christian Science would succeed and grow only under this Constitution.

Mesmeric internationalism has made deep inroads into the Christian Science Movement. There were many discussions about the change in the *Manual* concerning the state law that was altered by the Board to allow citizens of the world, rather than only citizens of Massachusetts, hence only American citizens, to become members of the Board of Directors of The Mother Church. Why did our Board go to the legislature of Massachusetts and ask them to change this law? The law, as Mrs. Eddy included it in her *Manual*, gave her a law for the chartering of her church, but also kept any church member, other than United States citizens, from being appointed to the Board of Directors. The Board sought to change this. Why would Mrs. Eddy want only Americans on the Board? Why, if she had wanted that law changed, would she not have done so herself? Could Mrs. Eddy have declared, "I only want Americans on the Board"? What would foreign governments have done to the free exercise of Christian Science in their lands? We can be assured that it was difficult enough for Christian Scientists in foreign lands without adding fuel to that fire. But why would Mrs. Eddy want only Americans to serve on the Board? The European, Oriental, and all other concepts of law and government are entirely different from American law and government. American law and government are based upon local self-government, a system uniquely American. The relation of The Mother Church to its branches is most similar to that of the American system of government. The government of the *Manual*, and that of our nation, are based upon similar principles of self-government. How could a Board member from a totalitarian or monarchial system, a society built around a class system, or national government based upon centralized church systems, form a just estimate of the *Manual* and not feel compelled to change it? The answer is he or she could not. He who knows nothing of the American system of government neither knows nor understands the unique form of government outlined in the *Manual* of The Mother Church.

A pamphlet written in 1905 by Mr. Carol Norton, "The Christian Science Movement," published by the Christian Science Publishing Society, details this parallel structure of the *Manual* with our system of political government. It states, "The relation of the branch churches to The Mother Church closely resembles that of the states of the American Union to the general government. A remarkable system of church polity has thus been instituted by Mrs. Eddy on the basis of self-government in Christian Science." Are you still absolutely sure that Mrs. Eddy would have wanted that By-Law in the *Manual* changed?

Those who were raised with Episcopal, Roman Catholic, or centralized ecclesiastical beliefs, or those who come from monarchial, oriental or dictatorial governments, can in no way interpret the *Manual* from the view of local self-government, it is completely foreign to

them. Now we can see why that state law was offensive to many in the Movement. (See *Mis.* 354:10.) It stopped the myopic philosophy of those internationalists in our midst who were bent on seeing their primitive theories prosper at the expense of our God-given system of political and church government. Once again, we see that our Leader's statements on government have gone unheeded. Many chose to take the portions of her writings that they agreed with and minimized those statements that would have made them change their political or social views. Those mesmerized by internationalism have changed a very important foundation stone in our *Manual*, and, by doing so, have produced an extremely dangerous situation within the Christian Science Movement. It is, again, nothing but disobedience to our Leader, a denial of her intent and purpose, a lack of love for her wise and unerring counsel. It cannot be stated too emphatically that all problems in the world originate in the Christian Science Movement.

Some may misinterpret the above statements as an attack upon our church and upon those in positions of trust, — it is not. It is an uncovering of malicious animal magnetism, that will enable Mrs. Eddy's followers to handle the error, — and, if this is done, the purpose of the uncovering will be recognized. This is the only hope we might have for the future that, once uncovered, these problems will be dealt with honestly and intelligently. The problems are not out there; they are within the Movement, and can be traced to our own neglect and irresponsibility, to our own excusal of evil and finger-pointing at persons or groups of persons we might wish to blame. Each of us must be willing to handle sin in ourselves, and to be responsible enough to point out and handle the sin in our patients and pupils, — to support the offices of trust in our organization with mental work and not just meaningless words. The uncovering must not turn our thoughts to blame and condemnation of others, but to a love that will bring obedience to God and to our Leader.

Primary Problem

The claims of socialism, communism, and internationalism, while extremely serious, are merely the outcome of the primary problem. The love of materialism within the Christian Science Movement is the primary problem and is at the root of the problems we face in our nation and world. In *Science and Health*, page 568:5-8, our Leader tells us, "The twelfth chapter of the Apocalypse typifies the divine method of warfare in Science, and the glorious results of this warfare. The following chapters depict the fatal effects of trying to meet error with error."

The twelfth chapter of Revelation deals exclusively with the woman and the warfare with the dragon. Since our Leader left us, the Movement has been trying to "meet error with error," and with disastrous results for the Movement and mankind. The twelfth chapter deals with the recognition of the woman God-crowned, and it is this recognition that must be brought forth in every avenue of the Movement. Hatred or neutrality regarding this truth about the woman in the twelfth chapter has all but destroyed the Movement.

If you will review the chapter, "Christian Healing *versus* Scholastic Theology," in this work, you will find that the misinterpretation of Jesus' theology was based on a misunderstanding of Jesus' place in Bible prophecy, and this resulted in the horrors through which the world has since passed. The effects of the disciples' actions towards Jesus, and the consequences faced by the Jews and Jerusalem because of their rejection of Jesus, are discussed in detail. As strange as it may seem to some, all the events we read about in the history books are but the struggles brought about by the rejection of God's best witnesses. We read about the continuing triumphs of evil, only because these events reveal the continual rejection of these best witnesses.

The outcome of every stumbling block that has taken place since our Leader left us, and those still to come, will be decided by the love and recognition given our Leader or the lack of them in the Christian Science Movement. At present, the battle is not being won and mankind is in peril. This may seem rather far-fetched to some of you, so let us study this issue a little more.

We know, from the recollections of the early workers in the Movement, that when our Leader passed on, a tremendous struggle ensued between the minority who loved and supported her (whom she had protected), and who acknowledged her place in Bible prophecy, and the majority who refused to accept this most important point, utterly rejected the stand of the minority and worked to blunt their influence when Mrs. Eddy was gone. At this point in history we do not have all the answers to the problems that resulted from this strife but we can begin a fairly accurate outline of the facts. Remember that the disobedient thought which refused to recognize our Leader's place in Bible prophecy had become the most influential element in The Mother Church.

After Mrs. Eddy's passing in 1910, it took only three years for the forces of evil to consolidate their resistance to Truth and make dangerous inroads into the security of the Christian Science Movement and, therefore, the security of the American people. In 1913 the graduated income tax was passed plus the Federal Reserve Board, a central, private bank, was established, both required planks in Marx's *Manifesto*. Then another dangerous wedge in the Constitution, the popular election of senators, was passed, which destroyed our republican system of government. Remember that the Christian Science Movement affects the world but the world does not affect the Movement. When godly thinking is lacking within the Movement, terrible events take place and they are corrected only when change for good begins to occur within the Movement. Remember, also, that our Leader was not supported in her final demonstration.

Quickly upon the heels of these dangerous errors, the First World War was started, while concurrently, communism was gaining strength and soon resulted in the Communist Revolution in 1917. As you can see, all of these events that took place within a few years of our Leader's passing are today having the most damnable effect upon Americans and mankind. They will only be rectified when the Movement changes its stand about our Leader and accepts the divine method of warfare.

The struggle between those who understood their Leader's place in Bible prophecy and those who resisted the students who understood her place, was becoming more severe as time passed. In *Science and Health* we read:

History teaches that the popular and false notions about the Divine Being and character have originated in the human mind. As there is in reality but one God, one Mind, wrong notions about God must have originated in a false supposition, not in immortal Truth, and they are fading out. They are false claims, which will eventually disappear, according to the vision of St. John in the Apocalypse.

