

MISSION OF CHRIST AND CHRISTMAS

THE KEY

AN UNDERSTANDING of the *mission* of a revelation is a *key* to the mind of the revelator. Thus Mrs. Eddy gave a definite key to the interpretation of *Christ and Christmas* when she unmistakably declared the nature of its unique mission to pertain to her own discovery, revelation, and founding of Christian Science. This presentation of a key to *Christ and Christmas* was contrary to her course pertaining to her other writings, wherein she left the full measure of the interpretation of their mission to the relative progress of the mind of the reader, for "divine Mind is its own interpreter" (S. & H. 577:21) to the mind of the reader in the proportion that he reaches in his own life a worthiness for a more boundless interpretation.

Mrs. Eddy's *key* to the *mission* of *Christ and Christmas* was given to the Field in the following manner: Immediately after her publication of the two editions of *Christ and Christmas* in December 1893, Mrs. Eddy presented in the January 1894 issue of *The Christian Science Journal* (page 427) an article entitled "Christ and Christmas" (this article is reproduced on page 371 of *Miscellaneous Writings*), in which she not only generalized her remarks on *Christ and Christmas* but particularized its mission in the sense that she commended the pointed statement pertaining to its mission made by the editor of the *Journal*, Judge Hanna, in this same issue, under the department entitled "Editor's Table," wherein he definitely stated that the purpose of *Christ and Christmas* was to reveal "the God-anointed *mission of our Leader*." Mrs. Eddy's commendation of this article was as follows: "Judge Hanna's editorial in this *Journal* gives no uncertain echo of the spirit and *mission* of 'Christ and Christmas,'" * page 428. An excerpt from Judge Hanna's editorial sustaining the point that *Christ and Christmas* reveals "the God-anointed *mission of our Leader*" reads:

"To the casual reader it [*Christ and Christmas*] might seem but

* In the reproduction of the article entitled "Christ and Christmas" in *Miscellaneous Writings*, this statement is slightly changed in form, although its meaning is in substance the same.

a beautiful poem; . . . but to the Christian Scientist whose eyes have been partly opened to Jesus' mission as it is exemplified in Christian Science to-day, it must be a new revelation of the God-anointed *mission of our Leader*," *January Journal*, 1894, p. 467.

Thus Mrs. Eddy's commendation of this editorial by Judge Hanna, presenting the definite purpose of *Christ and Christmas* as revealing her mission as separate from that of Jesus, makes his editorial a key to the interpretation of this marvellous book. Therefore, as such, a desire should be awakened on the part of those interested in *Christ and Christmas* to know the complete text of Judge Hanna's editorial comments. A few of his comments that indicated the great magnitude of *Christ and Christmas*, which he said was "'*Science and Health*' retouched, reilluminated, re-emphasized," were as follows:

"The *crowning* event of the year, and one of the most marvellous achievements of Christian Science, is the illustrated poem of our Leader, just published, 'Christ and Christmas'. . . . If ever God spake to man through symbol and metaphor, or through the inspiration of Psalm or song, he so spoke through our Leader when she conceived and gave birth to that wondrous work! . . . It is truly a production

'Whose noble praise

Deserves a quill plucked from an angel's wing.'

. . . It [*Christ and Christmas*] is the 'Kohinoor' of all the brilliant cluster, saving only 'Science and Health, *with Key to the Scriptures*.' It is the Mosaic Decalogue, the Sermon on the Mount, and '*Science and Health*' retouched, reilluminated, re-emphasized.

It is the fitting *capsheaf* of the harvest-field of Scientific labor whose soil was broken about thirty years ago."

—*January Journal*, 1894, pp. 466, 467.

The fact that the editor of the *Journal* implied in his editorial that *Science and Health with Key to the Scriptures* was *unsurpassed* by *Christ and Christmas* as the "Kohinoor" gem "of all the brilliant cluster" of Mrs. Eddy's writings and immediately afterwards declared that *Science and Health* alone *without Key to the Scriptures* was *surpassed* by *Christ and Christmas* (in the sense that he said that *Science and Health* alone was "*retouched, reilluminated, re-emphasized*" by *Christ and Christmas*) is confirmed by Mrs. Eddy when she speaks of the "art of Christian Science" presented in *Christ and Christmas* as the "true hue and *character* of the living God" and then immediately afterwards speaks of *Science and Health* alone *without Key to the Scriptures* as giving but "scopes and shades to the *shadows* of divinity," Mis. 372:27-30, as previously presented in the Foreword.

In the February 1894 issue of *The Christian Science Journal* (page 471), Mrs. Eddy published an article entitled "Hear, O Israel" (this article is reproduced on page 307 of *Miscellaneous Writings* under the title of "Deification of Personality"), which announced the withdrawal of *Christ and Christmas* from the Field and the reasons therefor, among which was the following: "[Only] advanced scientific students are ready for 'Christ and Christmas;' but those are a minority of its readers," *Mis.* 308:12. In 1897, after four years of withdrawal, *Christ and Christmas* was restored to the Field as an evidence of the Field's *then* ability to understand it in view of the changes which had been made in picture and Poem therein together with the preparatory changes that had been made in *Science and Health*, all of which adapted *Christ and Christmas* to the understanding of each and every Christian Scientist rather than to the apprehension of only "advanced scientific students."

As pertaining to these just-mentioned changes in *Science and Health*, in December 1893, at the time of the first two presentations of *Christ and Christmas*, Mrs. Eddy said of man and woman in *Science and Health* in the chapter on "Marriage" under the marginal topic of "Sex elements": "These different *individualities* meet and *need each other*, and their true harmony is in spiritual oneness. . . . The attraction between *man and woman* will be perpetual only as it is pure and true . . .," S. & H. p. 267 (in editions of 1893, when *Christ and Christmas* was first presented to the Field). Late in 1896, immediately before the restoration of *Christ and Christmas*, the statement just quoted from *Science and Health* was changed to the following: "These different *elements* [in substitution for 'individualities'] conjoin naturally with each other, and their true harmony is in spiritual oneness. . . . The attraction between native *qualities* [in substitution for 'man and woman'] will be perpetual only as it is pure and true . . .," then S. & H. 113th ed., p. 267; now S. & H. 57:8.

Under the former statement of man and woman as "individualities" instead of "elements [which] conjoin naturally with each other," and, again, as "man and woman" instead of "native qualities," the greater light over the woman's head in the ninth picture of *Christ and Christmas* created much antagonism, causing the "storms of passion" of which Mrs. Eddy speaks in her article entitled "Christ and Christmas" in *Miscellaneous Writings*. The change from "individualities" and "man and woman" to "elements" and "qualities" removed the basis for such antagonism, carrying away the barrier of sex and thus permitting the highest attainment to man as well as woman. For with man and woman in sex rather than in "qualities," there was no way by which man within himself could ever

hope to reach this greater light given to woman in the ninth picture, human marriage claiming to add woman to man from without his own consciousness.

Surely after wandering over forty years in the wilderness of lack of understanding, *Christ and Christmas* is ready to enter the "Promised Land" of fulfillment of the glorious mission upon which it was sent in 1897. The importance of its understanding cannot be overestimated, as its trenchant message in Poem and picture is the sole *key* to Mrs. Eddy's revelation of her progressive mission in its fullest meanings.

THE WOMANHOOD AND MANHOOD OF GOD AS
"TYPE AND SHADOW" KEYS OF "TRUTH'S APPEARING"

In line with the distinction which Judge Hanna made (with Mrs. Eddy's unqualified approval) between the mission of Jesus and that of Mrs. Eddy in his comments on *Christ and Christmas*, Mrs. Eddy presents the "*type and shadow* of Truth's appearing in the *womanhood* * as well as the *manhood* of God" as two separate *keys* to the analytical interpretation of *Christ and Christmas* when she says, as recorded in *Miscellaneous Writings*, in answer to a clergyman's remarks about *Christ and Christmas*: "All clergymen may not understand the illustrations in 'Christ and Christmas;' or that these refer not to personality, but present the *type and shadow* of Truth's appearing in the womanhood as well as in the manhood of God, our divine Father and Mother," Mis. 33:5. In this connection it will be remembered that Mrs. Eddy limits Jesus' mission to that alone of the visible discoverer and founder of Christianity in her statement, ". . . he [Jesus] stands alone in word and deed, the visible discoverer [and] founder . . . of *Christianity*," My. 338:24; while she speaks of herself as "the Discoverer and Founder of *Christian Science*," Mis. 144:13. Both of these statements show clearly that the key of manhood as Christianity and the key of womanhood as Science eventually become one in Christian Science as the discovery of woman, S. & H. 107:1,—the revelation and founding of which became "the God-anointed mission" of Mrs. Eddy.

No one can possibly understand *Christ and Christmas* as applied to his own life until he has a correct sense of the highest visible manifestation of

* The plan for this book is to capitalize the initial letter in the word "woman" and "womanhood," respectively, whenever either stands for composite Womanhood as embracing manhood, for Mrs. Eddy says that "woman symbolizes generic man," S. & H. 561:22; and not to capitalize the initial letter in these words when they are used as separate from "man" and "manhood." On the other hand, the plan is never to capitalize the initial letter in "man" and "manhood," respectively, for Mrs. Eddy says that "man is the generic term for all humanity," Un. 51:13.

“the womanhood as well as . . . the manhood of God” typed by Mrs. Eddy and Jesus in its pictures; for Mrs. Eddy says that “without a correct sense of its highest *visible* idea, we can never understand the divine Principle [as applied to oneself],” S. & H. 560:18. That Jesus’ first appearing as manhood, or “the *impersonation* of the spiritual idea” (S. & H. 565:13), was but the “*shadow*” of his *impersonal* “second appearing” as “*type*” of “the spiritual idea” in “the womanhood . . . of God” (S. & H. 534:28, 29) is unmistakably illustrated in the second and ninth pictures of *Christ and Christmas*, for Jesus appears in the second picture with a “shadow”-robe over his shoulders and in the ninth picture with the same “shadow”-robe upon his lap. Also Mrs. Eddy as portrayed in the third picture in the attitude of *repeating* “what the Beloved knew and taught” wears “shadow”-clothes as symbolizing the “shadow”-consciousness of Jesus in his first appearing as the “founder” (My. 338:25) of Christianity, or manhood, contrary to the white robe of womanhood in the sixth, ninth, and tenth pictures, in which woman is the “type” in the sense that she portrays her own mission. However, in the words of Mrs. Eddy, one is forced to find in each picture of *Christ and Christmas* both “the type and shadow of Truth’s appearing in the womanhood as well as in the manhood of God,” Mis. 33:9.

In connection with the distinction between the manhood and womanhood of God, Mrs. Eddy’s statement in *Science and Health* on page 562 is most illuminating: “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,” and Sibyl Wilbur, in her book *The Life of Mary Baker Eddy* in the chapter entitled “The First Edition of Science and Health,” records Mrs. Eddy as having allegedly said that her mission was to *complete* the work of Jesus Christ on earth.

By turning to the “Glossary” of *Science and Health* and comparing the definitions of “Father” and “Mother,” respectively, it will be seen that “Mother” as, “God; divine and eternal Principle; Life, Truth, and Love,” embraces every synonym of “Father” (from first to last in the “Glossary” only “commonly called God”) excepting “the one Mind.” Therefore in Mrs. Eddy’s definitions of “Father” and “Mother,” “the one Mind” is the only term which identifies Jesus as the Son of the “Father” as distinguished from the Son of the “Mother.” It is true that Jesus in his first coming identified his mission with *Life* when he said, “I am come that they might have life,” John 10:10. However, it will be seen by the respective definitions of “Father” and “Mother” in the “Glossary” that “Life” as the only phase

of "Life, Truth, and Love" which "Father" possesses is also embraced in "Mother," and there being no "Truth" in "Father" as defined in the "Glossary," the motherhood and not the fatherhood of God revealed Jesus as "Truth" to the world through the consciousness of Mrs. Eddy. Thus Jesus in his "second appearing" as "*Truth*" was the prophesied "man child" of Motherhood ("And she brought forth a man child, who was to rule all nations with a rod of iron [Principle]," Rev. 12:5) beyond the manifestation of fatherhood as *Life* in Jesus' first appearing.

In confirmation of womanhood and manhood as being the "type and shadow" keys of "Truth's appearing," Mrs. Eddy in *Science and Health* presents them as the two keys of "Christian Science" (in its laboring phase) and "divine Science" (in its heavenly phase). One as the key of "Christian Science," or manhood,* unlocks "the door of the human understanding" through the ascending *labor* incident to the Christianization of thought (S. & H. 99:5-11); while the other key as "divine Science," or descending Womanhood,† Rev. 21:2, reopens through the "*discernment*" of spiritual reality "the gates of Paradise" (S. & H. 171:4-7) to the "tree of life" on earth, Rev. 22:2. Note that Mrs. Eddy presents the key of "Christian Science" as opening "the *door* of the human understanding," while she presents the key of "divine Science" as opening "the *gates* of Paradise." Jesus said, "I am the *door*," John 10:9; and the Bible further presents the "door" as being "opened in heaven," Rev. 4:1, typing the goal of ascending manhood, but presents the "gates" of the City foursquare, typing descending Womanhood, as being opened on earth, Rev. 21:3. The master key in *Science and Health* that unlocks both "door" and "gates" is the *Key to the Scriptures*, containing as it does the laboring ascent as manhood in "Genesis" and the embracing descent of Womanhood in "The Apocalypse"—the "Glossary," which mentalizes both, presenting the Science that makes the union of these two processes possible.

Thus the master key to the Scriptures in *Science and Health with Key to the Scriptures* like the master key to *Christ and Christmas* is *Womanhood embracing manhood* as presented in "The Apocalypse" of *Science and Health*, which (Womanhood embracing manhood) it was Mrs. Eddy's mission to reveal in fulfillment of Jeremiah's prophecy, "A woman shall compass a man," Jer. 31:22. Thus the master key to Christian Science and the master key to *Christ and Christmas* are one and the same key, which

* *Ascending* manhood types, ". . . and her child ['man child'] was *caught up* unto God," Rev. 12:5.

† "And I John saw the holy city, new Jerusalem, *coming down* from God out of heaven, prepared as a bride [completed Womanhood] adorned for her husband," Rev. 21:2.

divided analytically becomes "type and shadow" keys of womanhood and manhood, typing "divine Science" and "Christian Science," respectively. Thus *Science and Health* (exclusive of *Key to the Scriptures*) in its laboring phase of Christian Science (as corresponding to the laboring ascent of manhood in "Genesis"), which as manhood becomes one with its "Apocalypse" as Womanhood, presents throughout (as characterized by Mrs. Eddy in her article entitled "Christ and Christmas") but the "shadow" of its "type"—"the shadows of divinity," Mis. 372:30. Hence Mrs. Eddy put all the present promises of *Science and Health* in "divine Science" up to 1907 (S. & H. 442:25-29) and 1908 (S. & H. 200:25-29); while she placed in "Christian Science" only the expectation of cross-bearing up to 1907 and 1908, when *Science and Health* through progressive revelation as a result of founding demonstration reached its Apocalyptic vision, in which "Genesis," typed by manhood, and "The Apocalypse," typed by Womanhood, became one, whereupon the promises of "divine Science" were given to "Christian Science."

THE TWELVE "GATES OF PARADISE" UNLOCKED BY
THE TWELVE KEYS OF MANHOOD AND WOMANHOOD TOGETHER
AS TYPED BY THE TWELVE TRIBES OF ISRAEL

In Revelation the first chapter, Jesus, typing manhood (or "the masculine representative of the spiritual idea," S. & H. 565:11), appeared to St. John holding *seven* stars in his right hand, which stars he called "the angels of the seven churches," or the progressive spiritual ideas of the seven ascending footsteps of manhood from earth to heaven—typed by the seven ascending days of creation in the first chapter of Genesis. In Revelation the twelfth chapter, he prophesied of *twelve* stars on Woman's crown—the *seven* stars of manhood plus the *five* more of womanhood—saying, "And there appeared a great wonder in heaven; a woman . . . upon [whose] . . . head [was] a crown of twelve stars." (Thus Womanhood as crowned with twelve stars was prophesied to embrace manhood, which held but seven stars in his right hand.) Mrs. Eddy interpreted this Apocalyptic prophecy concerning heavenly Woman as, "The spiritual idea is crowned with twelve stars. The twelve tribes of Israel . . . 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," S. & H. 562:11-18. Thus "the woman in the Apocalypse symbolizes generic man, *the* spiritual idea of God," S. & H. 561:22.

In Revelation the nineteenth chapter, after manhood as the "Lamb" (purified human consciousness) had demonstrably reached Womanhood

as his heavenly Bride, Jesus prophesied of their wedding in heaven ("harmony," S. & H. 587:25), or the harmonious union of their theretofore separate missions,—that of manhood pertaining to earth and that of womanhood pertaining to heaven; for Mrs. Eddy said in the third edition of *Science and Health*, ". . . and this earth and heaven are now and forever the male and female of Spirit, *alias* the Elohim, or sons and daughters of God," Vol. II, p. 120. In Revelation twenty-first chapter, Jesus prophesied that the "New Jerusalem," or the *twelve*-gated City foursquare (Womanhood embracing manhood), would descend "from God out of heaven, prepared as a bride adorned for her husband." Mrs. Eddy interprets this "New Jerusalem" as, "the *kingdom* of heaven," S. & H. 592:19.