Science and Health 357:17

How will this falsity fade out? As the divine method of warfare is found in the twelfth chapter of Revelation, which deals exclusively with the woman and the dragon, then nothing in the realm of evil will fade out until the woman is accepted and her place in prophecy understood. Do you wonder why evil seems to be increasing at such a rapid rate? It is because the hatred directed at our Leader is increasing in exactly the same ratio. Christian Scientists have the answer; they alone can bring peace to the planet and

determine whether war and strife continue and whether economic, social, and political problems increase or fade out.

Mrs. Eddy tells us that the dragon wars not long against Love. (*S&H* 567:9) Can the dragon continue to have an effect against a thought that loves its Leader and therefore loves God? Certainly not, but when someone does not love his Leader and is not grateful for her, he does not love God. Does the dragon have success with this type of thought? Of course it does! Does the dragon have its way with a Christian Science Movement filled with this type of thought? Certainly! And through this arrogant type, the world is affected adversely.

There are many world problems in this age and they stem from resistance to God's best Witness. Let's discuss a few of these and why we have them. The resistance to the woman and her place is the same resistance we feel in making our demonstration; it is sin, a lack of love. Where the dragon is successful, there is not much love and we have the "fatal effects of meeting error with error."

Bliss Knapp wrote:

In late January we returned to London where we found The Christian Science Journal for January, 1929, in which the Board of Directors stated over their own signature that Mrs. Eddy took drugs. The darkness had begun to descend over the earth. The winter clamped down on Europe and England, the North Sea froze over, and they had one of the worst winters in Europe in years.

The venom behind the decision to place this before the public was the real culprit. The hatred of our Leader in her church directed this to be placed in world thought, and was directly responsible for the severe weather. Our Leader says, ". . . I experimented by taking some large doses of morphine, to see if Christian Science could not obviate its effect; and I say with tearful thanks, 'The drug had no effect upon me whatever.'" (*Mis.* 249:2-5) This took place in her early years. How then could this drug have affected her in later years, as some have contended, and especially when she said, "The drug had no effect upon me whatever"? Something very wrong was taking place in regard to this question. It was the war that was taking place between those who loved Mrs. Eddy and those in control who resisted them and her.

But the weather was not all that was affected. Soon we had the stock market crash that affected the entire world and caused irreparable harm to millions. This tragedy was the outcome of the warfare within the Christian Science Movement over the question, is or is not Mrs. Eddy the woman in the Apocalypse. Who did the dragon war against in the twelfth chapter? It warred against the woman and the remnant of her seed, not all her seed, but just the remnant, those who recognized their Leader's place.

We find that the hatred of our Leader in the Christian Science Movement, and also for those who refused to recant their recognition of her place, gave life to the vicious attacks upon Mrs. Eddy outside the Movement. Bliss Knapp continued:

The years around 1930 were full of attacks upon the reputation of the Leader of Christian Science, Mary Baker Eddy. To list just a few, 1929 had brought Annie C. Bill's *Christian Science versus Plagiarism* and Edwin F. Dakin's *Mrs. Eddy: The Biography of a Virginal Mind*. The following years yielded H. P. Blavatsky's *The Blight that Failed* and 1932 the Bates-Dittemore biography called *Mary Baker Eddy: The Truth and the Tradition*.

The hatred was being poured out, but from where did it originate? The dragon. Could

such attacks have had the effect that these attacks had, if it had not been for the channels through which animal magnetism was working within the Movement? At that time, there was a serious lack of applicants for class instruction and the thinkers knew it was caused by the attacks upon our Leader. Poison always makes Christian Scientists believe they can go and do for themselves without following Mrs. Eddy. Is it any wonder that the classes of teachers today are, for the most part, very small, and some have no pupils at all? What does this tell us today about the thought of our Leader in the Movement?

Bliss Knapp again wrote:

In January of 1929 I discerned mentally the gathering opposition to Mrs. Eddy. So I wrote the Board of Directors asking them to have Retrospection and Introspection translated into the same six languages into which Rudimental Divine Science and No and Yes had been translated, because already in Germany a play and two books were ready to be launched against Mrs. Eddy. When I reached home, I learned that the Directors had granted my request, and had turned the work over to Mr. Harry I. Hunt, the publisher of Mrs. Eddy's writings.

From that time, I kept in touch with Mr. Hunt; and after two years I began to discover a great opposition to those translations, expressed in all sorts of blockades and interferences. One day Mr. Hunt confessed to me there was apparently more opposition to Mrs. Eddy's own statement about herself than to anything else in our Movement. But he kept assuring me of progress in spite of blockades, until finally one by one the translations of Retrospection and Introspection began to appear. But the German translation, which was the most urgent of all, was the last to appear, and it came out only last September, five and a half years after the work was started!

It was too late. Any student of history knows what had already begun within that time period in Germany. Hitler's rise to power was confirmed because Boston would not love its Leader. And what did Hitler call himself: Der Führer, The Leader. Some of the early workers, such as Knapp, Jones, Knott, Sargent and Hanna, tried to get the Directors to see the importance of these points, and the enormity of the issues that were dependent upon the Movement's recognition of Mrs. Eddy, but stubborn small-mindedness could not comprehend the message and laughed at them. And oh, how mankind has since suffered because of that laughter. Hopefully, the next century will more generally understand this truth, and history will then be understood as either the result of accepting God's best witnesses or rejecting them. It will be understood in the future which individuals within the Christian Science Movement were responsible for rejecting the admonitions of Mr. Knapp and the others, and they will be named as the ones responsible for the tragedies of the Second World War, and for all the other disastrous events that have occurred since our Leader's passing. At present, mesmerism hides important points because of ingratitude, egotism, intellectualism and plain old-fashioned sin.

One would expect that with so many Christian Scientists in the world during the 1930's, that events would have taken a turn for the cause of right, but the reverse was true, and why? Because Christian Scientists were building up pleasure in matter, using Christian Science to build comfortable fortunes and healthy bodies. It was the Christian Science Movement that was intent on producing a golden age of materialism. What was the result of this grievous error? Socialism took hold in this nation during the time of the Movement's largest membership. The New Deal, and the most diabolical forms of socialism the world has ever

seen began and continue to hold sway. Mrs. Eddy says, "The emphatic purpose of Christian Science is the healing of sin. . . ." (*Rud.* 2:25-27) but Christian Scientists were not a bit interested in this requirement of their religion.

Socialism is a counterfeit of Christianity that is put into effect by Christians who are unwilling to express the charity, concern, and love of others that is practiced in genuine Christianity. Misuse of Christian Science, the final and complete revelation of Christianity, has produced the most sinister and dangerous forms of socialism that soil mankind through psychology, humanistic forms of the arts, theology, politics, and economics, and are able to proliferate because of the lack of love expressed by most Christian Scientists for their Leader. Mrs. Eddy says, "Nothing except sin, in the students themselves, can separate them from me," (*Ret.* 81:4-5) and oh, how the Movement has separated itself from its Leader.

Even though it knows it not, how grateful the world can be that there are far fewer Christian Scientists today than in the past. Otherwise the world could not overcome and survive the cross laid upon its shoulders through the socialistic tendencies in the thinking of the only group in the world that has been told how to work correctly along mental lines,—the Christian Scientists.

There had been some progress made during the last few years of the 1930's by those who saw their Leader in Bible prophecy but it was not strongly pervasive enough to overcome the serious and determined opposition to our Leader that was held within the Movement by those who had control of the avenues and channels of The Mother Church.

In 1940, Bliss Knapp wrote, "There seems to be a determined effort to neutralize the progress made during the last two years in giving to Mrs. Eddy her rightful place in prophecy." On May 24, the first volume of the series, *We Knew Mary Baker Eddy*, containing the vital view of Mrs. Eddy given by Mr. Knapp, was included. But in 1941 the *Sentinel* was made smaller. There was a great deal of hatred for the two large figures of the woman on the front cover, figures that Mrs. Eddy had requested be placed there. Many within the Boston hierarchy were chafed over the size of the women on the front cover. In 1941 the women and the *Sentinel* were reduced in size under the pretense of making the *Sentinel* easier to carry. Eventually, as you know, one woman was removed, then the remaining woman was placed inside the front cover and shortly thereafter, that one, too, was removed from the *Sentinel*. Thus, the original goal of those who had resisted the woman on the *Sentinel* had finally been won. Those changes only represented the outward appearing of the hatred for Mrs. Eddy within the Christian Science Movement and especially at headquarters, and each change brought disaster for the nation and world.

At the same time the *Sentinel* cover was reduced in size, and the women removed from the cover, Japanese Shinto priests were flooding the United States with the figurines of three monkeys, "speak, hear and see no evil." It was a successful ruse to put Americans to sleep concerning the intent of the Japanese. Could this have happened if the pseudo-Christian Science philosophy of "speak, hear and see no evil" had not prevailed within the Movement, and would the attack on Pearl Harbor have been successful in 1941?

The war was not going well for the Allies. In 1943, the Board of Directors issued a six-point statement outlining the position of The Mother Church regarding Mrs. Eddy's place in Bible prophecy, her relation to the twelfth chapter of Revelation, and published their statement in the *Christian Science Sentinel*. These six points had a marvelous effect, for at the time they were published, there were six major turning points in the war in favor of the Allies.

Those, a century from now, will look in amazement at the sensuality and small-

mindfulness of this age and, in particular, upon the mental midgetry within the Christian Science Movement. With amazement they will wonder at the colossal ignorance of those who held positions of influence since our Leader left us, — for in the next century, the lives of those individuals will be studied more closely than those in the upper echelons of government today. The lives and names of many in the Movement will receive a complete and thorough uncovering, and many will be held in disapprobation throughout the rest of mankind's history.

At that future time, it will clearly be understood that every event of history was affected either favorably or unfavorably, dependent upon the acceptance or rejection, love or hatred of God's best witnesses. Warfare was caused by the rejection of the witnesses, and peace came when there was a move in the mental realm to uphold the teachings of the witnesses. Those who refuse allegiance to our Leader's place in Bible prophecy, and who continue to work and have effectively worked in the past to oppose her, will be known to future generations as the Judases and Jezebels of this age. The truly dull disciples will also be known, while the few beloved Johns will be known and loved in coming generations. In future years, no stone will go unturned in order to uncover the lives of the workers in the Movement. All will be known, and woe unto those who do not have time enough left in their lives here to rectify their egregious sins against humanity and their Leader, — those pretenders to piety who think they have effectively covered their sins and shortcomings. Mankind will understand why the Revolutionary War and the Civil War were fought, why there was a First, Second, Korean, and Vietnam war, and the reason for the coming worldwide struggle. This history of war and chaos will be examined in the light of the acceptance or rejection of Mary Baker Eddy's place in Bible prophecy by those in positions of authority in The Mother Church. The true history of our nation, when unveiled and understood in this light, will present a people whose history will be more glorious than the Israel of old, whose noble men and women will parallel, and some even exceed, the lives of the prophets and judges of old.

Some biographies of Mary Baker Eddy published in the 1970's have produced devastating attacks upon the Cause of Christian Science. The day will come when these biographies will be in ashes or collecting dust in basements. These works are the most dangerous volumes ever written about our Leader, — similar to a subtle Dakin, or a deceptive Milmine. Unless repudiated by Boston, these volumes will destroy the Movement and the world. [Editor's Note: The abridged analysis of Robert Peel's third biography, one of the "most dangerous volumes ever written about our Leader," is included on pages 193-213 of *In Defense of Mary Baker Eddy and the Remnant of Her Seed*, by Paul R. Smillic. To order, please refer to the Appendix in this book.]

And finally, let us speak of moral courage and the lack of it in the Movement. So few, including practitioners and teachers, are willing to take a stand or speak out for what is right. Having spoken with many of them about the issues of the day, I know their feelings, but they will not take a stand. They tell themselves it is wisdom to keep quiet, but they must overcome their cowardice. This error is an unwillingness to stand for our Leader. Do you remember what our Leader said about the ignoble conduct of Jesus' disciples and what happened to them as a result? Our teachers and practitioners pray for the leadership of our nation and yet, all that is needed is for them to take a stand for their Leader and love her, and be willing to rebuke those who fill any positions of influence unfaithfully. Thus doing, the nation will be supplied with good sound thinkers on all political levels. By not speaking out against this error, which is the lack of love for Mrs. Eddy, thus breaking faith with the trust

bestowed upon them, they cannot hide, what they call wisdom, from the All-wise. This same lack of moral courage is evident in the local branch churches, and in The Mother Church as well. Its basis is self-centeredness, fear, timidity, and intellectualism. It is the sin that operates in a mind unwilling to love and follow its Leader; but willing to run when crucifixion is nigh, and refuses to attack and destroy error. It is love of materialism.

Periodicals

Our periodicals held a special place in the heart of our Leader. In her day, they reflected her wisdom and mothering for her Cause, and she demanded the very best in content. One of the early workers in the Christian Science Movement remarked that when he was at Pleasant View, Mrs. Eddy sent in a correction for one of the editorials in the *Sentinel*. "To most people, there was very little evidence of anything but the very best of metaphysics in the editorial. However, Mrs. Eddy was able to detect the editor's lack of spiritual sense in this particular article. He was relying on his early training as a writer in order to compensate for his loss of inspiration." Only the spiritually minded can identify this lack of inspiration, while many can feel it and are unable to articulate their feelings about the lackluster article. The great difficulty in judging a song, sermon, or an article about Christian Science, lies in either its content of inspiration or the lack of it, and so few Christian Scientists seem able to pinpoint the error and say why it is incorrect. Those who detect it, simply don't read the periodicals because they lack inspiration. On the other hand, Christian Scientists know when they have read a good article based in true spiritual inspiration for they read it many times and recommend it to their friends. The lack of inspiration in the current periodicals is why so many love to read the old bound volumes.

Mrs. Eddy demanded spiritual inspiration as the source of everything in her Cause. A Cause without spiritual inspiration is a Cause based in human reasoning and emotion. Reasoning and emotion are unable and unwilling to handle evil and will not search diligently for the deeper things of God. Is it any wonder there has been such a falling away from those attending lectures or those reading and subscribing to the periodicals? A large percentage of those who take the periodicals do not even read them. They have been conditioned to expect mediocrity. This has to change. It is the sin that separates us from our Leader.

The most essential element of Mrs. Eddy's leadership was her mothering. She mothered in every aspect of her work and demanded that her periodicals mother also. A Movement crying for the bread of spiritual sustenance is instead given a stone. There is a worldwide attack on all forms of mothering, but only because true mothering is not being expressed in concrete ways through the avenues of The Mother Church. A mother who loves her children wants them to grow and flourish, and not be debilitated through dependency. Parents who want their children to depend only upon themselves, without allowing their children to learn and grow through their own experiences, are handled by egotism and self-centeredness. We must be alert to pray diligently that the periodicals do not continue to succumb to the resistance to true mothering — feeding, inspiring, uplifting, warning of danger. The lack of true mothering in the periodicals produces a lack of spiritual growth in the Movement and is built upon the claims of humanism that will not uncover evil, will not take a stand for right, and refuse to live and demonstrate from the highest standard.