Thus as the City foursquare had *twelve* gates, there must be *twelve* progressive keys to unlock them. These keys are the seven ascending keys of manhood, culminating in the key of "*Christian Science*," plus the five additional keys of descending Womanhood, culminating in the key of "*divine Science*," which in its descent to earth embraces the key of "*Christian Science*," thus becoming the master key of Womanhood that opens the entire twelve gates. Hence Mrs. Eddy says that "man will *reopen* with the key of *divine Science* [Womanhood] the gates of Paradise" on earth when the City foursquare as Bride, which Mrs. Eddy interprets as the "adorned" (completed) "Word," My. 125:26, comes down to dwell among men, Rev. 21:3. Mrs. Eddy uses the word "*reopen*," for it will be remembered that man was once within "the gates of Paradise" on earth, but due to disobedience he was driven out of this Paradise, the Scriptures saying, "So He drove out the man," Gen. 3:24,—but not the woman,* she being the

* In this connection, note that Mrs. Eddy in the "Glossary" defines "Adam" as, ". . . *the* belief in 'original *sin*,' sickness, and death; evil; . . . a curse," S. & H. 579:15; while she defines "Eve" as, "A beginning; . . . error; the belief that the human race originated materially instead of spiritually," S. & H. 585:23,—in other words, Eve is characterized as a belief in human motherhood. Thus it is Adam who believes in "'original *sin*,' sickness, and death" and types "evil" and is "a curse"—there being no belief in "sin, sickness, and death" in the definition of Eve. Neither does Eve type "evil" or "a curse." Hence Mrs. Eddy says that man was demoralized (from "within") by the serpent, while woman was merely beguiled (from "without") by the serpent, S. & H. 533:14. Therefore "error" in contradistinction to "sin" and "evil" is the violation of unknown Truth, while "evil" is the violation of known Truth—God's warning command having been given to Adam before Eve was formed. Thus Mrs. Eddy distinguishes between "error" and "evil," or "sin," as in the definition of the "Children of Israel" when she says that they are "the offspring of Spirit, who, having wrestled with error [violation of unknown Truth], sin [or evil, as disobedience of known Truth], and sense, are governed by *divine Science*," S. & H. 583:6. Again, in this connection, Mrs. Eddy places no "error" in the depraved degree of the "Scientific Translation of Mortal Mind," although she places therein the Adam-beliefs of "sin, sickness, . . . death," S. & H. 115:21.

symbol of a heavenly idea. These twelve keys which "reopen the gates of Paradise" on earth are the progressive demonstration in the human consciousness of the twelve stars on the heavenly Woman's crown, which Mrs. Eddy says are "the twelve tribes of Israel . . . which show the workings [to the full completion] of the spiritual idea," S. & H. 562:12. In pursuance of the thought that Womanhood is "divine Science" embracing "Christian Science," while Mrs. Eddy says of ascending manhood, "John saw the [ascending] human and divine coincidence, shown in the man Jesus, as divinity embracing *humanity* in Life and its demonstration," S. & H. 561:16, she says that "the woman in the Apocalypse . . . illustrates the coincidence of God and man as the *divine* Principle and *divine* idea," S. & H. 561:22.

Only once did Jesus prophesy of the future collectivity of his mission and that was in his promise to build his Church * upon "the rock [Christ]," Matt. 16:18. And while he gave "the keys of the kingdom of heaven" to the consciousness of Peter when Peter declared that Jesus as "the Son of man" was "the Son of the living God," Matt. 16:13, 16, at the same time Jesus locked these "keys" within this living rock of Peter's Christ-consciousness to await such discernment as could build his promised Church thereupon; for Jesus said of Peter's declaration of the Christ, "Thou art Peter ['Petros,' the Greek word for 'Peter,' meaning 'rock,' which Mrs. Eddy interprets as 'Truth,' S. & H. 593:18], and upon this rock I will build my church . . . And I will give unto thee the *keys* of the kingdom of heaven," Matt. 16:18, 19. However, these "keys" were never humanly used until the figurative and literal founding of a church on "the Rock, Christ," by twelve of Mrs. Eddy's students, at her request, *Manual* pp. 18, 19, as subsequently presented.

When Jesus promised the future ages that he would build his Church upon the "rock [Christ]," he also gave further assurance in the declaration, "And the gates of hell shall not prevail against it," Matt. 16:18. By his reference to "the gates of hell" he inferred that "hell" as well as "the kingdom of heaven" has more than one gate. Therefore the general deduction from his declaration would be that for every gate of "the kingdom of heaven," there is seemingly a corresponding gate of "hell," for Mrs. Eddy says that "every creation or idea of Spirit has its counterfeit in some matter belief,"

* The plan for this book is to capitalize the initial letter in the word "church" when it types the unfolding spiritual idea, and not to capitalize the initial letter when it stands for objective organic church.

Mis. 60:27. Hence the City foursquare as the "New Jerusalem," which is called "the kingdom of heaven," S. & H. 592:19, must have opened twelve gates as against twelve resistances, and as the twelve gates of the City foursquare are the "angels" (spiritual ideas) of "the twelve tribes of Israel," the resistances, or gates of hell, are the material concepts of these twelve tribes of Israel. So Mrs. Eddy speaks of "the twelve tribes of Israel" as representing the resistances to the twelve stars on Woman's crown (which resistances must "through much tribulation *yield* to the activities of the divine Principle of man in the harmony of Science," S. & H. 562:14) and as also representing the "stars in the crown of rejoicing [or 'lamps in the spiritual heavens of the age'] . . . , which show the *workings* of the spiritual idea," S. & H. 562:16. Thus on each gate of the City foursquare was written the name of one of the *twelve* tribes of Israel, for the Bible says that the City foursquare "had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of Israel," Rev. 21:12.

So Peter's "keys of the kingdom of heaven" were the true ideas of the twelve tribes of Israel, which tribes were literally fed and sustained in the wilderness by the spiritual "Rock [Christ]"—in the words of St. Paul in speaking of the twelve tribes of Israel: "And [they] did drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ," I Cor. 10:4. Thus the "Rock [Christ]" was proved to be the twelve elements of manhood plus womanhood needed to sustain the complete idea of the twelve tribes of Israel.

MRS. EDDY AS SUBJECTIVE DISCOVERER OF CHRISTIAN SCIENCE DISTINGUISHED FROM HER MISSION AS ITS OBJECTIVE REVELATOR

The distinction between Mrs. Eddy as *subjective* Discoverer of Christian Science and as its *objective* Revelator and Founder is one of the necessary footsteps to the end of identifying her mission with that of *Christ and Christmas* (as declared by Judge Hanna with Mrs. Eddy's unqualified approval). The word "subjective," meaning an inner consciousness, will be seen to identify the self-discovery of Christian Science as applied to Mrs. Eddy's own consciousness, in line with perfection as the "spiritual overture" of being in the first chapter of Genesis, S. & H. p. 502, marginal topic; while the word "objective" will be seen to identify Mrs. Eddy's effort to convey her subjective discovery to the consciousness of others, in line with the pro-

gressive Apocalyptic prophecies of Jesus in his great Revelation to St. John, which he directed wholly to "the churches," Rev. 1:16, 20; 22:16.

Mrs. Eddy says that "Genesis and the Apocalypse . . . contain the deep divinity of the Bible," S. & H. 546:18-22. The first day of the first chapter of Genesis in its initial revelation of light—wherein it is stated that "in the beginning [which Mrs. Eddy interprets as 'the only,' S. & H. 502:25] God created [both] the heaven and the earth" before the "darkness" appeared "upon the face of the deep" necessitating its division from the light—presents the *subjective* consciousness of Womanhood as Bride, or the "adorned" (complete) "Word [My. 125:26]" of the union of heaven and earth, which was "in the beginning . . . with God, and . . . was God," John 1:1. This first phase of the first day is the only portion of Genesis of which Mrs. Eddy says, "Was not this a revelation instead of a creation?" S. & H. 504:14. Such state of subjective consciousness requires no "saviour," for it manifests no "darkness" from which humankind must be saved. This was Mrs. Eddy's subjective discovery in 1866 (nine years before she wrote *Science and Health* in 1875) and of which she says, "In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science [which she says is 'as old as God,' S. & H. p. 146, marginal topic]," S. & H. 107:1. Thus Mrs. Eddy basked in the light of this "new birth" *subjectively* for nine years (adopting the purely Christly method of preaching and teaching, Mis. 359:4) before she felt it necessary in the first edition of *Science and Health* to *objectively* reveal to the consciousness of her students the Principle that divides the subjective light of the first day of the first chapter of Genesis from "the darkness upon the face of the deep" in the latter phase of the first day (wherein "the earth was without form and void" to the human consciousness) requiring the ministrations of an objective "saviour" of the "people from their sins," Matt. 1:21, which was the mission of Jesus as manhood in his first coming as pre-conceived and pre-declared by his mother when she named him "Jesus," meaning "saviour."

Thus when Mrs. Eddy (*objectively*) first revealed *Science and Health* in 1875, it was in fulfillment of prophecy that a *man*-angel would bring the "little book" (Rev. 10:10) to the human consciousness, and while writing it she figuratively attired herself in the "shadow"-garments of *manhood*, typing Jesus in his first coming, as illustrated in the third picture of *Christ and Christmas*, as previously noted. It was but natural then that she should have started her specific interpretation of Genesis in the first edition of *Science and Health* with the second half of the first day, wherein the light

was divided from the "darkness * [that] was upon the face of the deep [water, or 'fluids']"—which "darkness" Mrs. Eddy associates with "matter" in the following words: ". . . and the allusion to fluids (Genesis i. 2) indicates a supposed formation of matter by the resolving of fluids into solids, analogous to the suppositional resolving of thoughts into material things," S. & H. 510:22. Hence in Mrs. Eddy's first *objective* interpretation of Genesis, earth was characterized as "matter" ("darkness"), and consequently earthly man (and earthly woman as well) as a sinner. And since man as a sinner requires a "saviour," he objectively demands a "rebirth," as Jesus said to Nicodemus, "Except a man be born again [thereby forcing man to ascendingly and objectively reach 'the male and female of Spirit' as unified earth and heaven, for Mrs. Eddy said in the third edition of *Science and Health*, '. . . and this earth and heaven are now and forever the male and female of Spirit'], he cannot see the kingdom of God," John 3:3; whereas Womanhood types the "new birth" (than which there is in reality none other) upon the basis of the initially united earth and heaven in one as "the male and female of Spirit," which was the subjective discovery of Christian Science as Womanhood to Mrs. Eddy's consciousness. This "new birth" is eventually reached by man (in fulfillment of the twenty-first chapter of Revelation) as "a new heaven and a new earth" of collective demonstration of the Bride, or original Word, which descends to earth as the City four-square to dwell with men as the "Immanuel," or "God with us" (rather than as a "saviour" of the "people from their sins," Matt. 1:21, which was the mission of Jesus as manhood in his first coming requiring man's "re-birth").

However, so filled was Mrs. Eddy's subjective consciousness with the heavenly *discovery* of Womanhood, which needed no "saviour," it was but natural that she should have repudiated church organization in her first edition of *Science and Health*, saying: "The mistake the disciples of Jesus made to found religious organizations and church rites, if indeed they did this, was one the Master did not make; . . . No time was lost by our Master in organizations, rites, and ceremonies, or in proselyting for certain forms of belief: members of his church must *answer to themselves*, in the secret

* It will be noted that Mrs. Eddy in the first edition of *Science and Health* presented no interpretation of her subjective discovery of Christian Science as the oneness of heaven and earth, expressed in the Bible as, "In the beginning God created the heaven and the earth," as the unified female and male of Spirit, S. & H. 3rd ed., Vol. II, p. 120. Mrs. Eddy used the expression, "Let there be light," Gen. 1:3, in the first edition, but that she did not specifically interpret it as a part of the first chapter of Genesis is seen in the fact that her general comments thereupon do not now appear under the chapter "Genesis," but under the chapter "Creation," S. & H. p. 255.

sanctuary of Soul, questions of the most solemn import," p. 166. From this statement it is evident that Mrs. Eddy was not then sufficiently inured to the need of symbolically repeating (for the sake of others) "what the Beloved knew and taught," which demanded a collective church founded upon Jesus as individual Saviour to the end of lifting others to her subjective vision, since "spiritual teaching must always be by symbols," S. & H. 575:13. However, in the light of Mrs. Eddy's basic discovery of Christian Science as the full trinity of Life, Truth, and Love, Woman's conception of spiritual Church, or "temple," must be—in the words of Mrs. Eddy—"the superstructure of Truth, reared on the foundation of Love [in contradistinction to man's Church reared on the foundation of Truth only, as manhood's highest quality, S. & H. 517:9], and pinnaced in Life," Pul. 2:30, and her revelation in the third edition of *Science and Health* (published in 1881) provided this basis, for in this third edition she objectively interpreted for the first time her subjective discovery of the light of the first day of the first chapter of Genesis, typing Life, Truth, and Love, without its alloy of subsequent "darkness."

Nevertheless, Mrs. Eddy was unable to release this third edition of *Science and Health* from the press for over three years after it was placed therein (due to the physical poverty * to which the weight of her students had reduced her) and, therefore, she made a brief extraction therefrom in 1878, calling it the "Second Edition." This edition contained no interpretation of the first chapter of Genesis and, therefore, no reference to the light of the first day as presented in the third edition. Thus despite the light of Mrs. Eddy's own consciousness as expressed in the third edition, which precluded to her sense the need of organic church, she decided in order to meet the needs of her students (who then had no access to the third edition) to join with them in 1879 in founding, under the régime of the second edition of *Science and Health*, the First Organization of the Boston church.

MRS. EDDY AS OBJECTIVE FOUNDER OF HER OBJECTIVE REVELATION

Although Mrs. Eddy's subjective discovery of the unified perfection of heaven and earth was not susceptible of objective revelation to the consciousness of others, or of objective founding in symbolic expression (as

* In this connection it will be remembered that Mrs. Eddy's impelling motive in writing the first edition of *Science and Health* was not primarily to objectively reveal the letter of Christian Science as a prophesied necessity (which she afterwards recognized and was forced to objectively and progressively fulfill) but that it was to the end that its financial return would be sufficient for her to make a common home for her indigent students, My.

indicated by her repudiation of organic church in the first edition of *Science and Health*, pp. 166, 167), since "spiritual teaching must *always* be by symbols," S. & H. 575:13, Mrs. Eddy saw no escape from founding symbolic church to the end of objectively teaching the abstract truths of her objective revelation, in order to provide an objective means for others to reach her consciousness as the subjective Discoverer of Christian Science.

Founding of the First Organization of the Boston Church as Branch

As the first day of the first chapter of Genesis in its unified perfection, typing Womanhood, presents no basis for objective church, Mrs. Eddy was forced to found it on the basis of the *commemoration* of manhood as "Saviour," her assumption from the light of her own vision then being that the work of manhood had been completed by Jesus in his first coming, as a precedent fact to her discovery of Womanhood. Therefore the First Organization of the Boston church, as Mrs. Eddy's first founding step (based upon the "Christian Scientist Association" formed in 1876 by Mrs. Eddy and six of her students [Ret. 43:22]—Associations, typing associated ideas, being more spiritually basic than organic church, as subsequently presented), was "designed to *commemorate* the word and works of our Master," *Manual* p. 17. This designation was the highest conception of her students, who were still working under her interpretation of Genesis the first chapter as presented in the first edition of *Science and Health*, which started at the point of the division of the light from the darkness, thus needing a saviour of the "people from their sins," that was the mission of Jesus in his first coming, as previously noted.

After Mrs. Eddy with her students founded the First Organization of the Boston church, branches of the Word, formed by teachers * who were permitted to teach only from the impersonal Word of *Science and Health* † and the Bible, began to spring up in the Field. Each branch being from first to last individually self-created and self-governed, the branches (other than the Boston branch composed of Mrs. Eddy's students who were recipients of her personal ministrations of preaching and teaching as applied to their specific and individual needs) were founded on the impersonal Word of *Science and Health* as Bride, My. 125:26, or the City foursquare,

* Either teachers who had been taught the normal course by Mrs. Eddy, else who had merely been taught the primary course by Mrs. Eddy or by one of her students.

† Mrs. Eddy demanded: "He [the teacher] will take the textbook of Christian Science into his class, repeat the questions in the chapter on Recapitulation, and his students will answer them from the same source. Throughout his entire explanations, the teacher should strictly adhere to the questions and answers contained in that chapter of 'Science and Health with Key to the Scriptures,'" Mis. 92:12. Also see Mis. 91:24-31.

typing the wedded consciousness of Truth as manhood, S. & H. 517:9, and Life and Love as womanhood, S. & H. 517:10.

After ten years of church activity as branch, the First Organization of the Boston church was dissolved at Mrs. Eddy's request and was not reorganized again until three years thereafter, in 1892. Not one of the branches other than the Boston church was ever dissolved or reorganized, dissolution and reorganization being the province of the Boston church, composed as it was of Mrs. Eddy's students, who, while enjoying the privilege of her direct teaching and preaching, were never exalted above the students of her Word, of whom the branches were composed, as subsequently presented.

Therefore the only church organization that remained after the dissolution of the First Organization of the Boston church was that of the branches—which were not *then* called branches of the Boston church, they having had equal footing therewith as a type of the equal gates of the City foursquare as Bride, or Word, My. 125:26, in which they were rooted—and they were constantly multiplying in number and adding to their “ranks and influence” as the result of growing directly from the impersonal Word; for Mrs. Eddy said in 1891, after the dissolution of the First Organization of the Boston church (when there was no visible organization there): “Adding to its ranks and influence, this *spiritually* organized Church of Christ, Scientist, in Boston,* still goes on,” Ret. 44:29. This is a clear evidence that Mrs. Eddy regarded the advancing Word of *Science and Health* (of which the branches were the offspring), published in Boston, as the “spiritually organized Church,” which she later illustrated by the progressive pictures in *Christ and Christmas*—each and all symbolizing the progressive features of the Word.