It would appear that the claims of humanism have reached deeply into our family and church life. Would we accept a human basis for solving national and world problems? Would we not want a metaphysical approach that brings healing? Do we think that national and world problems do not somehow touch our personal experience? What is it that determines what is wrong in "social, civil, criminal, political and religious codes"? (*S&H* 340:27)

It must be *Science and Health*, the Bible, and *Prose Works*, must it not? Are we willing to bring our thinking into conformity with these or are we interested in human solutions at the expense of spiritual growth? Are we so content and enamored with humanism in all its forms?

Mrs. Eddy said, when speaking of physical healing, that "Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness. The emphatic purpose of Christian Science is the healing of sin; and this task, sometimes, may be harder than the cure of disease; because, while mortals love to sin, they do not love to be sick." (*Rud.* 2:23-2) What is the thought and action that "require[s] a higher range of infinite goodness"? It is the handling of sin in economic, political, social, national and international problems, isms and ologies. How can a Movement, unwilling to handle sin, handle the severe problems confronting this age that have their basis in sin?

Is it any wonder why Mrs. Eddy named her newspaper, "Monitor"? ". . . the next I named *Monitor*, to spread undivided the Science that operates unspent." (*My.* 353:15-16) The words "undivided" and "unspent" are keys. How can we possibly divide the Science which heals physically, morally, domestically, religiously, from the Science which heals economically, politically, civilly, socially? It is obvious that Christian Science must enter every avenue of being if we are to go beyond the bugle call of this Science.

It took Mrs. Eddy twenty-five years to finally establish her newspaper. She saw the need twenty-five years before the Field could even begin to support her in this endeavor, beyond the "bugle call" of Science. She launched a newspaper which was to "monitor," from the standpoint of Science, the wrongs in "social, civil, criminal, political, and religious codes," and this, then, would begin to "spread undivided the Science that operates unspent" in every avenue of being.

Let us ask ourselves this question, if Christian Scientists were going beyond the bugle stage and handling sin in every field, would the isms and ologies of today be so powerful?

It is certain that the law and government of a nation are extremely important. The Egyptian government persecuted the children of Israel, and Roman law crucified our Lord and imprisoned Paul. Today, socialistic and collectivistic laws are destroying the rights of Christian Scientists and are having a deleterious effect upon the Movement. The monitoring is not going on and Christian Scientists are not holding crime in check. The unwillingness to pray, and the ignorance of how to scientifically pray and handle sin, is that which promotes the isms and ologies of humanism.

It is certain that the blame for the world's tumult lies with us as Christian Scientists. We have the answers but refuse to probe that error and heal the situation. Is it possible for a God-like government to be established on earth if Christian Scientists, are unwilling to handle sin and study effectively enough to understand the human and divine coincidence of government? And, with both of these done, can we then do an effective job if we are not provided with insightful information and the uncovering of these errors through our periodicals?

In the November *Journal*, 1904 Vol. 22, Associate Editor, Annie Knott, said:

It sometimes occurs . . . that the beginner in Christian Science thinks he should no longer concern himself with what he has been accustomed to consider human authority and government. His views have undergone such a radical change on the most vital of questions, — the nature and laws of God, — that it is not surprising if he comes rather slowly to a proper understanding and adjustment of his

relations to the present order of things. So enlarged has grown his sense of being that he may say in the words of the Eastern sage, "Foregoing self, the Universe grows 'I,'" and in this widened view the needs of one's own country and time may be overlooked, until spiritual growth shall bring a higher and holier sense of patriotism along with other virtues. . . .

How often has our Leader reminded us that "God reigns!" and we should see how wisely His hand has guided the destinies of this nation in which the Christ-truth is again revealed to the world. The "powers that be" have only one reason for "being," and that is to reflect the Divine government in spite of the tenacity and persistency of error.

It should be remembered that Mrs. Eddy supervised the periodicals in 1904 when the quotation given above was written. According to the Associate Editor, if you do not think Christian Science should deal with government and economics, then you are a beginner in this Science. You do not believe in the undivided garment of Christ.

Turning away from their responsibilities, Christian Scientists have promoted humanism in its many forms, — in socialism, communism, sociology, psychology, Keynesian economics, and Dewey's philosophy of education. The *Monitor* then reflects a Movement that is lacking in self-government, self-discipline, and is unwilling to uncover sin.

Our Leader says, "The spiritual monitor understood is coincidence of the divine with the human, the acme of Christian Science." (*Mis.* 100:20-22) This "acme" is reached only as we make the spiritual practical in human affairs. Without this practicality, Science has no effect. World problems must be effectively monitored in order that we may be alert to the designs of evil; otherwise, there can be no final destruction of evil systems if ignorance remains widespread.

Humanism within the Christian Science Movement has produced disaster for mankind. In no one decision has this been more apparent than in the changes made in the *Christian Science Sentinel*.

In the *Christian Science Sentinel* of September 6, 1913, on page ten, Archibald McLellan stated three most important points about the cover of the *Sentinel* and a minor change made at that time on its cover. Speaking of this change he said, "Beyond this there can be neither desire nor occasion for change in the Sentinel," because, he said, Mrs. Eddy's instructions forbid any change. He explained this by saying, "Mrs. Eddy likewise gave instructions." The word "instructions" is most important. Speaking then of the two women, the lamps and the inscriptions beneath them, he said that they had been "preserved as expressive of our Leader's thought. . . ."

In the Board's letter of April, 1973, on page 256 of *The Christian Science Journal*, the Board informed the field of the removal of the woman from the front of the *Sentinel*, and said, "In 1906, Mrs. Eddy suggested two facing statue-like draped figures. . . ." Notice the word "suggested," although Mr. McLellan used the word "instructions." Then the Board stated, "But there is no evidence that Mrs. Eddy wanted this design, or the lady, to remain on the cover forever. . . ." This might be so if it were merely a suggestion, but the word Archibald McLellan used was "instruction." Mrs. Eddy never suggested anything. Leaders' suggestions are always instructions. If an admiral or a general were to suggest anything, it would be taken as an instruction, and those who are wise, would be obedient.

Trying to give its position buoyancy, the Board then stated:

Mrs. Eddy has presented a strong injunction in the *Manual of The Mother Church*

regarding the timeliness of the Christian Science periodicals: "It shall be the duty of the Directors to see that these periodicals are ably edited and kept abreast of the times." After careful review of good contemporary design practices, we believe the time has come to remove the remaining lady with a lamp and to update the cover to keep the *Sentinel* "abreast of the times" — as did Mrs. Eddy.

To use Mrs. Eddy's words, "keeping abreast of the times," to support their change and circumvent her instruction is incredible. Mrs. Eddy's statement had nothing to do with the covers but, rather, had everything to do with the content of the articles.

Let us imagine that two thousand years ago Jesus left an instruction or even a suggestion that when the *Sentinel* was established it was to be light blue in color and was to have two women holding lamps on either side of the front cover. Would we dare change what he had suggested? Would we dare presume to know more than the Master and thus go against his instructions? What would be said of anyone who would go against his expressed instructions? We would all love to say that Jesus dictated the cover and the format of the *Sentinel*. Then why not be obedient to our Leader's instructions? Doesn't this flagrant repudiation of her leadership, her intent, and her desires, glaringly show how Boston and the Movement think of their Leader? Why don't we love to say, Mary Baker Eddy gave instructions to us concerning the cover of the *Sentinel*?

The Protestant and non-Protestant Christian world nominally accepts Jesus; therefore we feel no resistance to him and his mission, and we generally feel love and gratitude for him that we do not feel for our Leader, Mary Baker Eddy. The *Sentinel* reads, "What I say unto you I say unto all, Watch." Watch what? Watch your thinking! Watch your thinking about what? What is the central meaning of the cover that Mrs. Eddy instructed the Board to place on the *Sentinel*? The woman! So we are to watch our thinking about the woman. Has the Movement been influencing the world or has the world been influencing the Movement?

Those who want to promote Christian Science in a modern way are humanists. Their call is to placate the world, — do not offend, do not stand for right, do not follow the Leader. Follow the world's concept of modern design and then millions will rush out to buy the *Sentinel*. Did this forward thinking towards "good contemporary design" substantially increase the sale of *Sentinels*? What ever happened to obedience? Disobedience is humanistic, for it refuses to recognize God's standard.

Those who were party to the removal of the two figures from the cover because they offended their concept of Christian Science have succeeded in presiding over the decay of the Movement. They claim that placing the figure of the woman on the cover was deification, and must be eradicated at all costs. And they did eradicate it. Our Leader tells us that "spiritual teaching must always be by symbols." What was she trying to teach with the symbol of the woman? Was it not that the two figures represented the same woman as both Discoverer and Founder? And it is interesting that the *Sentinel*, as the second periodical, is coincidental with the second river that flowed out from Eden. "GIHON (river). The rights of woman acknowledged morally, civilly, and socially." (*S&H* 587:3) And was not the woman in Jesus' parable, who swept her house to find the lost coin with a lamp (in the original version), illustrative of a prophecy fulfilled in our Leader? Those who tampered with the cover of the *Sentinel* have placed themselves and mankind upon the brink of disaster.

Mrs. Eddy included the prefix, "The," on *The Christian Science Journal*, *Herald*, and *Monitor*. She did not use it in the title of the *Sentinel*. Why? Because the woman is the *Sentinel* and not the periodical. The Movement has turned its back upon its *Sentinel*. Another tenet of humanism, that we must go along with the majority, has also been employed in this

case, for we are told that the majority is happy with the changes. The majority was happy with Jesus' crucifixion and it was the majority who sought to kill Elijah. It was the majority that continually troubled Moses.

Another interesting change that took place many years ago was the gradual removal of the olive trees and lamps on either side of the *Christian Science Quarterly* and the large olive branch in the bottom center, all symbolizing the prophecy of Zechariah concerning the Two Witnesses. [These symbols are shown on the back cover of this book.]

In an age known for its disobedience, egotism, intellectualism, and humanism, it would be a breath of fresh air to see just once, the Movement willing to stand up to the red dragon and reinstate the women on the front of the *Sentinel*, and the symbolized prophecy on the front of the *Quarterly*. Let us hope that we have not gone so far in the wrong direction that we cannot retrieve our Movement from its decay. While we see so much taking place in the organization that is disturbing, we cannot attack nor should we leave the organization.

Organization

There are many Christian Scientists who blame all of the problems in the Movement on the organization. Were the students in Mrs. Eddy's day obeying her, loving her, as so many think today that they were? Adelaide Still, Mrs. Eddy's personal maid and early student, related what Mrs. Eddy said during her last carriage ride, "She was thinking deeply (while) driving, and said aloud, 'Oh, If the students had only done what I told them to do, I should live and carry on the Cause.'" In a few days she was gone. Apparently, the students were not supporting her in that time. In his memoirs, Mr. Bates records that he visited Mrs. Eddy after her church had been completed.

After a general conversation, she looked me straight in the eye and said, "Mr. Bates, are you prepared for what is to come?" I could not think what she meant, and asked her, she said, "Are you prepared for the treatment you will receive?" I could not imagine what she meant . . . She went on to say, "You came here in answer to prayer, I prayed God for three months to send me a man to finish the church, He heard my prayer and sent you and you followed my demonstration and the church is finished; — But they will hate you for helping Mother." This seemed incomprehensible, she went on to say, "They will shun you; they will try to ruin you morally, physically, financially and spiritually." Of this I had ample proof within a few weeks.

Now, some might think she was referring to those outside the Movement, but she was not. She used the word "shun" which meant it would be from those within. The disciples of Jesus loved position and importance and this destroyed genuine Christianity. They were disobedient, arrogant, and unloving towards their Master. It appears that mankind has not improved much in 2,000 years.

In replying to Mr. Kimball when he asked, "What would happen to the Christian Science Movement if you should pass on?" she answered, 'It would degenerate into material prosperity.' He then asked what would happen if she ascended. She hesitated, before answering with a beatific smile, 'The Mother Church would be dissolved.'"

Many Christian Scientists have the false idea that the Movement peaked in the 1930's and 1940's, but this is not the case. From our Leader's statement to Mr. Kimball concerning the Movement, we can tell that it peaked at the point just before she passed on and, when she passed, it immediately began to degenerate. Remember, Mrs. Eddy said The Mother Church

would be dissolved only in the event of her ascension. Therefore, the organization is the cross that must be born for the ill treatment of our Leader by her followers, then and now. If disobedience and resistance to our Leader produced organization, where must organization be healed, and when will it be dissolved? To leave organization at this point would be like turning one's back upon a serious illness and then saying, I will make my demonstration outside the body. If we do not make our demonstration or take our stand in organization to work out of the error that produced organization, that is, the hatred of and disobedience to our Leader, our Cause is lost. Dissolving organization will take place when there is a desire to overcome this sin. Forced eradication of organization is a desire to make an appearance of demonstration without overcoming the sin that caused it. A desire to have organization rather than spiritual growth is to excuse and support sin, and this is where our Movement is today. The organization is not the problem. The problem is the sin that produced organization.

As already stated, the general thought of the world, and of Christian Scientists, was that the Movement peaked in the 1930's and 1940's. This is not so. To illustrate this point, suppose that as we throw a ball it reaches a certain high point, and is then carried farther on because of the inertia of the throw. Let us say that the ball represents the Movement, and the highest point of the throw indicates when our Leader passed on. The Movement appears to successfully continue, but its high point has been reached and its fall is certain. For correct measuring, we would measure the height and not the distance. The world would measure the distance until the ball, the Movement, coasted to a stop. The zenith point is where earthward gravitation has been most overcome and where the ball would eventually go into orbit, but, instead, it was pulled back to earth. Had Christian Scientists supported and loved their Leader, she could have overcome the last enemy, and she said so. There would have been no need for organization to protect Christian Science because the enlarged vision of the faithful Christian Scientists would have made ascension possible, and this same enlightened vision would have enabled Christian Science to spread quickly throughout America and then gradually to the remainder of the globe.

Disorganization, at this point, would simply put all Christian Scientists, and those who would become interested in Christian Science, into systems such as Unity, Church of Divine Science, etc. and mental systems, — systems that have a smattering of Science but which refuse to follow the leadership of Mary Baker Eddy. If it were not for the love of a few genuine Christian Scientists for their Leader, there would be no Christian Science today. A Scientist is one who follows in part the revelation of Christian Science, while a Christian Scientist is one who follows his Leader, loves her and is obedient to her teachings because that one understands her place in Bible prophecy. He is a Christian in far greater measure than are others for he is grateful for her.

There is adequate information to support both contentions, organization and disorganization, and both are desirable, but desirable at different times and for different reasons. To disorganize, which is the right thing to do, but done at the wrong time, would cause irreparable damage to the Movement. To continue organization when it is no longer needed will also hamper the spread of this Science. At present, it is both the foremost protector and worst enemy of her Discovery.

Those who favor disorganization do so because they blame organization both for the lack of growth and for the retrogression in the Movement. This is not correct. They are looking at the disease and not at the cause of the disease. The cause is an inadequate recognition of our Leader, which has its basis in physical sense testimony. An adequate view of our Leader is

based in spiritual sense, and this proper view and support for her, would have led to her ascension and the dissolution of the organization, because it would no longer have been needed. She told some of the early workers that if they supported her she could make her final demonstration. Apparently the needed support was not forthcoming.