In 1886, three years before the dissolution of the First Organization of the Boston church, there had appeared for the first time in the sixteenth edition of *Science and Health* (under which the First Organization was dissolved) two distinct church bases: The *first* church basis was Mrs. Eddy's interpretation of the twelve-gated City foursquare as Bride (prophesied in the *twenty-first chapter* of Revelation) which was placed in the heart of *Science and Health* in the chapter entitled “Wayside Hints.” This was the basis of the branches, which were rooted in the Word as Bride (compositely typing Life, Truth, and Love). That *Bride* is synonymous with the *Word* is confirmed when Mrs. Eddy says that “the bride (Word) is adorned, and

* That Mrs. Eddy could not have referred to the dissolved First Organization of the Boston branch as the “spiritually organized Church” is evident in that the First Organization was founded merely to “*commemorate* the word and works of our Master,” and at the time of its dissolution was called by Mrs. Eddy a “material organization,” Ret. 45:6.

lo, the bridegroom cometh [was yet to come]!" My. 125:26,—hence as the Bride is more basic than the bridegroom, the branches were the first, and therefore the basic, formation of church. The *second* church basis placed in the sixteenth edition of *Science and Health* was Mrs. Eddy's interpretation in the chapter entitled "The Apocalypse" of the heavenly Woman crowned with twelve stars (prophesied in the *twelfth chapter* of Revelation), which "brought forth a man child" as *Truth* (Truth, as man's highest quality, S. & H. 517:9, being only one element of the trinity of Life, Truth, and Love). This placed upon the wilderness-woman as the heavenly Woman's earthly counterpart (in the same chapter) the necessity of lifting up manhood (her "man child") in the Word of *Science and Health*, through the "footsteps of Truth," to its heavenly goal—the Bride of the Apocalypse (typed by the God-crowned Woman crowned with twelve stars as a symbol of the twelve tribes of Israel)—the Bible recording that the God-crowned Woman's "man child," typing Truth, must be "caught up unto God, and to His throne," Rev. 12:5, which Mrs. Eddy interprets as, ". . . to be found in its divine Principle" (S. & H. 565:27). The "man child" which the God-crowned Woman brought forth as *Truth* was the basis of The (subsequent) Mother Church founded on "the Rock, Christ," Truth (for "Rock" means "Truth," S. & H. 593:18) as manhood, or the "bridegroom" which was then yet to come. Thus this church (founded many years subsequent to the branches) was formed by *twelve* * of Mrs. Eddy's students (the *twelve* students typing the twelve stars on Woman's crown—a star being placed by each of their names in the back of the *Manual* in its successive editions so long as the list of members' names remained therein), who had been constant recipients of her personal motherly ministrations in the form of personal preaching and teaching, as well as chiding and counseling, as applied to their individual, rather than collective, needs in the First Organization of the Boston church.

To epitomize, the God-crowned Woman brings forth her "man child" as absolute Truth; while the wilderness-woman, through the progressive "footsteps of Truth" as manhood in *Science and Health*, reduces absolute Truth step by step to human apprehension, in line with Mrs. Eddy's statement that "divine Science . . . reduced to human apprehension [is] . . . Christian Science" (thus Mrs. Eddy's motherhood was only in the Word of

* The significance attached to the twelve of Mrs. Eddy's students who (at her request) formed The Mother Church is also seen in the fact that twenty others of her students and members of her former church were present at the same meeting at which the church was formed and were immediately taken in as members by the initial twelve—all of whom (the initial twelve and the additional twenty) together with those who were subsequently elected were known as "First Members," *Manual* p. 18.

Science and Health—therefore she could say before the laying of the cornerstone of The Mother Church, “My work for the Mother Church is *done* [italics are Mrs. Eddy’s],” June 1894 *Journal*, p. 94), S. & H. 471:30: whereas the wilderness-Motherhood of The Mother Church consisted of lifting the human consciousness, through the “footsteps of Truth” in *Science and Health*, to its heavenly Church goal—the marriage of the Bride (typed by the daughterhood of the branches) and the Lamb (typed by the sonship of The Mother Church) in heaven, Rev. 19:7-9.

As an evidence of the fact that the City foursquare, or Bride as typing Life, Truth, and Love, was the basis of the branches, Mrs. Eddy in 1891, two years after the dissolution of the First Organization of the Boston church, presented to the Field of *branches* (there being no Mother Church in Boston until 1892) the fiftieth edition of *Science and Health*, in which she for the first time added the descended Bride as the City foursquare with its twelve gates (S. & H. 575:7) to the chapter entitled “The Apocalypse” (at the same time adding the footstep of “no temple therein,” which she not only interprets as “no material structure” but also as the subjective Bride with “no boundary nor limit,” S. & H. 576:12; 577:12), thus removing the objective Bride as the City foursquare from the position which it had previously held in *Science and Health* of a mere “wayside *hint*” to that of a *fixed* basis for the branches. And inasmuch as the basis of the branches was the twelve gates of the City foursquare as earthly demonstration of the twelve stars (for heavenly stars type distant hope, while gates, which open both “within and without,” type human opportunity for demonstration) on the heavenly Woman’s crown, the hope must have been cherished by Mrs. Eddy that the addition to “The Apocalypse” of the descended City foursquare as Bride (as revealed in the *twenty-first chapter* of Revelation), setting forth the privilege of the Branch prophesied by Isaiah as growing directly from the “roots” of Jesse (meaning “self-existence”), might obviate the necessity for the prophesied intervening struggle in Motherhood (prophesied in the *twelfth* chapter of Revelation) as the medial mission of the subsequently formed Mother Church. This church was prophesied by Isaiah to bring forth the (Motherly) “rod” of correction growing out of “the stem of Jesse”—Isaiah’s prophecy reading as follows: “And there shall come forth a rod out of the stem of Jesse [‘Jesse’ meaning ‘self-existence’], and a Branch shall grow out of his roots . . . and a little child [typed by the Branch] shall lead them,” Isa. 11:1, 6. Thus it will be noted that Isaiah prophesied of a medial Mother Church (which was called, as an indication of its initial branch basis, “The First Church of Christ, Scientist, in Boston, Mass.,” and not “The [medial] Mother Church”) as the “stem” of its former

branch "roots," out of which "stem" a "rod" of correction would spring; and at the same time he prophesied of the Branch-idea (typed by all the branches) which would grow directly from the "roots" of Jesse, meaning "self-existence," typing the Bride as the self-existent Word of Life, Truth, and Love, which was "in the beginning . . . with God, and . . . was God," John 1:1.

Thus had Mrs. Eddy's hope been realized that the fiftieth edition of *Science and Health* (published in 1891) would obviate the necessity for The (medial) Mother Church, it would have left the branches free and unobstructed to flow on through the footstep of "no temple therein" to the position of the subjective Bride (or the objectively reached subjective vision of Mrs. Eddy's consciousness as "two individual natures in one," S. & H. 577:6) as the "city of our God," that Mrs. Eddy says is a "spiritual, holy habitation" with "no boundary nor limit," S. & H. 577:12, in which Paradise of God grows the "tree of life" (subjectively bearing the "twelve manner of fruits," Rev. 22:2) as the *thirteenth* element of being, one step beyond the limit of Church with its *twelve* elements, or angels.

As an evidence that Mrs. Eddy's initial vision of this Paradise of God (in which heaven, typed by the female idea, and earth, typed by the male idea, were one "in the beginning" as "*the only*," S. & H. 502:25) would not permit her consciousness to rest under the need of her students for church organization (even that of the visible branches, in the organization of which she had been forced to personally participate in order to meet the needs of her students—the branches typing but *twelve* angels), in 1886, three years before the First Organization of the Boston church was dissolved in 1889, she requested *thirteen* of her students to form the *National* * Christian Scientist Association upon the symbolic basis of *thirteen* elements of being, beyond the *twelve* elements in Church, even beyond the City foursquare with its *twelve* gates and *twelve* angels thereat, the latter typing the fact that Church in its last walled step encompasses but *twelve* angels—Jesus having implied that the angels type the progressive footsteps of Church, Rev. 1:20. This *thirteenth* step of unfolding being, which was typed by the National Christian Scientist Association, is objectively reached when the twelve angels at the twelve gates of the City foursquare (these angels identifying the twelve tribes of Israel, "which [but objectively] show the workings [labor] of the [subjective] spiritual idea" [S. & H. 562:18] of Woman

* "*National*" as illustrated by our own United States with its *thirteen* original basic elements being a fitting symbolic name for an Association founded on *thirteen* spiritual elements of being, typed by the "tree of life," the leaves of which were for "the healing of the nations," Rev. 22:2.

as generic man, S. & H. 561:22) become unified in one subjective consciousness, typed, as before noted, by the "tree of life" that grows in the "city of our God" with "no boundary nor limit," S. & H. 577:12.

This subjective state of consciousness, typed by the "tree of life" as the *thirteenth* element of being, was that of St. John's vision when he said, "And I saw no temple therein," which Mrs. Eddy interprets as, ". . . that is, no material structure in which to worship God, for He must be worshipped in spirit and in love," S. & H. 576:12,—not merely "in spirit and in truth," John 4:23, 24, as presented by Jesus in his first coming, and upon which basis ("the Rock" as Christ, or Truth) he promised to build his future Church, Matt. 16:18, for Truth demands a defined, walled structure in order to exclude "whatsoever . . . maketh a lie," Rev. 21:27. In the allegory in the second chapter of Genesis, the "tree of life" grew in Adam's subjective state of consciousness (Gen. 2:9) before Eve was separated from him, or woman from man, Gen. 2:21, 22,—this separation forcing man to objectively "regain" his initial subjective consciousness of this same "tree of life" (Rev. 22:2) in the "city of our God" (where manhood and womanhood are one as Bride, or "two individual natures in one," S. & H. 577:6) through "the gate of understanding," that is guarded by the "flaming sword" of Truth, Gen. 3:24; S. & H. 538:4. Thus the vision of Womanhood, wherein the male and female, or earth and heaven, are one, was Mrs. Eddy's subjective vision of the "tree of life," from which she could never be driven even by the necessities of others.

ASSOCIATION AS FOUNDED ON THIRTEEN ELEMENTS
SUBJECTIVELY EMBRACING CHURCH
AS FOUNDED ON TWELVE ELEMENTS

It will subsequently be found in the contemplation of the progressive footsteps of church that some especial form of Association as containing the basic association of ideas, of which church is the subsequent symbol, always precedes such symbolic expression. This was initially shown by the fact that Mrs. Eddy formed the Christian Scientist Association in 1876, three years before she formed the First Organization of the Boston church in 1879. Inasmuch as idea is boundless and church always bounded, *Association having existed before could remain after the walls of church are dissipated*, as typing the final coincidence of initial subjective consciousness and the ultimate attainment thereof. Thus an Association which types *thirteen* elements of being, symbolized by the "tree of life" as the *thirteenth* element of being, beyond the *twelve* elements of the last walled step in church consciousness, alone could save one's consciousness from the crucifixion of

church based upon the "tree of the knowledge of [both] good and evil," as the counterfeit of the "tree of life," concerning the identity of which Mrs. Eddy says, "But is it true that God, good, made 'the tree of life' to be the tree of death to His own creation?" S. & H. 527:17.

Under the following topics the steps will be presented which show how Mrs. Eddy attempted to open the way by which she hoped her followers might be able to encompass her subjective vision of the "tree of life" in the "city of our God" with "no temple therein," and thereby escape further church organization, just as Jesus on the Mount of Transfiguration attempted to lift his students to his own subjective consciousness, without the necessity of objectively building the three tabernacles, Matt. 17:4,—in the words of Peter, "one for thee [Jesus], and one for Moses, and one for Elias," typing Love, Truth, and Life, respectively.

ASSOCIATION FOUNDED ON "MORE THAN TWELVE LEGIONS OF ANGELS"

—Matt. 26:53

At the time that Peter smote off the ear of the servant of the high priest who accompanied the soldiers which Judas led out to take Jesus to what proved to be his crucifixion by ecclesiastical church, incident upon his attempt to lift his twelve disciples, typing the twelve elements of ecclesiastical church, to his own consciousness, Jesus said to Peter: "Put up again thy sword . . . Thinkest thou that I cannot now pray to my Father, and He shall presently give me *more than twelve* legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" Matt. 26:52-54. Thus Jesus indicated that it would take "*more than twelve* legions of angels" to release him from the crucifixion of the limitations of ecclesiastical church—prophetically founded on the human sense of the *twelve* tribes of Israel (as a tabernacle even in the time of Moses and subsequently as Solomon's temple), and symbolically accepted by Jesus in his twelve chosen disciples as retying the twelve tribes of Israel. The prophesied crucifixion of Jesus, accomplished through the channel of ecclesiastical church, was occasioned by the limitations of his *twelve* disciples, particularly Judas by whom he was betrayed, Mrs. Eddy having said, "If the Master had not taken a student and taught the unseen verities of God, he would not have been crucified," S. & H. 28:4.

Therefore it was with the realization that it would take "*more than twelve* legions of angels" to lift herself and her students above the inevitable crucifixion which her church demanded in its First Organization, as founded on the "word and works" of Jesus (*Manual* p. 17) *before his crucifixion*, that Mrs. Eddy in 1886 (three years before the dissolution of the

Boston church in its First Organization) had symbolically called *thirteen* of her students to form the National Christian Scientist Association as a generic organization to be composed of students' Associations throughout the Field, together with the Boston Association—all on an equal footing, in keeping with the fact that all churches, which were outgrowths of these Associations, were branches of the Word during the First Organization of the Boston church. In other words, this National Christian Scientist Association declared its purpose to be that of placing Mrs. Eddy's students on a common basis with her students' students—the February *Journal* of 1886, page 209, stating: "The purpose or object of this *National* Association is to place students' students on equal footing with others in Christian Science," in line with the declaration of our Nation at the point of *thirteen* that "all men are created equal," and as a type of the equality of the fruits of the "tree of life," growing from the same source, which tree is beyond the *twelve* gates of the City foursquare, typing divided states of consciousness. Each teacher in the Field of Christian Science that had twenty or more students could send three delegates to the National Christian Scientist Association, but none could send more than three, no matter how large his or her Association might be, except the Massachusetts Metaphysical College Association (composed of Mrs. Eddy's students), which could send as many as Mrs. Eddy deemed proper to send.* The Massachusetts Metaphysical College Association was the name subsequently given the Christian Scientist Association formed in 1876.

The National Christian Scientist Association continued for four years and then in 1890 prophetically resolved itself (several months after the First Organization of the Boston church was dissolved), under Mrs. Eddy's direction, into a "Universal Assembly"—the record of the meeting on this point reading: "Resolutions were then offered, providing for the *repeal* of the constitution and by-laws. . . . The last session of the 'National Association,' and the first of the 'Universal Assembly,' was then declared adjourned for three years," *July Journal*, 1890, pp. 172, 175. Thus the "Universal As-

* See *Constitution and By-Laws of the National Christian Scientist Association*, p. 9. "The representations of Students Christian Scientist Associations . . . shall be limited to three for a membership of twenty or upwards, and no representation shall be allowed to a Students Christian Scientist Association not having a membership of twenty," Section 2, under "Delegates." However, Section 1 made an exception of the Massachusetts Metaphysical College Association in the following words: "It . . . is entitled to send the number of delegates that she [Mrs. Eddy] in her wisdom shall deem proper." This latter provision was likely a spiritually protective feature (above its letter) on Mrs. Eddy's part to the end of holding (through her own students) the Association to the symbolic purpose for which it was established, and the provision was probably never intended to be used otherwise, else this demand would have been an inconsistency.

sembly" adjourned for three years to await a then undetermined but, what proved to be, most momentous culmination, which will be subsequently explained. The significance of the permanent *repeal* of the Constitution and By-laws of the National Christian Scientist Association was that it evidenced the *completion* of the Association's mission as a National organization and further evidenced that the "Universal Assembly" was beyond the restrictions of either Constitutions or By-laws. The significance of the resolving of the National Christian Scientist Association into the "Universal Assembly" was that it prophesied an unlimited *universal* destiny for the branch churches as represented in the "Universal Assembly" by their respective Associations (the First Organization of the Boston church being represented therein as a branch by the Boston Association).

It is also interesting to note that the Massachusetts Metaphysical College Association (previously called the Christian Scientist Association, the members of which as Mrs. Eddy's students were the foundational channels of the First Organization of the Boston church) had at Mrs. Eddy's direction (just previously to the resolving of the National Christian Scientist Association into the "Universal Assembly") resolved itself into an "Assembly of Christians" (which later proved to be the foundation of the Second Organization of the Boston church)—the record on this point reading, "When the Massachusetts Metaphysical College Association was re-organized the teacher [Mrs. Eddy] recommended its continuance as a voluntary *assembly of Christians,*" *June Journal*, 1890, p. 137. At the same time that this Association resolved itself into an "Assembly of Christians" * it *revised* (and continued rather than repealed) its Constitution and By-laws. One of its revised By-laws pledged its members to life membership and another declared the "Assembly" to be a "*parent Association*"—each a prophecy of The (then future) Mother Church as founded thereupon.

* This took place in September 1889, immediately before the dissolution of the First Organization of the Boston church in October, when Mrs. Eddy set aside the Massachusetts Metaphysical College Association (together with its Constitution and By-laws), renaming it a "voluntary Assembly of Christians" to the end of lifting it beyond material organization into the realm of Love. This action was recorded under the "Editor's Note Book" in the December *Journal* of 1889, page 459: "At a special meeting [of the Massachusetts Metaphysical College Association] called in September . . . it had been voted to set aside the official organization and the Constitution and By-Laws, and to meet in the future as a voluntary Association of Christians. . . . It proved 'a burial without a funeral'; as the old, material shell drifted away. . . . There was a sense of relief, wonder that it had been tolerated so long . . . and a new realization that 'all is Mind,' and of union in love had been gained." But Mrs. Eddy found that Christianity could not be lifted to Love until it became scientific Christianity through the "footsteps of Truth," which lifted it into Christian Science.

(These revised By-laws read as follows: "All persons entering this Association become *life members* . . .," Section 4, under "Membership"; and "Scientists who become members of other Associations of this kind, whose members use, or cause to be used, any text-book in teaching, except Mrs. Eddy's *Science and Health*, and who do not adopt the Scriptures as their guide, shall not retain membership in nor be expected to pay assessments to, this *parent Association*," Section 3, under "Fellowship." See revised Constitution and By-laws of the Massachusetts Metaphysical College Association.) The significance of the revision of the Constitution and By-laws of the "Assembly of Christians" (rather than their sustained repeal as in the case of the "Universal Assembly") was that it evidenced the "Assembly's" preparation for its then undetermined future mission. That its then future course as the basis for a second Boston church was undetermined was later expressed by Mrs. Eddy's indecision as to whether the Second Organization of the Boston church would ever be formed.

In attestation of her indecision as to whether a second organization of the Boston church would ever be formed, Mrs. Eddy said late in 1891, two years after the dissolution of the First Organization: "After this experience [with the warfare in the First Organization, Rev. 44:18-24] and the Divine purpose is fulfilled in these changing scenes, this Church *may find it wisdom* to organize a second time for the completion of its history. This, however, is left to the providence of God." (This statement, which appeared in the first to the fourth edition, inclusive, of *Retrospection and Introspection* in 1891, page 58, was dropped in 1892 when the Second Organization of the Boston church was formed.)

There is no doubt, as previously presented, that Mrs. Eddy had hoped that the completion of the impersonal Word of *Science and Health* in its fiftieth edition in 1891 (two years after the dissolution of the First Organization of the Boston church)—which added the twelve-gated City four-square, typing Life, Truth, and Love, to "The Apocalypse" (S. & H. 575:7) as a basis of the branches (together with the more progressive footstep of, "And I saw no temple therein," Rev. 21:22, correlated by Mrs. Eddy with the Bride as "this spiritual, holy habitation" with "no boundary nor limit," or the subjective consciousness of Christian Science, S. & H. 577:12), would obviate the necessity for (the backward to the Branch-idea of) a medial Mother Church founded on twelve stars of heavenly conception (a star being always but a promise of distant hope), demanding ascension to a heavenly goal (where "mother finds her home and heav'nly rest," Po. 5:6), as typed by the God-crowned Woman of Revelation twelfth chapter. Her assumption for this conclusion was that the branches founded on the in-

spirational Word, typing the Bride, or City foursquare, of Revelation *twenty-first* chapter, had already spiritually embraced the ascending footsteps of the God-crowned Woman's "man child" as Christianity in Revelation *twelfth* chapter and, therefore, had embraced Mother's earth work.

FOUNDING OF THE SECOND ORGANIZATION OF THE BOSTON CHURCH
AS "THE FIRST CHURCH OF CHRIST, SCIENTIST, IN BOSTON, MASS.,"—
MEDIALLY CALLED "THE MOTHER CHURCH"

Despite the fact that Mrs. Eddy had hoped to obviate the founding of a medial Mother Church, since she together with her students had founded the First Organization of the Boston church on "the word and works" of *Jesus* as the expression of Fatherhood as *Life* in his first appearing (he having said, "I am come that they might have life," John 10:10, and the founding purpose of the First Organization of the Boston church being declared as "designed [merely] to *commemorate* the word and works of our Master," *Manual* p. 17), she found it necessary in 1892 to request twelve of her students (chosen from the Massachusetts Metaphysical College Association as the "Assembly of Christians," into which it had resolved itself) to reestablish the Boston church in its Second Organization as The Mother Church on the basis of "the Rock, *Christ*," or Truth (both "Rock" and "Christ" mean "Truth"—Truth being the first step of Motherhood beyond its embrace of Fatherhood as Life, for Mrs. Eddy defines "Mother" in the "Glossary" of *Science and Health* as the full trinity of Life, Truth, and Love), *Manual*, p. 19. Thus the founding of this church provided a medium by which Mrs. Eddy's students might lift the primitive Christianity (of vicarious ministrations) of *Jesus*' first appearing as the then highest plane of their own consciousness to scientific Christianity through the "footsteps of Truth" (which can be incorporated in one's own life) of *Jesus*' "second appearing."

This new foundational basis of The Mother Church as *Truth* was in line with the addition made by Mrs. Eddy to the fiftieth edition of *Science and Health*, in 1891 (two years after the dissolution of the First Organization of the Boston church in 1889 and about one year before the founding of The Mother Church in 1892), which reads: "I therefore plant myself unreservedly on the teachings of *Jesus*, of his apostles, of the prophets, and on the testimony of the *Science of Mind*. Other *foundations* there are none," S. & H. 269:22. (Note here the distinction between the mere outer *commemoration* of "the word and works" of *Jesus* as *Life* in his first appearing and the founding of oneself in his inner consciousness on the teach-

ings of Jesus as *Truth* in his "second appearing.") The "Science of Mind" demands the full seven days of ascent from earth to heaven as presented in the first chapter of Genesis (which Mrs. Eddy calls "the Science of Mind," S. & H: 557:24); whereas even Jesus' tribal demand (as the tribe of Judah, or the fourth tribe of Israel, which corresponds to the fourth day of the first chapter of Genesis, and which Mrs. Eddy interprets as ascension, S. & H. 509:16) did not require more than ascension above the plane of mortal consciousness of the third day (or the Levi-consciousness, which Mrs. Eddy defines as "mortal man," S. & H. 590:12, typing mortality). Of this third day Mrs. Eddy says, "The third stage in the order of Christian Science . . . corresponds to the resurrection" (S. & H. 508:28) of the human life to the divine Life, which is in line with her statement, "Through the magnitude of his [Jesus] human life, he demonstrated the divine Life," S. & H. 54:1. Thus "resurrection" (which was Jesus' highest demonstration to the apprehension of the human consciousness in his first coming) was merely Jesus' highest proof of the immortality of *Life* as the expression of Father, which the First Organization of the Boston church commemorated; while his own tribal consciousness demanded ascension, beyond even "resurrection," into the realm of *Truth*, which was the revelation of his "second appearing" as the "man child" of Mother, upon which the Second Organization of the Boston church was founded.

Jesus' subjective five loaves and two fishes with which he fed the "multitude" in the wilderness * were expanded through the channel of his twelve disciples' objective disposal thereof to the "multitude" with the result that twelve baskets full remained after the "multitude" had physically eaten and were filled, Luke 9:13-17,—showing that they had not assimilated the *spiritual* sustenance offered them. This was confirmed by the fact that when they afterwards followed Jesus he rebuked them saying, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled," John 6:26. Thus the twelve baskets full remaining after Jesus' twelve disciples and the "multitude" had "eaten" showed that physical concept can never partake of the spiritual substance of Truth. Likewise Mrs. Eddy gave the five loaves of her subjective discernment of the five ascending days of manhood-consciousness as Truth (the symbols of the fifth day, which embrace all those of the previous days, being called "his" as evidence of their manhood quality) and the two fishes of the composite male and

* The seven elements that Jesus gave his disciples typed the completeness of subjective consciousness, and the twelve elements with which the disciples fed the "multitude" typed the increased demand for the objective utilization of the seven elements.

female ideas of the sixth day (as completed being) in the first chapter of Genesis to her students in the First Organization of the Boston church, in order that they might feed the demands occasioned by the twelve-gated City foursquare of the Word as Bride upon their limited spiritual conception of church as manhood, with the result that the full twelve baskets of spiritual sustenance returned unto her void of spiritual utilization. Thus in view of the fact that her students in the First Organization of the Boston church had failed in their spiritual utilization of even one basket full (twelve baskets typing the twelve tribes of Israel as complete supply) of these truths which she had placed at their disposal, Mrs. Eddy was forced in 1891 to gather the twelve baskets full of spiritual completeness in her own consciousness, as typed by her addition of the twelve-gated City foursquare to "The Apocalypse" of *Science and Health*. So to apply the symbol of the loaves and fishes to the impersonal Word of *Science and Health* with its twelve bridal demands, the full measure of the twelve baskets full had seemed to return to the Word void of utilization with no portion thereof having been spiritually eaten, despite the fact that the first demand of the revealed Word through the man-angel was, "Take it [the little book, the Bride, or Word], and eat it up," S. & H. 559:17; Rev. 10:9. The reason that Mrs. Eddy's students could not utilize the spiritual truths she had given them was that they had depended upon her personal vicarious ministrations for their "outer" supply of Truth rather than upon the impersonal Word for their "inner" supply, which was in line with Mrs. Eddy's statement, ". . . we cannot do more than we are nor understand what is not ripening in us," My. 195:14. In other words, the Truth upon which they fed had been merely the crumbs from the table of Mrs. Eddy's own consciousness rather than their inner consumption of the impersonal Word as Truth.

Inasmuch as Mrs. Eddy had ministered to the other branches (other than the Boston branch in its First Organization) through her impersonal Word only, she had relied upon the impersonal Word as Truth to be understood by them in proportion to their ability to progressively utilize it and had felt no personal responsibility for their progress. However, Mrs. Eddy's own students with whom she had been surrounded in the Boston branch undoubtedly mistook her own progress for theirs (she having said, "I have felt for some time that perpetual instruction of my students might substitute my own for their growth, and so dwarf their experience," Mis. 278:24), and she had unwittingly become to them the "vine" of which they were the branches (in the same manner in which Jesus had said to his disciples, "I

am the vine, ye are the branches," John 15:5); while the other branches were the branches of the impersonal Word of *Science and Health* as the "vine." Therefore Mrs. Eddy personally stood to her students for the "bread" that "cometh down from heaven" as Truth rather than the "bread" of Truth which they should have gained through the utilization of the impersonal Word; for she says that "prayer is the utilization of the Love wherewith He loves us," No & Yes 39:18. Her students had also mistaken her triumph over her cup (the cross of their necessities) for their own triumph and had, therefore, not borne their own cups as the crosses of their own lives with the demands of Truth. Thus Life as separated from Truth is an "outer" process; while Truth is an "inner" process, where God's laws are written "into their mind" and "in their hearts," Hebr. 8:10,—in the words of Jeremiah, into "their *inward* parts," Jer. 31:33.

Hence it was because she had been forced to feed the students of the First Organization of the Boston church *outwardly* on Life (because they could not assimilate the bread "which cometh down from heaven" as Truth), as typed by Jesus in his first coming, that Mrs. Eddy had been compelled to request twelve of her students to form the Second Organization of the Boston church on the basis of "the Rock, Christ [Truth]," *Manual* p. 19, in order to complete its history—that of typing Jesus' "second appearing" in "Christian Science" as Truth (wherein the bread of Truth could be self-assimilated by them). In line with this demand of progress, Mrs. Eddy says: "The second appearing of Jesus is, unquestionably, the spiritual advent of the advancing idea of God [from Life to Truth], as in Christian Science," Ret. 70:20, which is in consonance with the process indicated in the following statement, "Christianity is again demonstrating the Life that is *Truth*," My. 214:9.

However, when Mrs. Eddy permitted the formation of the Second Organization of the Boston church upon the basis of *Truth*, she *temporarily set apart Truth* (manhood at its highest point, S. & H. 517:9) *from Life and Love* (womanhood) *for demonstration, the branches as a type of the City foursquare having up to this point* (when Truth was separated from Life and Love) *symbolized the full trinity of Life, Truth, and Love* as the full expression of Womanhood as Bride, or the wedded qualities of manhood and womanhood.

Here one may ask—Did not Mrs. Eddy separate Life from Truth and Love when she formed with her own students the First Organization of the Boston church "designed to *commemorate* the word and works of our Master," or Jesus as typing *Life* in his first appearing? The answer is, No,

for the reason that she did not found this church on Life * but merely "to commemorate the word and works," or Life, of Jesus as "our Master," *Manual* p. 17. That church cannot be founded on Life (which is individual) until it reaches the unified "tree of life" through the collective processes of Truth and Love is evidenced by the fact that Mrs. Eddy starts her definition of "Church" with Truth—"the structure of Truth and Love," S. & H. 583:12. Thus Life that is "moral and spiritual" is the Life that has been lifted to Truth, in line with Mrs. Eddy's statement that "Life as God, moral and spiritual good, is not seen in the mineral, vegetable, or animal kingdoms. Hence the inevitable conclusion that Life is not in these kingdoms," Un. 38:23. Therefore it follows that "Life which is [collective] Truth" (S. & H. 35:22) can be expressed by man at the point of his highest quality only, which Woman as Love embraces.

On the plane of Life—on which "God is the Life, or intelligence, which forms and preserves the individuality and identity of animals as well as of men," S. & H. 550:5,—Mrs. Eddy interprets "... cattle, and creeping thing, and beast of the earth" (Gen. 1:24) as, "Spirit diversifies, classifies, and individualizes all thoughts; . . . but the intelligence, existence, and continuity of all individuality remain in God . . .," S. & H. 513:15. Thus "life" before it reaches "moral and spiritual good" places both animals as well as men on a common footing in the sense that the intelligence and individuality of each "remain in God." † This was true of even Jesus on the plane of Life in his first appearing as the reflection of the fatherhood of God, for he said of himself, "The Son can do nothing of himself, but what he seeth the Father do," John 5:19, thus indicating that Life is an "outer" and not an "inner" process. On the other hand, Truth as the "man child" of Mother, symbolizing "the second appearing" of Jesus (Jesus having said that his "second appearing" would be as Truth [John 14:16, 17] beyond the Life of Father in his first appearing—there being no "Truth" in "Father" as defined by Mrs. Eddy in the "Glossary" of *Science and Health*), sets up a moral

* Although the First Organization of the Boston church was not founded on Life, but merely to "commemorate the word and works" of Jesus as the expression of Life, for the sake of brevity from time to time in this book the First Organization may be referred to as founded on Life.

† Hence on the plane of Life, each individuality draws from divine "Intelligence" and "Wisdom" its own guidance according to its respective need in the ascending scale of being. In line with this, Mrs. Eddy capitalized "Intelligence" and "Wisdom" as qualities of God throughout *Science and Health* from the first edition until 1903, whereupon both "Intelligence" and "Wisdom" were decapitalized as an evidence of man's inherent expression of both qualities. This point was attained when Mother's "man child" reached Truth in the Word of *Science and Health*, symbolically typed by The Mother Church as "cross" reaching its "Extension" as "crown."

standard in man to which all men gather in interrelationship, called "Church," that Love, as typed by Woman, expands to infinity. Since the individual expression of Life could never be lived by another, the First Organization of the Boston church founded on the life of another was no part of Church in itself but a "Suffer it to be so now" (My. 140:21) to meet the demand of Mrs. Eddy's students for an organic church as a medium for ritualistic "outer" *commemoration* of Life. Inasmuch as Life could never be *collectively* expressed as church consciousness, Jesus as the *individual* expression of the fatherhood of God as Life in his first appearing could never build (either mentally or physically) a church but was forced to merely promise to build one on the "rock [Christ, Truth]," Matt. 16:18, when the Life which is lifted to Truth, that can be shared by others, becomes a collective consciousness. *For this reason Truth* (on which The Mother Church as the Second Organization of the Boston church was formed) *was the first and only quality of the trinity of Life, Truth, and Love which could be set apart for church (collective) demonstration.*

Never until Mrs. Eddy in 1889 dissolved the First Organization of the Boston church founded on Jesus as the expression of Life, *Manual* p. 17, and then in 1892 requested the formation of the Second Organization of the Boston church on "the Rock, Christ [Truth]," *Manual*, p. 19, symbolically choosing twelve of her students to fulfill this purpose, did the greatest resistances (between theory and practice) start which made a battleground of The Mother Church (the Second Organization of the Boston church). Just as every nation other than our own United States is basically composed largely of its own nation-born citizenry of generations of unbroken descent, while our Nation is foundationally composed of the nation-born citizenry of the whole world (and thus is vulnerable to all of its old sympathies),—so religious denominations (other than Christian Science) are composed largely of thought-descendants of the same religious beliefs, while Christian Science is composed of all religious beliefs, which when brought together produce thought-combat to be found in no other denomination in the world (and thus vulnerable to the old sympathies, ecclesiastical antagonisms, and limitations of their religious nativity until they are met in Christian Science). In line with this premise, Mrs. Eddy's specifically assigned reason for dissolving the First Organization of the Boston church was in order to free it from "the envy and molestation of other churches," Ret. 44:21, for which its members became channels through the back pull of old religious sympathies. In other words, the religious internecine warfare of the churches comes to the light of Principle in Christian Science to be harmonized. Hence Mrs. Eddy said, "From first to *last* The Mother

Church seemed type and shadow of the warfare between the flesh and Spirit," Pul. 20:14, and again, in the words of Mrs. Eddy: "The twelfth [Motherhood] chapter of the Apocalypse typifies the divine method of warfare in Science, and the glorious results of this warfare," S. & H. 568:5.