The primary purpose of organization is to preserve Christian Science in the world until Christian Science is accepted by the population, and that can come only when Christian Scientists view Mary Baker Eddy correctly. When she is recognized through spiritual vision, then, and only then, will Science prosper, and then, and only then, will it be safe to disorganize.

The Mother Church cannot disorganize until the body of organization has been so purified that the need for material organization no longer exists, and the church triumphant is revealed. This condition is similar to the thought of body. We eat, drink and sleep and care for the human body until our thought has become so spiritual that the mortal sense of self is put off. The unpurified human mind can no more put on the real man instantly than can the church body of organization dissolve until the spiritual point of demonstration has been reached.

The more impure the church organization becomes, the weaker the Movement becomes, and centralization increases as it is the love of power, place, position, — love of materialism in all of its forms, — and is the sin that separates Christian Scientists from their Leader.

The death of Jesus became inevitable because his disciples would not support him nor would they recognize his grand character and place in Bible prophecy. This lack of love produced the claim of death that took him over, and was then followed by the necessary demonstration of the resurrection. Mrs. Eddy's death was occasioned by the same error on the part of her students; but this time, the cross to be carried was in the form of organization. This cross will only be overcome by recognizing her place in prophecy, and will be done by Christian Scientists who will follow her obediently through gratitude and love.

To stop organization prematurely, and without demonstrating over it through an understanding and deep love for our Leader, would be like cremating Jesus' body after his death. There could then be no resurrection. Christian Scientists must be willing to work out of the error that produced organization, and then organization will cease. But remember, all the errors rampant in organization are just as rampant without organization, unless we demonstrate their unreality by handling the male ego that would perpetuate its place and power. If male ego is not handled and worked out in the Movement, then the world will face incredible suffering before all Christian Scientists learn to love and be grateful for Mary Baker Eddy, and the fault for mankind's suffering will continue to lie with the Christian Scientists.

Organization must become less and less material, — and not more and more, — until it dissolves naturally. This cannot take place until Christian Scientists become more spiritually minded through a clearer apprehension of their Leader, and thus handle the sin that separates them from her. The dissolving of organization must be worked out through spiritual growth. Could Jesus have made his demonstration without first overcoming death, and then ascending? His body could be likened to organization; had it been cremated, dissolved, his final demonstration, the ascension, could not have been made.

Let us suppose that Christian Scientists lived in Jesus' day. Upon hearing of Jesus' crucifixion they might have said, Oh yes, the body is nothing, cremate it. That would have been horribly incorrect, for our body is our sense of ourselves, although limited, and we are not nothing. Our body represents a limited view of the spiritual selfhood that is present right

now.

Organization is merely a limited view of church, just as the body is of man. We cannot discard the condition of our experience; we cannot stop eating, sleeping, drinking, or wearing clothes, nor can we disband organization prematurely. It must be dissolved through spiritual growth and, at the present time, the Movement is not growing spiritually.

No Christian Scientist would attempt to destroy his body because he had some disease. He would handle the error that produced the disease, and thus be able to ascend a degree in the truth of his own being. Similarly, we do not kill the body of organization because it is diseased; we handle the error that produces the disease and thus bring about a healthy organization. It is only then that we can approach the question of disorganization.

Most who support organization are like those who love pleasure in matter. They love materiality and refuse to work for purification of thought. They love the materiality associated with organization. Those who want to disorganize are willing to force the demonstration to get away from the sin in organization. Both ways lead to destruction of that which the organization protects, — the first wants to hold on to a concept of scholastic theology that should have been overcome long ago through spiritual growth, the second wants to jump to a point of demonstration not yet demonstrated. Then we have a small minority who are working to handle sin and overcome organization spiritually.

Hatred and resentment over what is or is not going on in Boston is not going to heal the problems with organization nor heal anything else. What aid would we be to a person suffering from a disease if we hated him because of the disease? Error needs only to be removed to produce a healthy state of thought which, in turn, produces a healthy body called organization. But, as always, we are dealing with sin and Christian Scientists do not seem willing to strangle the serpent of sin, — they want to pretend all is well, or they want to run and hide from it.

Martha Wilcox made this statement about organization:

Our Church organization is a definite, systematized institution which provides for the preserving and exhibiting as a whole, to mankind, the coordination of the infinite vital processes of Divine consciousness.

The organization does preserve and exhibit, but does so very poorly when sin is not handled.

Much is being made today of certain estoppel clauses in *The Mother Church Manual*, clauses which the opponents of organization say, if obeyed to the letter, would permit and demand the dissolution of organization. As has already been stated, Mrs. Eddy said that The Mother Church would dissolve only if she ascended, and she did not ascend. Then what is all the talk about the estoppel clauses? The estoppel clauses just made it possible to dissolve organization, but did not make it mandatory. Legal opinion on this point was provided to Mrs. Eddy at her request before she passed on. The law does not require the impossible in the case of death, and our Leader knew this before she left. She even stated that the *Manual* would be declared law by legal authority in the courts.

If Mrs. Eddy had wanted those estoppel clauses to cease functioning at her death, why did she not dissolve them before she passed on? The answer is that Mrs. Eddy did not know whether she was going to pass on or if she was to ascend, until a short time before her death. Her death, she declared, would see the Movement degenerate into material prosperity — organization — while her ascension would see The Mother Church dissolve. Those wanting to disorganize contend that Mrs. Eddy wanted the organization to cease at her death, and the fact that she did not remove the estoppel clauses is proof she wanted it to disorganize. We

have already noted that she saw disorganizing only if she ascended. Also, it must be understood that Mrs. Eddy could never have removed the estoppel clauses while she was still alive. The estoppel clauses maintained her direct leadership of her church, and kept within her possession the control she needed over her church. There were some, even then, who were actively at work to wrest control from her before she passed on, and she knew this. Had she removed the estoppel clauses any time before her death, she would have lost her church. Therefore, no one can say with any validity that Mrs. Eddy's refusal to remove the estoppel clauses gives weight to any claim that she wanted the church to dissolve upon her passing.

Many contend that to rid ourselves of organization will see the Movement blossom like a beautiful rose. This is not so. Organization did not produce the problem, does not maintain it, and is not the impediment to progress. The organization is a result of an error, the hatred for our Leader, but organization is not the error. To remove the organization will not remove the error, but will enable the error to grow more rapidly. In this sensual age, organization must be refined and cleansed by handling the error that produced organization in the first place.

Mrs. Eddy once asked a newcomer at her home:

"Do you want to go to church?" as though the members of the household were privileged to go if they so desired. If the student said, "Yes," then she carefully explained that it was a mistaken sense for a mature student to desire to go to church in order to get good out of it, when his or her work was on such an advanced spiritual plane, and so much broader in its application. She said that the work we were doing under her guidance was so much more vital in spreading the gospel of Truth that it was a return to old theology to desire to attend church as a receiver. . . . Mrs. Eddy's attitude was not to belittle church attendance, but merely to dissect our attitude toward it. She understood the value of the organization, but she recognized that if organization passed spirituality in the race, and thus weighed more in the minds of the students, disaster would follow, since organization must always be subservient to inspiration and spirituality.

Memoirs of Mary Baker Eddy by Adam Dickey, C.S.D.

The incorrect vision of our Leader dulls the vision of her followers about her Science. The followers, then, are increasingly handled by scholastic theology, which makes organization grow instead of diminish.

Notice that Mrs. Eddy saw the need of organization for the immature student, but only as an initial step until he reached some spiritual maturity. She recognized the need of the more mature student to view organization differently, but not to abandon it. The need is for the advanced student to support organization in order to help the immature student find his way.