However, Mrs. Eddy was not in this warfare in The Mother Church, inasmuch as she said on May 3rd, 1894, three weeks before the laying of its corner-stone on May 21st, 1894: "My work for the Mother Church *is done* [italics in original]," June *Journal*, 1894, p. 94; for Mrs. Eddy's work in Motherhood was in her Word and not in church, she having revealed the God-crowned Woman bringing forth her "man child" as Truth (which was the basic foundation of The Mother Church) in "The Apocalypse" of *Science and Health* in 1886, three years before the First Organization was dissolved in great discord in 1889 and six years before The Mother Church was formed in 1892. That Mrs. Eddy had cherished a higher hope than the necessity for the loosing of the further resistances (spoken of in the Bible as the "dragon"—manifested as the "*drag on*" [November *Journal*, 1887, p. 418] of Old Theology in the minds of her students) that were prophesied to attend a visible organization of The Mother Church was evidenced by the (previously quoted) statement made by her during the interim between the First and Second Organizations of the Christian Science Church (when there was no visibly organized church in Boston, 1889-1892), this statement expressing doubt as to whether the dissolved First Organization in Boston would ever be reorganized to the end that church might symbolically complete its history.

When Mrs. Eddy dissolved the First organization of the Boston church in 1889, she did not disturb the initial foundation of the branches in the Field, rooted as they were in the impersonal Word (Bride) as the full trinity of Life, Truth, and Love. However, later, in 1892, she symbolically made a temporary separation of the element of *Truth* (manhood) as the foundation of the Second Organization of the Boston church. This separation was made for the purpose of objectively *demonstrating Truth*, typing manhood, for the womanly phases of the branches, typing Life and Love, which forced upon all the branches the necessity of awaiting the ascent from earth ("cross," My. 6:19) to heaven ("crown," My. 6:19) of the sonship of The Mother Church in order to reach heavenly *Truth* through the progressively ascending manhood, or Motherly, additions to the Word of *Science and Health* (exclusive of the *Key to the Scriptures*). In connection with the branches' being forced to await the ascent of the sonship of The Mother Church, Mrs. Eddy, in view of *the incompleteness of the branches after Truth had been set apart for human demonstration*, admonished the

branches to figuratively "bend upward the tendrils and to incline the vine towards the *parent* trunk," My. 125:6. In other words, the branches were to figuratively ascend to the heavenly Woman, crowned with twelve stars as typing the heavenly union of the male and female ideas, in order that the sonship of The Mother Church after having reached Truth, typing the Lamb, or purified human consciousness, and the Bride, typed by the branches, might be made one in heaven, in fulfillment of the prophecy of the marriage of the Bride and the Lamb in heaven, Rev. 19:7, which must take place in prophetic idea (heaven) before they could descend to earth as the composite Bride, or the City foursquare, initially typed by the branches before Truth was withdrawn for human demonstration.

In this connection, it will be noted that the fourth side of the City foursquare is called by Mrs. Eddy "divine Science," S. & H. 575:19; while the fourth cardinal point of the "city of our God" (progressively corresponding to the fourth side of the City foursquare) is called "Christian Science," S. & H. 577:18, the name she gave to the subjective discovery of the "divine laws of Life, Truth, and Love," S. & H. 107:2. As previously noted, Mrs. Eddy associates ascending labor with the "key to the kingdom" with which "Christian Science has opened the door of the human understanding," adding that "none [not even she] may pick the lock nor enter by some other door," S. & H. 99:10. Thus when she named her subjective discovery "Christian Science," she implied that previous Christian labor had lifted her to the point of subjective vision which encompassed the full seven days of ascending consciousness, for she says, "God had been graciously preparing me during many years for the reception of this final revelation," S. & H. 107:3. So no one subjectively receives the vision of Christian Science until he has laboriously encompassed the full seven days of ascending consciousness, where Christian Science becomes one with divine Science. However, as divine Science is a heavenly Science which rejects earth until "the footsteps of Truth" lift earth to heaven, it must in turn descend to earth as divine Science to dwell with men, Rev. 21:3, after which it becomes subjective Christian Science, that Mrs. Eddy says is "as old as God," and, as such, opens "the gates of Paradise" on earth to the "tree of life," which grows in the "city of our God." Hence it may be seen why Mrs. Eddy calls the fourth side of the descending City foursquare "divine Science," while she progressively calls the fourth cardinal point of the "city of our God" "Christian Science."

Thus the seven laboriously ascending footsteps of The Mother Church presented but the seven keys of manhood (corresponding to the seven days of ascending consciousness in the first chapter of Genesis), which culminate

in the key of "Christian Science" that unlocks "the door of the human understanding," or the door opened to manhood in heaven, Rev. 4:1 ("heaven" meaning outer "government by divine Principle," S. & H. 587:25), and eventually opens the seven manhood gates of the City foursquare on earth; while the branches presented the master key of Womanhood, which in its embrace of manhood opens up the full twelve "gates of Paradise" as the inner "kingdom of heaven" on earth—Mrs. Eddy having implied by her definition of the "New Jerusalem" as the "kingdom of heaven" that this master key of Womanhood opens the gates of the "New Jerusalem" (as the City foursquare, or Bride) outward to "the spiritual facts and harmony of the *universe*," S. & H. 592:18. The fact that the "New Jerusalem" (as the City foursquare, or Bride) is defined as "the spiritual facts and harmony of the *universe*" shows why the branches were established *before* and were to remain *after* The Mother Church completed its history. In other words, The Mother Church in symbol was designed to lift the human consciousness up to heaven, typed by the God-crowned Woman's "man child" who was "caught up unto God, and to His throne," Rev. 12:5; while the branches, subjectively typing Christian Science (established before The Mother Church as the demonstration of Christianity, or Truth, was formed), were designed to initially encompass on earth the full measure of the seven days of manhood's ascent, based upon the assumption that Christian Scientists had previously embraced Christianity, for Mrs. Eddy says that "Christian Science may absorb the attention of sage and philosopher, but the Christian alone can fathom it," S. & H. 556:13. Thus the branches type Christian Science.

However, Mrs. Eddy did not demand the figurative ascent of the branches until she had opened to them an avenue of escape from so doing by the *restoration of Truth* to their earthly expression, and even then she did not demand this ascent of the branches until she had individually built her own branch church in order that earth might not be left without a symbol of its always-perfection as an integral part of unified heaven and earth as "in the beginning," for "in the beginning [which Mrs. Eddy interprets as '*the only*'] God created [both] the heaven and the earth" (Gen. 1:1; S. & H. 502:25) as the unified "male and female of Spirit," S. & H. 3rd ed., p. 120. The full presentation of these processes, however, must await Mrs. Eddy's initial step of endeavoring to open to the branches the possibility of an avenue by which she hoped they could *restore Truth* to themselves in *earthly* expression without making the heavenly ascent. Under the following topic this process by which the branches could have rehabilitated themselves *on earth* by the *restoration of Truth* will be presented.

THE LITERAL MERGING
OF THE NATIONAL CHRISTIAN SCIENTIST ASSOCIATION
INTO THE WORLD'S PARLIAMENT OF RELIGIONS AS THE
"UNIVERSAL ASSEMBLY" OF ALL NATIONS

It will be remembered that our history of the National Christian Scientist Association was left at the point where the Association resolved itself into a "Universal Assembly" and adjourned for three years. Inasmuch as churches are always founded on previous Associations,* and Mrs. Eddy had left two Associations—the "Universal Assembly" and the "Assembly of Christians"—open to undetermined foundational purposes, and as she had been later forced, in 1892, to utilize the "Assembly of Christians" in order to found The (medial) Mother Church on "the Rock, Christ [Truth]" (although it significantly was called by the branch name of "The First Church of Christ, Scientist, in Boston, Mass." as an evidence of its more basic foundation as "reared on the foundation of Love"), she decided, in 1893, immediately before *Christ and Christmas* was published, to literally merge the last meeting of the "Universal Assembly" (the former National Christian Scientist Association) into the World's Parliament of Religions at the World's Fair in Chicago (as mentioned in *Miscellaneous Writings* on page 156, line 13, and described in the November *Journal*, 1893), as a prophecy of the unlimited scope of the branches—of whose respective Associations it had been solely composed. This *literal* merging (which had *prophetically* taken place in 1890 when the National Christian Scientist Association re-

* The Boston church was founded on the Massachusetts Metaphysical College Association and the branches were founded on the representative Associations of field teachers as the fruits of their labor, whose Associations (with the Massachusetts Metaphysical College Association) were gathered together by the National Christian Scientist Association as typing the foundation of the unified Branch-idea. The Extension to The Mother Church was founded upon the General Teachers' Association, as subsequently presented. As an evidence that Mrs. Eddy recognized this foundational relationship between Association and church, she dissolved the Massachusetts Metaphysical College Association and repealed its Constitution and By-laws before she dissolved the Boston branch church founded thereupon; in other words, she liquefied its foundations before she could liquefy the church. She also dissolved the General Teachers' Association immediately after she abolished the communion between the branches and The Mother Church in 1908, thus removing the foundation of the Extension as a "crown," *My*. 6:19. The *Journal* of February 1890 expresses this relationship as follows: "The dissolution of the visible organization of the Church is the *sequence* and *complement* of that of the College Corporation and Association." However, due to the multiplicity of teaching now in the branches, this specific relationship no longer exists between Associations and branches, leaving the branches to rest upon the foundation of association of ideas in the generic Word of *Science and Health with Key to the Scriptures*, in which they as branches of God's "planting" (Isa. 60:21) are rooted.

solved itself into a "Universal Assembly") took place at the World's Fair in the form of two progressive meetings: the first, a denominational meeting of Christian Scientists in Washington Hall; and the second, a general meeting of all nations in the world as represented by their religions in Columbus Hall.

The meeting of Christian Scientists in Washington Hall was the only religious demoninational meeting of any organization that was permitted to be held at the World's Fair in Chicago. For presentation at this meeting, Mrs. Eddy had assigned to the branch churches, through their pastors and representatives, twelve subjects,* including the subject of the opening address given by her adopted son, Dr. Foster-Eddy, who was President of the National Christian Scientist Association. In his address he spoke in general of the progress of Christianity and its culmination in the discovery of Christian Science in America. "America," he said, "is the 'City set on a hill.' In it has sprung up the '*great light* [*italics in Journal*]', again conceived and brought forth by woman . . . This greater light is Scientifically Christian or Christian Science," p. 350, November *Journal*, 1893. The program for the remainder of the meeting as taken from the November *Journal* of 1893 announced that the following papers would be read:

"*The Resurrection*, by Rev. D. A. Easton, Pastor First Church of Christ, Scientist, Boston.†

"*The Trinity*, by Rev. Augusta E. Stetson, Pastor Church of Christ, Scientist, New York.

"*Spirit and Matter*, by Mrs. Ruth B. Ewing, Pastor First Church of Christ, Scientist, Chicago.

"*God Incorporeal*, by Gen. Erastus N. Bates, Pastor Church of Christ, Scientist, Cleveland.

"*Immortals and Mortals*, by Mrs. A. M. Knott, Pastor Church of Christ, Scientist, Detroit.

"*Scientific Theology*, by Rev. John Freeman Linscott, Pastor Church of Christ, Scientist, Chicago.

* All twelve of these addresses were published in successive issues of *The Christian Science Journal*.

† It will be noted that the subject assigned to The Mother Church through its pastor was "The Resurrection," thereby indicating The Mother Church's mission of lifting Jesus as *Life* in his first appearing to the Christ as *Truth* in his "second appearing" through the process of Judah as typing ascension. However, as the First Organization of the Boston church merely commemorated the "word and works" of Jesus as Master and Mrs. Eddy says that it "is the morning meal [of the resurrection] that Christian Scientists commemorate," S. & H. 35:11, The Mother Church started its ascension in Judah from Life to Truth at the point of resurrection as the *proof* (not commemoration) of Life.

"*Prophetic Scriptures*, by Edward P. Bates,* Syracuse.

"*Healing the Sick*, by Rev. E. M. Buswell, Pastor Church of Christ, Scientist, Beatrice, Neb.

"*The Scientific Universe*, by Rev. Isabella M. Stewart, Pastor Church of Christ, Scientist, Toronto.

"*The Brotherhood of Man*, by Alfred Farlow, Pastor Mission Church of Christ, Scientist, Kansas City.

"*Mind, not Matter*, by S. J. Hanna,* Editor *Christian Science Journal*."

The program would have been carried out by the branch representatives exactly as announced had the branch to which the subject of "The Trinity" was assigned (each branch as a unit of the whole representing all branches in the subject assigned to it) not *failed* to encompass it, the November *Journal* for 1893 stating on page 341: "Following the silent prayer was Dr. Eddy's opening address, and, in their order, the other addresses prepared for the occasion, excepting that the Rev. Augusta E. Stetson read the article from our Leader's pen entitled 'An Allegory,' which was published in full in the October *Journal*, instead of the article prepared by her upon the subject which *had been assigned her*." (The article, "An Allegory," which now appears in *Miscellaneous Writings*, page 323, symbolically presents in its mountainous ascent the struggle of ascension from "cross" to "crown"—typed by the labor of The Mother Church.)

Despite the fact that the National Christian Scientist Association had at its last meeting in 1890 repealed its Constitution and By-laws when it resolved itself into a "Universal Assembly," Mrs. Eddy on the occasion of its

* It will be noted that there were two non-pastors who read addresses at this meeting: one was Edward P. Bates and the other was Septimus J. Hanna. Inasmuch as many teachers in the early days of the Christian Science Movement traveled from place to place teaching classes, which had previously been gathered together locally for such teaching, each class provided a nucleus for a local branch church, and such teachers' Associations might represent several branches—all of which could not have the same teacher as pastor. (This practice with reference to teaching is shown under the title of "Missionaries" in the first *Manual*.) Other teachers gathered their own nuclei for branches from their own local Fields, of which branches they became pastors. Undoubtedly Edward P. Bates typically represented the former classification of branches, whose teachers were not necessarily their pastors; while Septimus J. Hanna as Editor of the *Journal* which was owned and published by the National Christian Scientist Association (composed of all branch Associations) represented all branch churches as founded upon such member Associations. Septimus J. Hanna was also likely chosen as one of the twelve representatives to address the denominational meeting held in Washington Hall in order to typically establish a link between the twelfth and thirteenth elements of being, inasmuch as he not only read the address at the meeting held in Washington Hall but also was selected to read Mrs. Eddy's address at the general meeting of all religions of the world held in Columbus Hall, as subsequently presented.

meeting in Washington Hall (at the World's Parliament of Religions) addressed it in a communication * as the "National Christian Scientist Association," thus significantly *restoring it for this occasion to its former name*. As previously presented, in the National Christian Scientist Association all churches through their Associations had been on an equal basis, each and all reflecting the full trinity of Life, Truth, and Love. If, therefore, the branches were to identify themselves collectively as the full trinity of Life, Truth, and Love at their denominational meeting (held in Washington Hall), as demanded by the address on "The Trinity" that was assigned by Mrs. Eddy to one of the branches, it was needful that The Mother Church—which had one year previously to this meeting been founded on Truth, thereby reflecting only "in *some degree* the Church Universal," *Manual* p. 19,—be returned to its *former branch position*. Hence it was undoubtedly to this end that Mrs. Eddy renamed the "Universal Assembly" on this occasion the "National Christian Scientist Association," for by so doing she restored the Massachusetts Metaphysical College Association, upon which as an "Assembly of Christians" the Mother Church was founded, to its former position of equal footing with the other branch Associations before it (the Massachusetts Metaphysical College Association) set itself apart as merely an "Assembly of Christians." (It will be remembered that the Massachusetts Metaphysical College Association had set itself apart as an "Assembly of Christians" [June *Journal*, 1890] just prior to the National Christian Scientist Association's resolving itself into the "Universal Assembly" [July *Journal*, 1890].)

In other words, inasmuch as churches are always founded upon their antecedent Associations, it was needful to restore the basic Association of The Mother Church to its former position in the National Christian Scientist Association in order to restore The Mother Church to its former position as an equal Branch-idea; and, as the National Christian Scientist Association (as the basic Association of all branches) had resolved itself into a "Universal Assembly" to which The Mother Church could not fully attain, as founded on *Truth alone*, it was necessary (for this occasion) to *restore* all the branches through their basic Associations to their former positions in which The Mother Church as a branch had an equal footing, for thereby Truth as manhood, which had been set apart for Mother

* This communication, which was in the form of a telegram, read as follows: "To the *National Christian Scientist Association*:—I recommend that this meeting [of 1893] be considered as the adjourned meeting [of 1890] of the *National Christian Scientist Association*; and that this body shall adjourn to meet again in three years from this date. (signed) Mary B. G. Eddy"—November *Journal*, 1893. However, investigation through the *Journals* proved that it never met again, for reasons presently noted.

Church demonstration, was *restored* to Life and Love as typed by womanhood, which the branches still maintained, thus reintegrating Truth to the earthly expression of the branches as typing the full trinity of Life, Truth, and Love.

As a spiritual precedent for Mrs. Eddy's endeavor at this denominational meeting to *restore* the higher concept of church upon which the branches were founded—that of the full trinity of Life, Truth, and Love—to the end of church's escaping crucifixion by a lower concept of church (this lower concept being The Mother Church as the “cross” founded on *Truth* only, whose ascending human footsteps of Truth medially crucify [by denial] Life and Love), Jesus, immediately before his betrayal by Judas in the Garden of Gethsemane, made (as recorded in St. John's Gospel) an importunate plea (to the end of his deliverance from the cup of crucifixion) for the *restoration* of his initial vision before he felt the weight of the world, as typed by the necessities of his twelve disciples—his prayer being: “And now, O Father, glorify Thou me with Thine own self with the glory which I had with Thee *before the world was*,” John 17:5. Likewise (to repeat for the purpose of direct comparison), was it not an unspoken prayer for the *restoration* of the glory of her initial vision for the branches before she assumed the weight of the “cross”—that is called by her The Mother Church and whose formation was demanded by her students' necessities—which caused Mrs. Eddy (even after the formation by twelve of her students of the Second Organization of the Boston church) to prayerfully bring (her prayer being prayer in action) the Boston church on the basis of its First Organization as branch together with the other branches under the National Christian Scientist Association (wherein all were branches) to the end of *restoring* to the branches, as before noted, the element of *Truth*, which she had previously separated from their trinity of Life, Truth, and Love, as a foundation for the Boston church as The (medial) Mother Church, that must bear the weight of demonstration as the “cross”?

May it not even have been Mrs. Eddy's subjective hope that by placing The Mother Church in its basic and former setting as branch—which put it on an equal footing with the other branches in the National Christian Scientist Association—she would not only *restore* the element of Truth in the trinity of Life, Truth, and Love to the branches but by so doing make the further continuance of The Mother Church as a “cross”-bearer unnecessary? In other words, had the branches on the occasion of their denominational meeting been able to encompass the privilege extended to them of responding to Mrs. Eddy's demand for an address on “The Trinity” of Life, Truth, and Love (thereby identifying themselves there-

with), they could have expandingly flowed on through the process of the omni-action (or fourth dimension) of good—which is beyond the trinity of Life, Truth, and Love—to fulfill their prophesied *universal* mission as typing the boundlessness of the Bride as the “city of our God” beyond even the walls of church as the City foursquare, thereby making the further continuance of the medial process of The Mother Church unnecessary.

In connection with this onflowing possibility is seen another reason—other than the restoration of The Mother Church to its former equal footing with the other branches—why Mrs. Eddy restored the “*Universal Assembly*” (which had repealed its Constitution and By-laws) to the *National Christian Scientist Association* for the occasion of its denominational meeting, and that was to break the bonds of the *National Christian Scientist Association* by attempting to put the greater into the lesser, boundlessness into bounds. This restoration of the “*Universal Assembly*” to its former position of necessity would have broken the bonds of the *National Christian Scientist Association* to the consciousness of the branches and have carried them on through the process of the omni-action of good to the boundlessness (consciousness) beyond the walls of Church, had they been able to embrace the spiritual privilege of identifying themselves with the full trinity of Life, Truth, and Love as demanded by Mrs. Eddy in the address assigned to one of the branches (each branch as a unit of the whole representing all branches in the subject assigned, as previously noted).

Thus because the branches were unable to embrace the spiritual privilege offered to them, this “*Universal Assembly*” (which as restored to the *National Christian Scientist Association*, typing the *thirteenth* element of being, or Jesus’ “*more than twelve legions of angels,*” that he said he could have called into expression in order to avoid crucifixion by ecclesiastical church) *failed* to spare church its further warfare in Motherhood, which warfare medially crucified to its consciousness the spiritual idea of Womanhood as its God-crowned goal—this crucifixion of Womanhood as Christian Science by The Mother Church being the reason that Mrs. Eddy calls The Mother Church “the cross,” My. 6:19. The inability of the branches to rise to the privilege of identifying themselves with the full trinity of Life, Truth, and Love left them no alternative but to reach the position of “no temple therein,” as a needful step to “universal harmony,” through *spiritual* law, in line with Mrs. Eddy’s definition of “Christian Science” as, “The law of God, the law of good, interpreting and *demonstrating* [as a result of the medial process of The Mother Church] the divine *Principle* and rule of *universal* harmony,” Rud. 1:2.

However, the branches’ inability to accept the spiritual privilege offered

to them at their denominational meeting could not prevent the inevitable operation of this process of the greater's breaking the bonds of the lesser, which permitted *Mrs. Eddy's* own symbolic onflow with the flood tide of the momentous setting that Love had prepared in order to *literally* merge the National Christian Scientist Association into the "Universal Assembly" of nations at the World's Parliament of Religions, as a fitting foundation for the Branch-idea (typing the City foursquare, the church symbol of which she was later forced to individually and collectively build, as subsequently presented), in fulfillment of the Biblical prophecy of "no temple therein," Rev. 21:22.

The basis for Jesus' subjective hope for his deliverance from the cup of "the cross," expressed in his prayer for the *restoration* of his initial vision of Life, Truth, and Love, was the fact that he took (according to the Gospels of Matthew and Mark) Peter, James, and John (typing to Jesus' subjective consciousness Life, Truth, and Love) with him to the Garden of Gethsemane, requesting them to "watch" with him in the fullness of their selective meaning, but they "slept" on their privilege. Likewise the branches as typing Life, Truth, and Love (prefigured in Jesus' case by Peter, James and John) "slept" on their privilege of watching with Mrs. Eddy on the occasion of her prayer for their and her deliverance from the cross of further laborious church demonstration. Mrs. Eddy's figurative (and literal) *merging** of the National Christian Scientist Association into the World's Parliament of Religions as the "Universal Assembly" of all nations (despite the failure of the branches to literally identify themselves with this higher onflowing privilege which their previous action in resolving the National Christian Scientist Association into the "Universal Assembly" three years before prototyped) took the form of a unique address † written by her and read by Judge Hanna at the general meeting of the World's Parliament of Religions held in Columbus Hall (as distinct from the denominational meeting held in Washington Hall), wherein was assembled all nations in the world as represented by their religions.

Mrs. Eddy's address at this meeting, in which the *National Christian*

* Mrs. Eddy uses the word "merge" when she speaks of "the adjourned meeting" of the National Christian Scientist Association as being *merged* into the meeting of the World's Parliament of Religions in an article recorded in *Miscellaneous Writings*, p. 156. While she makes no mention of the name of this Association or of the World's Parliament of Religions, the fact was that this article was published in the *Journal* of November 1893, which recorded the *merged* Parliament of Religions.

† This address was never given to Mrs. Eddy's church (in its then sole periodical, the *Journal*, or through any other channel) but given to the world exclusively in the sense that it was reproduced only in the book entitled "The World's Parliament of Religions," Vol. II, p. 1422.

Scientist Association was *literally* merged into the World's Parliament of Religions as the "Universal Assembly" representing all nations, typed the *thirteenth* element of being as *Nation* flowing out to *Universe*, or the "tree of life" as the thirteenth element of being (beyond the twelve elements typed by the branches as represented by their previous denominational meeting held in Washington Hall), the "leaves" of which, in the words of the Bible, were for "the healing of the nations," Rev. 22:2, typing the Universe. As typical of this latter fact, Mrs. Eddy's address contained the elements that heal all nations: that of manhood as typing the moral elements of being; that of Womanhood as embracing manhood and as spiritually containing the twelve elements of being, which are embraced in the "tree of life" as the *thirteenth* element of being; and that of economics as based on religion applied to world conditions of capital and labor. (All of which are especially elaborated later on in this book.)

As recorded in the November *Journal* of 1893, there sat on the stage during this meeting distinguished representatives of the various religions of the world: "Roman Catholics, Protestants, Greeks, Trinitarians, Theosophists, Buddhists, Shintoists, Zoroastrians, Jews, Mohammedans, etc." The *Journal*, in referring to the occasion generally, said: "Every nationality and religion of the world being represented before this Parliament, it is not too much to say that for the first time in the world's history, the command of Jesus to preach the Gospel to *all nations*, was literally fulfilled. It is, doubtless, the first time since its utterance, that this commandment could have been carried out," p. 344. It will be remembered that the Biblical "command" referred to is: "Go ye into all the world, and preach the gospel to every creature," Mark 16:15, and, "This gospel of the kingdom shall be preached in all the world for a witness unto *all nations*; and then *shall the end* [of church, not world?] come," Matt. 24:14.

Inasmuch as *Christ and Christmas*, as previously noted, was given to the Field for the first time in December 1893, which was immediately after the National Christian Scientist Association was through Mrs. Eddy's address to the universal assembly of *all nations* literally merged into the World's Parliament of Religions as the "Universal Assembly" in September of the same year, this merging was the immediate momentous background of *Christ and Christmas*, whose last Scriptural text (Chr. p. 57) promises "power over the nations" in *universal* consciousness beyond Church. Thus at this general meeting, the nations of the world typically and prophetically listened to the spiritual idea of generic (universal) Womanhood as presented by Mrs. Eddy in her address, her address, as before noted, typing the *thirteenth* element (or angel beyond Church) as the "tree of life," Rev.

22:2, the "leaves" of which were for "the healing of the nations"—Universe. So the literal merging of the National Christian Scientist Association into the World's Parliament of Religions as the "Universal Assembly" of all nations was a demand upon the branches for the fulfillment of the prophecy voiced by Zechariah, which reads: "Thus speaketh the Lord of hosts [which Mrs. Eddy interprets as '*universal being*,' S. & H. 519:7-9], saying, Behold the man whose name is The BRANCH; and he shall grow up out of his [own] place, and he shall build the [boundless] temple of the Lord" (Zech. 6:12) in *universal* consciousness.

Who can say what the further history of the Christian Science Movement might have been could the branches (when Truth as the spiritual foundation of The Mother Church was restored to their fold) have encompassed the privilege offered to them at their denominational meeting of responding to Mrs. Eddy's demand for an address on "The Trinity" of Life, Truth, and Love (which would have required a previous thought-preparation to the end of their self-identification therewith as branches), thereby placing themselves in a position to be spiritually merged into the World's Parliament of Religions as the "Universal Assembly" of all nations—thus fulfilling Zechariah's prophecy for the branches? So the branches' own sufficiency and not that of Mrs. Eddy was tested, for, as previously presented, her address as the thirteenth element of being, representing Association *more basic than church* organization, flowed into the World's Parliament of Religions at the meeting of the general assembly as the universal assembly of all nations, despite the failure of the branches to respond to her demand upon them.

Thus it is seen that the mission of the National Christian Scientist Association as merged into the World's Parliament of Religions as the "Universal Assembly" was beyond the last walled Church step of the branches (typing the walled, twelve-gated City foursquare) and was intended to lead the branches, through the footstep of "no temple therein," to the full expression of the subjective Bride as "two individual natures [that of manhood and womanhood] in one" consciousness (rather than to allow them to remain in the position of the twelve gates of the City foursquare [separated by walls] as typing their diversity of concept); for even the National Christian Scientist Association typed the "*more than twelve* legions of angels," which symbolize the "tree of life" growing in the "pure river of water of life"—of which the Bible says, "In the midst of the street of it [the river], and on either side of the river, was there the tree of life," Rev. 22:2. Mrs. Eddy had hoped that this "pure river of water of life" in its basic flow of Association from Nation to Universe would subjectively

under-wash away the foundations and, therefore, the walls of Church (the latter typically composed of Constitutions and By-laws). But she found to her disappointment that each and every consciousness that had not received the revelation of Christian Science directly, or subjectively, as she had, must first build these foundations and walls superstructurally and then objectively expand them through the footstep of "no temple therein" to the subjective consciousness of Bride as the "city of our God" with "no boundary nor limit," S. & H. 577:12, in which grows the "tree of life" as an individual consciousness embracing the full twelve elements of Church as its "twelve manner of fruits," Rev. 22:2. For subjective consciousness, after objective church was established, to seek to gain the glory which subjective consciousness had before objective church was established (which organization of church Mrs. Eddy always resisted as an error) would be equivalent to Mrs. Eddy's statement which reads: "Mortal mind would transform the spiritual into the material [by demanding church to meet its own necessities], and then recover man's original self in order to escape from the mortality of this error," S. & H. 295:8.

Therefore inasmuch as the branches, despite over thirteen years of branch activity (1879-1893), failed at the point of the merging of the National Christian Scientist Association into the World's Parliament of Religions as the "Universal Assembly" to identify themselves with the trinity of Life, Truth, and Love as their basic being, their completion as typing composite Womanhood was symbolically arrested until the sonship of The Mother Church had been demonstrably lifted from Life to Truth through the "footsteps of Truth" in the Word of *Science and Health*, through its manhood, or Motherly, additions thereto, corresponding to the successive demands of The Mother Church. In other words, at this point the Word as Bride was incomplete, in the sense that when Mrs. Eddy had added the objective "Bride" to "The Apocalypse" in the *Key to the Scriptures* in 1891, "the bridegroom," typing *Science and Health*, had not yet come—that is, *Science and Health* as the ascending "man child" had not yet progressively reached the heavenly goal of its Apocalyptic "Bride." Three instances of this incompleteness might be here cited: the "tenets of Christian Science" (which had not yet been added to *Science and Health*); the "Scientific Translation [then called 'Definition'] of Mortal Mind" (which, although it was added to *Science and Health* in 1891, was afterwards constantly changed as "mortal mind" defined itself in actual church experience); and the Lord's Prayer (which was also constantly changed with the progressive footsteps of church in its "spiritual interpretation") had not

reached the point where it could say, "Thy kingdom is come," as the last message which completed the "bridegroom" of *Science and Health*.

Therefore, inasmuch as the completion of *Science and Health* as "bridegroom" was necessary to the completion of church history, Mrs. Eddy was forced at this point to permit the continuance of the prophesied warfare of The Mother Church until its sonship, typing earth, was lifted to its heavenly goal (Apocalyptic Bride) through "the Science of Mind" (the only quality that exclusively types manhood as the expression of Father, as previously presented), as symbolized by the wilderness, which Mrs. Eddy interprets as, ". . . the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence," S. & H. 597:17. In other words, inasmuch as the branches failed to encompass the privilege proffered to them, and inasmuch as The Mother Church was at that time symbolized as "the cross," The Mother Church was of necessity forced to reach its "crown" in the symbol of the Extension (My. 6:19) before it could be dissolved (thereafter leaving the branches free and untrammelled to their own demonstrated completeness in the human consciousness).

THE "MAN CHILD'S" RULE WITH A "ROD OF IRON"—*Rev. 12:5*

Thus in 1895, two years after the presentation of *Christ and Christmas* to the Field, the necessity of The Mother Church as the "stem of Jesse" brought forth (through the consciousness of Mrs. Eddy) the *Manual* * as the "rod" of its outer government. On the other hand, the branches that had been self-existent and self-governed by the impersonal Word directly (before The Mother Church was formed) were from the first to the last *Manual* protected from the disciplinary "rod" of The Mother Church (Article XXIII, Sections 1 and 6). So the members of the Boston church in its First Organization as branch and in its Second Organization as The Mother Church had a unique history as the "sheep" of Mrs. Eddy's fold who were passed under the "rod" of correction; while the members of the branch churches † as "lambs" of her fold were carried in the arms of Prin-

* The first Christian Science *Manual* of The Mother Church was published in 1895, three years after the formation of The Mother Church.

† Applicants for branch membership were required to sign the Tenets of The Mother Church: first, because these Tenets were the Tenets of Christian Science progressively incorporated into the Word of *Science and Health* in which the branches were rooted—the Tenets having been added to *Science and Health* about two years after The Mother Church was formed; and second, because the branches, typing Womanhood, embraced The Mother Church, typing manhood, as symbolized by the fact that a "Mother's Room" was embraced in both the first and second phases of the Concord Branch, as subsequently presented.

ciple as revealed in the Word as Bride, My. 125:26. (Even the Readers of the branches were never forced to be members of The Mother Church, which Mrs. Eddy calls, "the cross," My. 6:19, until it yielded to the Extension [built in 1906], which Mrs. Eddy calls, "the crown," My. 6:19. The demand for the Readers of the branches to be members of The Mother Church at the point of its "crown" first appeared in the fifty-seventh *Manual* in 1906—our now Article III, Section 6, which reads, "These Readers *shall* be members of The Mother Church." *)

FOUNDING OF THE FIRST AND SECOND CONCORD BRANCHES

Because Mrs. Eddy, despite her opposition to church organization, had shared membership in the Branch as the basis of the First Organization of the Boston church (although she was never a member of the Second Organization, called "The Mother Church"), and because the branches failed at the time of the merging of the National Christian Scientist Association into the World's Parliament of Religions to identify themselves with the trinity of Life, Truth, and Love, she was forced to individually and subjectively build the first Concord Branch in 1897 for the purpose of her church completion and in response to the demand of the Word in *Science and Health*, which late in 1896 (as previously presented) changed "man" and "woman" into "elements" and "qualities," thereby opening the demand for the symbol of Truth as manhood and Life and Love as womanhood in one church consciousness, since "spiritual teaching must always be by symbols," S. & H. 575:13. Although the first service was held in the first Concord Branch edifice December 5th, 1897, there did not appear in *The Christian Science Journal* even a Christian Science Society in Concord until the February *Journal* of 1898. However, this church was not chartered until February 22nd, 1899.

As indicating that Mrs. Eddy realized the demand for the ascension of the branches *with* (but as *no part of*) the Mother Church for the purpose of their heavenly unification and also in order to make place for her branch on the earth, in June 1899 she exhorted the branches in her annual Communion address to The Mother Church with which the branches annually

* Our now Article III, Section 7, which reads: "It shall be the duty of every member of The Mother Church, *who is* a First Reader in a Church of Christ, Scientist, to enforce the discipline and by-laws of the church in which he is Reader," being the only statement concerning the obligation to enforce discipline by Readers who were members of The Mother Church, such membership not being required until the first statement in Article III, Section 6, was added to the 57th *Manual*. Had the Readers been required under Section 7 to be members of The Mother Church, Section 6 would have never been necessary, in view of the fact that Section 7 was left intact.

communed, “. . . to bend [contrary to their natural trend] upward the tendrils [indicating their need to ascend] and to incline the vine towards [but as no part of] the parent trunk [the heavenly God-crowned Woman being ‘the parent trunk’ of both the branches and The Mother Church, The Mother Church could not be ‘the parent trunk’ of the branches,* since they were rooted in the Word before The Mother Church was formed],” My. 125:6, to the end that they would reach their goal of Truth as demonstrated by The Mother Church at the same time that The Mother Church finished its course from “cross” to “crown.”