At one time, Mrs. Eddy did disorganize along many lines but found the Movement could not follow and work with her along the heights she envisioned. Her followers did not have the proper vision of their Leader that would have enabled them to love the Science enough to demonstrate Christian Science without organization. Disorganizing could have been done again in 1910 when her followers had an opportunity to support her in her final demonstration, but they would not; they did not love and appreciate her place in Bible prophecy and that demonstration was not made. We have paid for the personal sense of those students, and the error continues until this day. We cannot circumvent this demonstration of church by disorganizing prematurely.

The Mother Church, therefore, has never adequately reached out to the world. Its course,

since the day Mrs. Eddy left us, has been concealed hatred for her and the church has retrogressed ever since. The Movement must turn on the error that produced her demise — the lack of love and support for her place. To date, this has not been done.

The spiritual headquarters of the Movement is the center of its activity; and the quality and quantity of that activity is determined by the Board of Directors. That being said, Boston is the number one problem in the world. The problems in the world and in our nation are reflections of dulled vision in the Movement. There is much to be uncovered, remedied, and healed.

Mrs. Eddy recognized the difficulties that confronted the Board of Directors. She saw that it would be necessary, during all of their pressing duties and distractions, to keep thought tuned to the spiritual and thus to be able to see and approve only inspiration, and cast out that which was not based in inspiration. She saw that everything had to proceed from spiritual inspiration, a quality of true womanhood, and this in turn, would bring growth and healing.

Mrs. Eddy also knew that those with fine human educations, who grew up under admirable circumstances, would not be sufficient to help the Movement. Everyone in positions of importance would have to be spiritually inspired and have an abundance of spiritual sense. If the former individuals took control of the Movement, it would quickly weaken and the Movement would be re-established on the basis of materialism. But even if every office holder in The Mother Church is of the finest character, if every writer for the periodicals is inspired, every lecture marvelous, our Cause will still not take away the sins of the world until the Leader is loved, and her position in Bible prophecy recognized.

Any changes that are made in our church are not of themselves dangerous but, rather, the wrong thinking that brings about the changes, influenced by malicious animal magnetism to do wrong or not to do the right are dangerous. This malicious animal magnetism, the dragon that wars against the woman, when successful, routes truth and produces havoc everywhere. It has been victorious since our Leader left, not because she left us but because we ceased following her. She never left the Movement; Christian Scientists left their Leader and thought they could have a Movement without her.

Organization is certainly not the highest form of church; and does not represent the best that God can give us but it is the nearest right at this time, and at this stage of human progress. Moses was in the church of Abraham, Isaac, and Jacob, yet he was not listened to. Elijah and Elisha were in the church of Moses that turned on them; they were in northern Israel, the vehicle of Truth at that time, and the entire nation turned on them. Jesus attempted to reform the church that had been bestowed on Israel by his forbears and it turned on him. Luther, Zwingli, and Locke attempted to reform the church of Jesus that had been so polluted and it turned on them. Mrs. Eddy was spurned by the Christians she came to bless, those who were the recipients of the work of Luther, Zwingli, Locke, and others. Church organization has never been ready to follow His two witnesses, and those in the organization have more world in their church than their church in the world.

Even in organization, the primary work is spiritual, — which means less human activity and more prayer, much more prayer. If we consider ourselves to be good Christian Scientists, then how good are we if, when tested, we react and run? Stand; "and love more for every hate." Only we ourselves have a problem when we say, Why won't they listen to me? Why won't they do what I know is best? We may be right, but we fail to recognize that if it is God's cause, God will prosper it when we get ourselves out of the way. We must all stop getting in the place of our Leader. It is not to be denied that good is being accomplished, but what is keeping the floodgates from opening wide and incredible good from being

accomplished?

As of old, the organization for truth has decayed, and only a small Remnant keep the light burning, but the larger portion of so-called believers will not listen. If the church would listen, Christian Science would quickly spread through spiritually scientific means, but this, so far, has not been the case, and terrible suffering will precede the acceptance of Truth, as it has always done in the past.

The time for the end of organization is not yet, but will come very soon. When our Leader is recognized as God's second witness and as the Revelator of truth to this age, then will come the end of the age of materialism, then the Gospel will be preached throughout the world, and organization will cease.

In Closing

Let your heart reach out in deepest gratitude for this consecrated one, Mary Baker Eddy. Let us be alert to a greater appreciation of her faithfulness. She unveiled the great truths of the Scriptures that had been buried under eons of materialism, and revealed these grand and golden principles for all mankind in our textbook, *Science and Health with Key to the Scriptures*. We are no longer outcasts, no longer orphans far from home. Words are poor vehicles with which to express sufficient gratitude for her work that has separated genuine Christianity from the rubbish of the ages, and which has lifted us up and cleaned us off in the process. Now we can attain our birthright; now we can receive the ring, the sandals, and the robe. We love her for what she taught us. Our cup should be overflowing with gratitude, and it cannot help but be overflowing if we are drinking of that cup. Drinking of his cup cannot seem difficult when we realize what this grand and noble woman has accomplished for us all. How will our world ever be able to thank her enough for what she has done? Her monumental life is a life of labor, love, and self-sacrifice to bless us; a great beacon of light guiding us. Will we follow?

The following is related by Carol Norton's wife. Mrs. Norton had just lost her husband and her baby and Mrs. Eddy sent for her to come and see her.

I shall never forget the first time I talked with her. She had sent for me to call upon her. On entering the room she extended her hand and asked me to be seated. I walked across the room and sat down in a chair. Mrs. Eddy very deliberately arranged her dress and sat down on a sofa. She looked at me so tenderly and patting the sofa beside herself, she said, "You are too far away from Mother, darling." I immediately went to her. She took me in her arms and kissed me. She was not afraid to express her love humanly, and I did not mistake it, for I learned then and there that divine Love must be expressed humanly in order to heal the broken-hearted. Oh, let us all learn to love as did this precious Christ-idea. Let us love her because she first loved us by teaching us that Life is Love and Love is Life. She is our Mother in Israel and is still saying to us all, "You are too far away from Mother, darling."



Titles for and references to God's witness to this age:

Discoverer, Founder, Leader, Reverend, revelator, teacher, preacher, first Christian Science lecturer, first Christian Science practitioner, first Committee on Publication, first contributor to the *Christian Science Journal*, her first periodical; author of *Science and Health with Key to the Scriptures*, the "little book" that "no man . . . was able to open . . ." (italics added); Pastor Emeritus, President, and Professor of the Massachusetts Metaphysical College; the only one to have earned the Doctor of Divinity degree, Mother, way-shower, highest spiritual idea, highest visible idea, lone brave star, Christ idea, Love's window, windowpane, Second Witness of the Second Advent, wilderness woman, loyal ray, pilgrim, stranger, swift-winged messenger, a Scribe under orders, our best neighbor, she who gave the spiritual interpretation of the Lord's prayer, she who fulfilled the prophecy of Daniel's dates (1866 and 1875), lone Leader, Truth's mouthpiece to this age.

From the King James Bible, names for and references to God's second witness:

Isaiah 53 delineates Christ Jesus, the first witness, and Isaiah 54 clearly defines the second witness, Mary Baker Eddy. The ideal woman: "She openeth her mouth with wisdom; and in her tongue is the law of kindness." The woman clothed with the sun, symbol of the sun, the woman who found the lost silver coin, the woman who hid the leaven in three measures of meal till the whole was leavened; Mother in Israel, daughter of troops, daughter of Zion, daughter of Jerusalem, bride, dove, the Lamb's wife, the woman with a crown of 12 stars and the moon under her feet; as she is the one who took the little book out of the angel's hand and ate it up, then she is the one to "prophecy again" before many peoples; as she was the one found worthy to open the book and loosed the seven seals thereof, she is the Lion of the tribe of Judah, the Root of David; she is the woman who travailed in birth, the woman before whom the dragon stood to devour her child as it was born, the woman who brought forth the man child (Christian Science), she is the woman with whom the serpent was wroth, the woman behind whom the serpent issued from his mouth water as a flood to cause her to be carried away, she is the woman the earth helped by swallowing up the flood, it is the remnant of her seed with whom the dragon wars, she is the woman who fled into the wilderness to the place prepared of God, "the woman in the wilderness;" she is the wonder that appeared in heaven, one of God's two messengers, one of God's two witnesses who heard a great voice from heaven saying, "Come up hither; and they ascended up into heaven in a cloud;" one of the two who stand on each side of the river, one of the two lights who give light upon the earth; one of the two anointed ones, one of the two rulers in Israel, one of the two who anoint with oil, one of the two golden candlesticks, one of the two olive trees, one of the two olive branches which through the two golden pipes empty the golden oil out of themselves, one of the two who stand before the door and knock, one of the two prophets, one of the two dead bodies that shall lie in the street, one of the two whom the Spirit of God entered, one of the two who stand by the Lord of the whole earth.

Editor's Table

The first time I saw Paul Smillie was just after he had been born and our paternal grandmother, a midwife, was bathing him on the large kitchen table in an enamel wash basin, — one large enough to accommodate that 10 pound baby boy. I, wide-eyed, stood close by and watched.

My second recollection of him took place on his first day in Sunday School in our church, 2nd Church Christ, Scientist, in Vancouver, British Columbia. Once the young ones were toilet-trained, they could join the "baby class" that was held in a large enclosed room with a door, doubtlessly needed to keep the little ones from wandering off, but also to muffle the occasional crying. [At that time, parents made their own arrangements for their young ones as there is no provision in the church *Manual* for the church to do so.] On Paul's first day, both of those did the job, but not for long as his indignant bellows for his mother could not be assuaged. The Superintendent, a close friend of our parents, picked him up, walked to my class that was located out in the large Sunday School room, and gently set him down on my little lap. My arms around him, his crying stopped, and he was a perfect angel the rest of the hour.

Years later, and now captain of his high school wrestling team in California, a loud crack rang out during a practice session in the gym. Aware of what that sound meant, the coach hurried over to check on Paul, and, seeing the broken arm said, "Well, Smillie, you'll have to go to a doctor this time!" Apparently expecting that, although Paul had consistently rejected medical help for various bangs and scrapes in the past, he would surely comply this time. However, as one would expect from a Christian Scientist, no doctor nor medical treatment was requested, but prayer alone as Paul Smillie was his own practitioner and the break healed cleanly and quickly. When he arrived home from school that day, mother, mindful of his comfort, suggested he put his arm in a sling. His disapproval of that suggestion silenced the thought of any reliance on mortal methods for succor or cure. This healing took place a couple of years before he took class.

When our dad was elected First Reader of our church in California, a church member asked him to pray for her, as she was blind; she was subsequently healed of her blindness. The family, unaware of the healing, was surprised when a set of Braille Christian Science textbooks, *Science and Health with Key to the Scriptures* by Mary Baker Eddy and the King James Version of the Bible arrived in our home to be donated to our Branch Church Reading Room.

After completing a year in college, he joined the Air Force — ahead of the draft — and, near the end of his enlistment, was stationed in Mississippi and became very active in the local Christian Science church where he taught a Sunday School class of young girls, most of whom later became dedicated Christian Scientists. He also served a term as First Reader. During that time, he received orders to proceed to a posting in a top-secret, remote location. He was there for about a year and it was a marvelous provision because he was assigned to his own private quarters, and was able to study, pray, and begin to accumulate and catalog the mass of materials he would need in order to write this book, his biography of Mary Baker Eddy.

About ten years later, after we moved to Dallas, Texas, he came by my place of employment one afternoon. My supervisor, a very attractive blonde, was quite interested to meet Paul Smillie and later, after he'd left, she asked me what he did for a living. I told her he was a Christian Science practitioner. She thought a moment, then with great feeling said,

"Imagine how much they would pay him if he healed someone of cancer!" And he did. In addition to his years as a practitioner, he taught Bible classes every Sunday evening for many years and also spoke regularly to a group of Jewish ladies about the Scriptures.

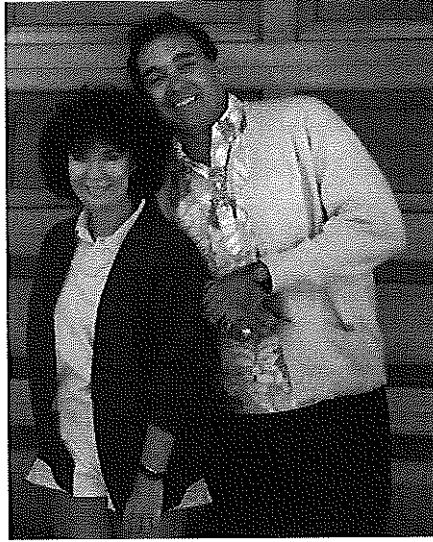
As a spiritual watchman, he founded The Gethsemane Foundation so he could mail copies of the articles he wrote, free of charge, to a mailing list of between 7,000 to 10,000 people. Written between 1985 and 1991, his articles uncovered the errors that are rampant in our churches, nation, and world. In 2007, those articles were compiled in a book entitled, *In Defense of Mary Baker Eddy and the Remnant of Her Seed*.

"Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work"

Isaiah 54:16

P.S. By including all of the corrections that Mr. Smillie had recorded in his own copy of his biography of Mrs. Eddy, plus feeling the need to smooth out and polish the text, I do believe, all things considered, that he would be very pleased with the way in which his precious book has turned out this time.

P.P.S. Tender affection and great gratitude is due and is now being paid to Nancy Garner Beauchamp, the one who typed the first edition of this biography in 1979, and subsequent editions including this final volume. Now, much richer in experience, she has deftly guided this book through the digital channels that have now permitted it to be available online.



Paul Smillie with his sister, Sharron.
Circa 1990

APPENDIX

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These abbreviations are used for Mary Baker Eddy's works:

S&H	<i>Science and Health with Key to the Scriptures</i>
Mis.	<i>Miscellaneous Writings</i>
Man.	<i>Church Manual</i>
Ret.	<i>Retrospection and Introspection</i>
Un.	<i>Unity of Good</i>
Pul.	<i>Pulpit and Press</i>
Rud.	<i>Rudimental Divine Science</i>
No.	<i>No and Yes</i>
Pan.	<i>Christian Science versus Pantheism</i>
'00	<i>Message for 1900</i>
'01	<i>Message for 1901</i>
'02	<i>Message for 1902</i>
Hea.	<i>Christian Healing</i>
Peo.	<i>The People's Idea of God</i>
My.	<i>The First Church of Christ, Scientist, and Miscellany</i>
C&C	<i>Christ and Christmas</i>

The graphics on the back cover are registered to The Gethsemane Foundation. The trademarks of the olive branch and two lamps (from the *Quarterly*), and of the two women (previously on the *Sentinel*) and owned by the Christian Science Board of Directors, expired and were not re-registered. Paul Smillie, the founder of The Gethsemane Foundation, saw the need to protect these trademarks and registered them for the foundation's use until such time as the Christian Science church was willing to follow their Leader and was, therefore, in need of the trademarks to use on the covers of Mrs. Eddy's periodicals. That time has not yet arrived.

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