It will be noted that the “tendrils” of the branches were not bent “upward” (as indicating the necessity for their ascension *with*, but as *no part of*, The Mother Church) until Mrs. Eddy had already (in 1897) individually built her first Concord Branch on earth—which embraced a “Mother’s Room,” typing Truth, as an evidence of the completeness of the Branch-idea in her own subjective consciousness—in order that earth during the ascension of the branches heavenward for their own unification with heavenly Truth might not be without a witness of her own unified subjective consciousness of Christian Science (which others were forced to reach objectively). Therefore the first Concord Branch was Mrs. Eddy’s individual gift—“individual” always typing a subjective consciousness.

Realizing that the motto (or mottoes) of an institution either subjectively or objectively expresses its basis or goal, Mrs. Eddy, in October 1899, divided (other than to the first Concord Branch, to which she had already given its individual motto) the trinity of Love, Truth, and Life into three mottoes and allowed the choice of only one to each branch, thereby separating the collective branches into an objective family-Branch-idea rather than permitting them typically to individually remain a subjectively unified idea as rooted in the Word of *Science and Health*, as they had been

* Should one (despite the reason presented for a contrary view) choose still to think of “the parent trunk” as The Mother Church, inasmuch as Mrs. Eddy had bent the “tendrils” of the branches “upward” as a demand for their ascension to their heavenly source, and inasmuch as The Mother Church was also ascending towards the heavenly God-crowned Woman, the effect would have been the same, and the distinction would have had no practical significance. In this connection, note that the branches are spoken of as “the vine” and “the parent” as a “trunk,” or as two separate entities, and “the vine” is turned “towards” the “parent trunk,” and not as one with “the parent trunk” in its “reascending” (Pul. 11:1) course. Therefore in any case the word “towards” would never identify the branches with or as any part of The Mother Church, since at most the distinction between the symbols of a vine and a trunk would prohibit anything more than an *extraneous* clinging of the former for mere directional support. Should “the parent trunk” be thought of as the “trunk” of “the vine,” “the vine” could have had no other choice than an “upward” course “with” and not “towards” the “parent trunk,” and this injunction would have been meaningless.

before she dropped the veil of Motherhood over its then objective texts and separated Truth from the trinity of Life, Truth, and Love for objective demonstration by The Mother Church.

The three mottoes given to the branches (as published in the *Sentinel* of October 26th, 1899, and republished in *Miscellany*, p. 214 *) read: "Divine *Love* always has met and always will meet every human need"; "Christianity is again demonstrating the Life that is *Truth*, and the *Truth* that is Life"; and "Jesus' three days' work in the sepulchre set the seal of eternity on time. He proved *Life* to be deathless and Love to be the master of hate." The capitalization of each division of the trinity of Love, Truth, and Life as the key word of each of these mottoes (contrary to the three [instead of only one permitted every other branch] mottoes given to the subsequently built second Concord Branch, wherein all three qualities of the trinity were decapitalized and thus humanized, evidencing the mission of the branches as rooted in the Bride, Word, My. 125:26, which descended to *earth* to dwell with men, Rev. 21:3) indicated its heavenly source and the demand that the branch in keeping with the heavenly quality of its motto objectively return thereto for its basic unification; for (inasmuch as Truth has been separated from the trinity of Life, Truth, and Love for ascending demonstration, and the branches had been divided into a family-Branch-idea by the division of their mottoes) the earth mission of the branches was precluded until their heavenly unification as typing Life, Truth, and Love was made humanly possible by the ascent of the sonship of The Mother Church (through the "footsteps of Truth" in *Science and Health*) to Truth, which is inseparable from Love.

The subjectivity of the first Concord Branch and the realization of the fact that the spiritual idea as collectively typed in heaven by the branches after their heavenly unification with Truth in order to fulfill the prophecy of the descent to earth of the City foursquare as Bride must have an objective symbol on earth (where "spiritual teaching must always be by symbols") to identify such descent forced Mrs. Eddy in 1904 to complete with others the symbol of their objective branch responsibility by collectively (in the sense that she symbolically permitted and received donations of money and materials from the Field branches and The Mother Church in addition to her own munificent contribution) and objectively building the second Concord Branch (upon the spiritual foundation of the first) as a pattern for the earthly identification of all branches before they could

* It will be noted from *Miscellany*, page 214, that Love, Truth, and Life is the descending order in which the trinity was given to the branches for their mottoes, indicating the demand for the descension of the branches after they had finished their ascending course.

later be separated to their own communion as indicative of their individual completion. The symbolic completeness of this second Concord Branch lay in the fact that it contained three mottoes (which were entirely different from those assigned to the other branches) embracing the full family-Branch-idea of the unified trinity of Truth as manhood and Life and Love as womanhood, thereby typing the objective idea of Branch, of which all branches with their individual mottoes were integral parts. This second Concord Branch (as well as the first) symbolically embraced a "Mother's Room" as an evidence that the element of Truth (the God-crowned Woman's "man child") had been objectively (demonstrably) returned to the Branch-idea, as the Truth had been in the Branch-idea's original subjective position on earth before the branches were forced to individually ascend to their heavenly source for collective unification. This unification was prophesied in the nineteenth chapter of Revelation as the "marriage" of the Bride (typing Life and Love) and the Lamb (typing Truth) in heaven, interpreted by Mrs. Eddy as, ". . . the unity of male and female as no longer two wedded individuals, but as two individual natures in one," S. & H. 577:5, and symbolized by the building (concurrently with the building of the second Concord Branch) of the Extension as the "crown" of The Mother Church as "the cross," My. 6:19.

Thus the descent to earth of the branches as the Bride, or the City four-square, as symbolized in the compounded first and second Concord Branches typed Mrs. Eddy's own subjective and objective consciousness of Christian Science; however, Mrs. Eddy was never a member of either church, showing that the churches were in her consciousness and not she in theirs, inasmuch as her subjective consciousness of Christian Science was always more basic than the objective Word of *Science and Health with Key to the Scriptures*, in which the branches were rooted. The first Concord Branch yielded to the second in order that all branches might symbolically become one in "The BRANCH," which was prophesied to "build the temple of the Lord" in *universal consciousness* after the expanding dissipation of the walls of the City foursquare (typed by the branches) through the footstep of "no [material] temple therein," S. & H. 576:12. The spiritual force of the trinity of Life, Truth, and Love that expands the City foursquare beyond its walls of limitation through the footstep of "no [material] temple therein" (Rev. 21:22) to the final phase of the Bride as a "spiritual, holy habitation" is the fourth dimension of "good," S. & H. 587:20, or the fourth side of the City foursquare, as previously noted. The element of "omni-action" was symbolized in the second Concord Branch by the decapitalization of Life, Truth, and Love

contained in its three mottoes, indicating their humanization and, therefore, their limitless possibility *on earth*, since earth as compound idea was the natural "habitation" of the compounded Bride, which was prophesied to dwell with men on earth, Rev. 21:3.

DISSOLUTION OF THE COMMUNION BETWEEN THE BRANCHES AND THE MOTHER CHURCH

Although the second Concord Branch was built in 1904, the relationship between the branches and the Extension as "the crown" of The Mother Church (after it had been ascendingly extended from "cross" to "crown") was maintained in the form of a common communion until 1908, when Mrs. Eddy separated the branches from communion with The Mother Church (in its Extension) to their own communion—at the point of the then completed Word of *Science and Health* in which they were rooted—as expressed by Mrs. Eddy in the following words: "The branch churches continue their communion seasons, but there shall be no more communion season in The Mother Church that has *blossomed* into spiritual beauty, communion universal and divine," My. 141:26. Thus Mrs. Eddy's injunction, "Christian Scientists, be a law to yourselves," S. & H. 442:30, which was added to *Science and Health* in 1908 simultaneously with the dissolution of the communion between The Mother Church and the branches, opened to the branches the full privilege of untrammelled Branch expression, that of individually symbolizing on earth the last step in the trinity of Life, Truth, and *Love*,—Love being *universal* and, therefore, beyond the work of The Mother Church, founded as it was on "the Rock, Christ [Truth]," which Mrs. Eddy says could "reflect [only] in some degree [to the point of blossoming only, 'the fruits of Love' being the province of the branches] the Church *Universal* and Triumphant," *Manual* p. 19,—the universality of Love demanding omni-action as the fourth dimension of good. In other words, the branches were left as the symbolic expression of generic Love, or Word as Bride, in which they were rooted, to complement the prophesied "half a time" (Rev. 12:14) of Motherhood, that is always separated from its offspring—Bride as wedded to its offspring being one therewith ("Love wedded to its own spiritual idea" being Mrs. Eddy's characterization of the Bride, S. & H. 575:3).

As an indisputable evidence of the fact that after the branches were separated to their own communion, the work of The Mother Church—that of lifting Jesus from the position of the "cross" of the "crucified" to the "crown" of the "glorified"—had been accomplished, Mrs. Eddy immediately after the separation of the branches from communion with The Mother

Church lifted Jesus to the Christ, Christianity to Science, in the following statement in *Science and Health*: "St. Paul said: 'For I determined not to know anything among you, save Jesus Christ, and him *crucified*.' (I Cor. ii. 2.) Christian Science says: I am determined not to know anything among you, save Jesus Christ, and him *glorified*," S. & H. 200:25. This trenchant statement, which exchanges the cross of crucifixion for the crown of glorified being as the finished work of Motherhood, was added to *Science and Health* simultaneously with the disbandment of the Executive Members of The Mother Church (who had always typed its spiritual mission—they alone as "First Members" having had voting privilege). Mrs. Eddy in explaining this action used the following terse words, "There being no *further* necessity for this organization, it is hereafter disbanded," August *Journal*, 1908, p. 314.

Although the second Concord Branch was built before the branches were separated to their own communion and before the "First Members" of The Mother Church were disbanded, since it was built by Mrs. Eddy with the coöperation of other branches at the point when The Mother Church had reached—in the words of Mrs. Eddy—its "crowning ultimate," My. 6:22, and inasmuch as "spiritual teaching must always be by symbols," S. & H. 575:13, it stood as a symbol of the completed collective church founding of her finished revelation in the human consciousness as a pattern for all the branches, as subsequently presented.

THE COMPLETED FULFILLMENT OF JESUS' PROPHECIES CONCERNING THE CHURCH WHICH HE PROMISED TO BUILD

Thus as has been shown by the preceding founding footsteps, Mrs. Eddy as Revelator and Founder of Christian Science progressively fulfilled Jesus' prophecies concerning his Church, typing manhood, which advanced from the seven stars that he (as "the masculine representative of the spiritual idea," S. & H. 565:11) held in his right hand (which stars he called "the angels [spiritual ideas] of the . . . churches," Rev. 1:20), Rev. 1:16, to the twelve stars on the heavenly Woman's crown, Rev. 12:1. At this point, Church, in fulfillment of Jesus' prophecy concerning Womanhood as Bride, descended to earth as the walled City foursquare with its twelve gates, Rev. 21:12, which through the prophesied step of "no temple therein" expanded to the "city of our God" without boundary or limit, wherein grows the unified "tree of life" bearing its "twelve manner of fruits" (Rev. 22:2) in one consciousness as the thirteenth element of being—this unified "tree of life" symbolizing Mrs. Eddy's initial, or subjective, consciousness as the Discoverer of Christian Science.

“MATERIAL ORGANIZATION, WHICH WARS
WITH LOVE’S SPIRITUAL COMPACT”—*Ret.* 47:2

Although Mrs. Eddy together with twenty-six of her students chartered and formed a Christian Science Church in Lynn, Massachusetts, in 1879 (she being one of its charter members), and subsequently under this same State charter formed the *First Organization* in Boston, inasmuch as the basis of this *First Organization*—“designed to *commemorate* the word and works of our Master, which should reinstate primitive Christianity, and its lost element of healing,” *Manual* p. 17,—was her students’ highest perception of Church, she in reality could never have been a member of such church; for one’s church is always in advance of one’s own consciousness until one’s own consciousness is complete in the “tree of life” (as was Mrs. Eddy’s), and her students’ perception of her teachings was so far below her own conception that no church walls which they could build either mentally or physically could have held her consciousness. Thus she merely fed the church as its Pastor in its *First Organization* as Branch and as its Pastor Emeritus (wholly outside of the church) in its *Second Organization*, of which latter she was never even nominally a member.

Mrs. Eddy permitted church outside of her own consciousness as a temporary medium for the building of others’ thoughts to her subjective vision; hence she in her own thought was always consistent with her own conception of Church as expressed in her statement in the first edition of *Science and Health*, on pages 166 and 167, which to repeat read: “The mistake the disciples of Jesus made to found religious organizations and church rites, if indeed they did this, was one the Master did not make. . . . No time was lost by our Master in organizations, rites, and ceremonies, or in proselyting for certain forms of belief: members of his church must *answer to themselves*, in the secret sanctuary of Soul, questions of the most solemn import.” That Mrs. Eddy in no sense at any time departed for her own part from this initial view of church as expressed in the first edition of *Science and Health* (published in 1875) is confirmed by her in the following present statements:

“Despite the prosperity of my church, it was learned that material organization has its value and peril, and that organization is requisite only in the earliest periods in Christian history,” *Ret.* 45:5.

“The apprehension of what has been, and must be, the final outcome of material organization, which wars with Love’s spiritual compact . . . ,” *Ret.* 47:1.

“The material form is a ‘Suffer it to be so now,’ and is abandoned so soon as God’s Way-shower, Christ, points the advanced step,” My. 140:21.

“But the time cometh when the religious element, or Church of Christ, shall exist alone in the affections, and need no organization to express it,” Mis. 145:3.

“Material organization is requisite in the beginning; but when it has done its work, the purely Christly method of teaching and preaching must be adopted,” Mis. 359:2.

As before noted, even Mrs. Eddy’s definition of “Church” as, “The structure of Truth and Love,” does not include Life, S. & H. 583:12, although Life is a constituent quality of the trinity of spiritual forces, a quality of God as both “Father” and “Mother,” respectively, S. & H. pp. 586, 592, and the first quality, or step, in “the ideal woman,” S. & H. 517:10. Thus the limitations of Church exclude the element of natural “living” (although Mrs. Eddy says that “God is natural good,” S. & H. 119:21), which *Christ and Christmas* illustrates as initially originating subjectively in the home, as illustrated in the second picture, and as ultimately culminating objectively in the universe (and not in Church), as illustrated in the eleventh picture, when Life becomes “the Life which is Truth,” and Truth becomes “the Truth which is Life by bringing forth the fruits of Love” (S. & H. 35:22)—the first picture in *Christ and Christmas* being an illustrative universal preview of the subject matter in the entire book. (For it will be noted that the setting of each and every picture in *Christ and Christmas* is in the home or the universe and that church appears in none except the fifth—even there, the angels, symbolizing “the womanhood as well as . . . the manhood of God” as the spiritual idea, are, as a type of Mrs. Eddy’s own consciousness, above the plane of the churches.) Hence *Christ and Christmas* presents “the church of the living God” in the Word of its unfolding progressive values in the lives of those attuned to its reception and so builds with spiritual living the temple of the Lord in *universal* consciousness in fulfillment of Zechariah’s promise, previously quoted: “Thus speaketh the Lord of hosts [God as universal Love, Love being ‘the generic term for God,’ My. 185:14], saying, Behold the man whose name is *The BRANCH*; and he shall grow up out of his place, and he shall build the temple of the Lord,” Zech. 6:12.

Mrs. Eddy’s further definition of spiritual Church (as distinguished from institutional church) is, “. . . whatever *rests upon* and *proceeds from* divine Principle,” S. & H. 583:12. Thus while Church “rests upon” divine Principle and “proceeds from” it, Church as defined by Mrs. Eddy in its

exclusion of "Life" does not fully identify this Principle either as symbolized by the *subjective* "tree of life," which initially grew in the Garden of Eden as typing man's body, S. & H. 526:30, or as symbolized by the *objective* "tree of life," wherein subjective Life has through the "footsteps of Truth" become the Truth (Mrs. Eddy having said that the "'tree of life' stands for the idea of Truth," S. & H. 526:18) which brings "forth the fruits of Love," S. & H. 35:22-24, in line with Mrs. Eddy's statement in speaking of subjectively spiritual Church (wherein one answers to himself, in "the secret sanctuary of Soul, questions of the most solemn import," 1st ed. S. & H. p. 167), which reads: "We can unite with this church only as we are new-born of Spirit, as we reach the Life which is Truth and the Truth which is [again] Life by bringing forth the fruits of Love," S. & H. 35:20. That this Principle in its fullness (which is expandingly beyond the subjective "tree of life," Gen. 2:9) is typed by the objective "tree of life" (Rev. 22:2) is further confirmed by Mrs. Eddy when she says: "The tree is typical of man's divine *Principle*, which is equal to every emergency, offering *full salvation* from sin, sickness, and death," S. & H. 406:4.

The "tree of life," symbolizing Life (in addition to "Truth" and "Love"), which is beyond the bounds of the walled City foursquare, typed by organic church, could not grow in even spiritual Church as "the structure of Truth and Love" which excludes Life); for the "tree of life" grows only in the boundless soil of subjective consciousness at the point of its collectivity, where Constitutions and By-laws, typing the limited walls of symbolic church, are eternally repealed (as symbolized by the National Christian Scientist Association's having repealed its Constitution and By-laws simultaneously with the formation of the "Universal Assembly") because they are unknown to universal Love, in which consciousness one does "by nature the things contained in the law," thereby becoming "a law unto" himself, Rom. 2:14. Yet Mrs. Eddy says that the understanding of "Life and Love" ("Life is the spontaneity of Love," My. 185:16, typed by Womanhood, S. & H. 517:10) as identifying "eternity" can be "obtained and retained [only] when the Science of being is understood," S. & H. 598:25, which understanding is the intervening necessity for Church as the objective unfoldment of manhood as Truth. And Mrs. Eddy defines "the Science of being" as: "Man is not made to till the soil. [For definition of 'till the soil' see S. & H. 545:7-11.] 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*," S. & H. 517:31.

The endeavor of Mrs. Eddy to lift consciousness to her thought-position of "no temple therein" (Rev. 21:22) was to the end of opening it to the

sufficiency of the unfolding twelve tribes of Israel as "lamps in the spiritual heavens of the age," S. & H. 562:17, or to the true Church of "the living God" in the Word of *Science and Health*, which heals "the sick and the sinning" by "manifesting the light that shines 'unto the perfect day' as the night of materialism wanes," S. & H. 562:19, hoping that thereby her followers would escape the need for institutional church, which latter in order to heal "the sick and the sinning" must cast out "devils" by constantly "rousing the dormant [not progressive] understanding from [specific] material beliefs to the apprehension of [specific] spiritual ideas . . .," S. & H. 583:15,—this latter process being that of lifting the twelve tribes of Israel as "separated by belief from man's divine origin and the true idea . . . *through much tribulation* . . . to the activities of the divine Principle of man in the harmony of Science," S. & H. 562:12-16. Thus the twelve tribes of Israel as the Church of "the living God" unfold the "mornings" of the first chapter of Genesis; while institutional church struggles through the "evenings" ("darkness") of the ascending footsteps of individual human consciousness in the first chapter of Genesis.

"THE [PROPHETIC] SCRIPTURE CANNOT BE BROKEN"—*John 10:35*

Isaiah prophesied that the "Immanuel" ("God with us"—all mankind) would be born as a son to a virgin, and that "butter and honey shall he eat, that he may know to refuse the evil, and choose the good," Isa. 7:14, 15. Thus Isaiah recognized the "Immanuel" as the basic, or subjective, consciousness of the Messiah. However, Isaiah also prophesied that this Messiah should be led as "a lamb to the slaughter," Isa. 53:7, thus eating the vinegar and gall of human resistance and being "bruised for our iniquities" as a Saviour, to the end of healing mankind with his own "stripes," Isa. 53:5. Hence, in fulfillment of the dual prophecies of Isaiah, Mary as a virgin discerned the basic "Immanuel"—consciousness of the Messiah and in the capacity of (always) medial motherhood (which never sees beyond the saving idea) brought forth Jesus, meaning "saviour," the angel (as an indication of his prophesied human mission) prophetically saying to Joseph in a dream, ". . . thou shalt call his name JESUS: for he shall save his people from their sins," Matt. 1:21. However, Isaiah in his final prophecy recorded his foresight of the City foursquare (which dwells with men as the "Immanuel," or "God with us" consciousness), Isa. 60:11, 18, 19-21, as typing the Bible consciousness of objective demonstration after it had encompassed its saving-mission demand by the medial consciousness of motherhood.

Undoubtedly Jesus, despite his previous "Immanuel"-consciousness,

first assumed his mission as "saviour" demanded by human motherhood, when he voluntarily appealed to John the Baptist for baptism in the river Jordan ("Jordan" meaning "judgment," or knowledge of good and evil—thus assuming the weight of the human consciousness as separated from the divine), after which he was immediately "driven" into the wilderness to assume the full weight of human temptation, Mark 1:12. He then chose twelve disciples from John the Baptist's following as a type of his then necessity to fulfill the full objective obligation of the progressive twelve tribes of Israel, which Mrs. Eddy says, ". . . show the *workings* of the spiritual idea," S. & H. 562:18.

While Mrs. Eddy says that "Jesus [in his 'Immanuel'-consciousness] had a resort to his higher self and relation to the Father, and there could find rest from unreal trials in the conscious reality and royalty of his being," No & Yes 36:15, Jesus in his Garden of Gethsemane discovered in the shadow of his own cross that having chosen twelve disciples as symbolizing the twelve tribes of Israel, "which show the *workings* of the spiritual idea," he at the point of Judah, the fourth tribe of Israel (this tribe being his own, which demanded ascension * above Levi, the third tribe, that symbolizes both death and resurrection, † as previously presented), could not escape the further responsibility for the unfoldment of the full twelve tribes, and he also discovered that the limitations of his own tribe of Judah, and the limitations of the tribe of Levi—into which he had been baptized (baptism being Levi's symbol of death, burial, and resurrection) by John the Baptist, a Levite, and from whose following he had drawn all twelve of his disciples—would thwart any attempt on his own part to escape the fulfillment of the prophecies concerning his crucifixion by ecclesiastical church (typing Levi, Mrs. Eddy having defined Levi as "ecclesiastical despotism," S. & H. 590:13). Hence Jesus said to Judas Iscariot of the tribe of Judah (Jesus' own tribe) to whom he gave the "sop" at the Last Supper as indicating the disciple that would betray him, "That thou doest, do quickly," John 13:27.

And yet even after Jesus gave the "sop" to Judas, implying the necessity

* Judah, the fourth tribe of Israel, corresponds to the fourth day of the first chapter of Genesis, wherein the sun and moon appear. Mrs. Eddy interprets this fourth day as that of ascension (S. & H. 509:16) and also interprets its "lights in the firmament of the heaven" as "Truth and Love," S. & H. 510:6-9.

† Mrs. Eddy interprets the third day of the first chapter of Genesis as corresponding to resurrection (which Levi, the third tribe, identifies), S. & H. 509:2, wherein vegetation dies in order to propagate, as expressed by Jesus in his acceptance of his own necessity for seeming death and resurrection: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit," John 12:24.

for his betrayal by the limitations of his own tribe (the fourth tribe not being able to encompass the twelfth) through Judas, and in addition commanded Judas to quickly fulfill this prophecy of his betrayal, Jesus tried to escape its objective fulfillment in the Garden of Gethsemane by praying over and over again that the cup (which Mrs. Eddy defines as the "cross," S. & H. 35:27) might pass from him. And this struggle and agonizing prayer for deliverance was even after he had declared (when the Greeks came up to worship at the feast and sought him through his disciples): "The hour is come, that the Son of man should be glorified," John 12:23, immediately thereafter praying, "Father, save me from this hour: [adding] but for this cause [crucifixion, John 12:33] came I unto this hour," John 12:27. Thus Jesus' subjective consciousness struggled against the prophesied necessities of his objective consciousness. In further confirmation of this, it might be assumed that Jesus' transfiguration (Matthew 17:2) was also an attempt to subjectively escape what he had immediately before objectively prophesied to his disciples as being inevitable, when he revealed to them that "he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes and be killed, and be raised again the third day," Matt. 16:21.

Moses discovered that although his own subjective * Mount of Vision had enabled him to gather the twelve tribes of Israel and to lead them through the wilderness to the borders of the "Promised Land," the limitations of the Ten Commandments (which he had objectively given them, indicating the limits of their receptivity—the Ten Commandments typing only the first ten tribes of Israel) defeated his ability to lead them into the "Promised Land" † as the full measure of his own subjective vision. Also Elijah (Elias, ‡ defined by Mrs. Eddy as "Christian Science," S. & H. 585:10,

* That Moses had a subjective consciousness of the twelve tribes of Israel (despite the fact that he was later forced to objectively reveal the Ten Commandments) is seen in that he had to wear a veil before his face when talking with the Children of Israel because his face shone with such effulgence of light that it frightened them, Exod. 34:30. As expressed by St. Paul: "The children of Israel could not stedfastly behold the face of Moses for the glory of his countenance," II Cor. 3:7, which forced Moses to "put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished," II Cor. 3:13.

† Even Joshua, the son of Nun, who was Moses' minister (typing Moses' subjective consciousness), could hold but ten tribes in the "Promised Land"—the tribes of Reuben and Gad refusing to abide there, preferring to remain on the wilderness side of Jordan, Joshua 22:9.

‡ "Elias" and "Elijah" refer to the same person, "Elias" being the Greek for the Hebrew name "Elijah"; therefore "Elias" is used in the New Testament (which was originally written in Greek) rather than "Elijah."

thereby attaching significance to his prophetic processes) discovered that after objectively making his altar of twelve foundational stones, typical of the twelve tribes of Israel, Joshua 4:5, he could not subjectively bring the fire down from heaven to consume his offering until he had symbolically poured twelve full barrels of purifying water thereupon, I Kings 18:31-34, typing the twelve needful processes by which the human consciousness must be objectively lifted into coincidence with the divine, wherein earthly offerings are consumed in the fire of divinity. For the same reason Moses and Elijah (realizing from their own experience that after assuming an objective mission, subjective consciousness could not obviate the necessity for its objective completion) talked with Jesus upon the Mount of Transfiguration about "his decease [by prophesied crucifixion] which he should accomplish at Jerusalem" rather than about his subjective exaltation which enabled him to rend the veil between the *past* (typed by Moses) and the *future* (typed by Elias as prophecy, S. & H. 585:9), Luke 9:31,—well knowing that Jesus at the then *present* point of the fourth tribe, which demanded ascension, could not escape his prophesied crucifixion by ecclesiastical church, typing Levi of the third tribe, from which tribe he had voluntarily accepted baptism.

Therefore, just as Moses, Elias (Elijah), and Jesus despite their initial respective Mounts of Vision (wherein the twelve elements of being were subjectively one) had afterwards chosen twelve tribes in symbol as the objective channels for the fulfillment of their respective missions and then found it impossible to lift others to their subjective consciousness until the full twelve tribal footsteps were demonstrably taken by others in the orderly unfoldment of being,—likewise Mrs. Eddy at the objective point of Asher, the eighth tribe of Israel, despite the fact that she had subjectively discovered the "divine laws of Life, Truth, and Love," and named her discovery "Christian Science" as a "final [self-discerned] revelation" nine years before she wrote *Science and Health*, found that after she had objectively revealed her discovery to collective consciousness in the first edition of *Science and Health* and had founded the first branch church (the First Organization of the Boston church) with her students, she was forced to objectively reveal the full measure of the church's twelve-gated objective course in the Word of *Science and Health* which had then not gone beyond the tribal point of Asher), inasmuch as the Branch-idea was based on the twelve-gated City foursquare as typing the full twelve tribes of Israel.

That Mrs. Eddy must *objectively* fulfill the twelve tribal demands was

true, notwithstanding the fact that her own *subjective* consciousness (like that of Jesus, Rev. 1:16) held but seven stars in the hand of her own vision as typing the full seven days of consciousness in the first chapter of Genesis, for the full seven days to her subjective consciousness were but one nightless day. Thus it was in line with the completeness of her subjective vision that she dissolved the First Organization of the Boston church (basically composed of her own students) at the point of the triumphant sixth tribe of Israel, Naphtali, declaring (in substance) with Rachel, its mother, "I have wrestled with my sister [my founding counterpart, prototyped by Leah], and I have prevailed," Gen. 30:8,—Naphtali's triumph over wrestling (the six days of church labor) being preparatory to the seventh day of rest, in line with the tribes as typing the ascending days of consciousness.

However, after realizing that the pressure of the full twelve tribes of Israel was not lifted from her founding consciousness, prototyped by Leah, even though her Rachel, or revealing, consciousness had triumphed over its founding necessities, Mrs. Eddy was forced to accept for her church the weight of Jesus' prophecy in Revelation concerning the medial mission of Motherhood, which demands a saviour of the "people from their sins" through the "cross," just as Jesus, despite his subjective consciousness, was forced to accept, through his mother's consciousness, the prophetic demand for a saviour of the "people from their sins" through the "cross" (between the human and divine). That this position had to be accepted by Mrs. Eddy was especially true in view of the previously noted fact that before the First Organization of the Boston church was dissolved, she had in 1886 given to it and to the Field the sixteenth edition of *Science and Health*, that contained for the first time Jesus' medial prophecy for a saving medial Motherhood in the twelfth chapter of Revelation ("The Apocalypse" being added for the first time to *Science and Health* in the sixteenth edition), which prophesied that the God-crowned Woman crowned with the twelve stars of demand for the full demonstration of the twelve tribes of Israel should bring forth a "man child" as Truth only (for manhood cannot go beyond Truth, S. & H. 517:19).

Also it is interesting to realize that when Mrs. Eddy simultaneously in the sixteenth edition of *Science and Health*, in 1886, changed the second step in "the male idea" now called "the ideal man," S. & H. 517:8), which she had previously declared to be "Life" (the basis for the First Organization's commemoration of the life ["word and works"] of Jesus), and sub-

stituted "Intelligence" * therefore, she *unwittingly* made a demand for the subsequent Second Organization of the Boston church as the medial channel of scientific Christianity, or "Intelligence," by which the human consciousness could objectively reach the third and last step in "the male idea" as heavenly Truth, that is one with its heavenly Bride as Love. (In this connection it is noteworthy that simultaneously with Mrs. Eddy's adding "Intelligence" to "the male idea" in the sixteenth edition of *Science and Health* she added to its Preface that still stirring [in our present edition] exhortation, "The time for *thinkers* has come.") And when Mrs. Eddy in 1891, two years after the dissolution of the First Organization of the Boston church, added to "The Apocalypse" of *Science and Health* the objective twelve-gated City foursquare, she *unwittingly* made a further demand for the objective demonstration of the full twelve tribes of Israel, typing the descending twelve-gated City foursquare to earth, which could not be reached until the medial ascending footsteps of Truth had been accomplished by church. This City foursquare, it must be remembered, was prophesied to be founded on "the twelve *apostles of the Lamb*" † (Rev. 21:14) as demonstrators of Truth rather than on the "Immanuel" as the subjectively superstructural phase of the City foursquare as "God with us"; in other words, as prophecy could not be founded on prophecy but must be founded on demonstration, the City foursquare as objective "Immanuel," or "God with us," could not be founded on the subjective, or virginal, concept of the "Immanuel," which was but a prophecy to the human consciousness.

The word "unwittingly" has been used in the preceding paragraph in connection with Mrs. Eddy's demand in the sixteenth edition of *Science and Health* in 1886 for a future Second Organization of the Boston church because she in 1891, six years thereafter, expressed doubt as to whether the Second Organization of the Boston church would ever be needed, Ret. p. 58, 1st to 4th ed. inclusive, 1891. The reason for Mrs. Eddy's doubt as to the necessity for a Second Organization to complete church history in fulfillment of the Scriptures was the relative difference between the scope of *composite Womanhood* (as Life, Truth, and Love) and manhood (as Truth only) to fulfill the Scriptures—Womanhood being the full encom-

* "Intelligence" was capitalized until the ascent of the sonship of The Mother Church was complete, as typed by the building of the Extension as "the crown" (of accomplishment) of The Mother Church as "the cross," My. 6:19, whereupon it was decapitalized as a human quality.

† The "Lamb" types crucifixion, for both the Bible and *Science and Health* state that "the Lamb [was] slain from the foundation of the world," Rev. 13:8; S. & H. 334:21.

passment of the ends of man's labor, in fulfillment of Jeremiah's prophecy that "a woman shall compass a man," Jer. 31:22. To illustrate: Jesus as manhood in his first coming by his inability to escape prophesied crucifixion had proved that "the scripture cannot be broken" until fulfilled. And because manhood is not (like Womanhood) the ultimate fulfillment of the Scriptures, Jesus as typing manhood in his first coming could not—after choosing twelve disciples to the end of objective encompassment of the Scriptures—reclaim the subjective glory which he had had with God "before the world was" until the prophetic Scriptures were entirely fulfilled by composite Womanhood.

On the other hand, when Mrs. Eddy added to the fiftieth edition, in 1891, not only the objective, walled City foursquare (S. & H. 575) as the composite Bride (typed by the branches) but the footstep of "no temple therein" (S. & H. 576) leading to the "city of our God," or the Bride as the "spiritual, holy habitation" with "no boundary nor limit" (S. & H. 577), she doubtless felt that the Bride as composite Womanhood had reached completed fulfillment of Scriptural prophecy, wherein there could be no "material organization" to war "with Love's spiritual compact," and thus the glory which she had in her subjective discovery of "Immanuel," or "God with us," before church "was," could be reclaimed, inasmuch as Womanhood in its always-ultimateness of fulfillment as Bride (the wedded consciousness of manhood and womanhood) could bear no weight of unfulfilled prophecy. This is evidenced by the fact that the "tree of life" bearing "the [twelve] fruits of Love" as the last symbol of the Bible grew in the "city of our God" (S. & H. 577) as the consciousness of the Bride with no boundary or limit, thus objectively expressing the subjective consciousness of "the female idea" which was named "last in the ascending order of creation," S. & H. 508:22. Hence Mrs. Eddy expressed the doubt as to whether a Second Organization of the Boston church would ever be needed several months after the publication of the fiftieth edition of *Science and Health* containing the completed fulfillment of Scriptural prophecy. Inasmuch as the fiftieth edition was published two years before the World's Parliament of Religions convened in 1893, it will be clearly seen why she had hoped that the branches would be equal to the privilege of flowing on through the footstep of "no temple therein" to the boundlessness of the "city of our God," typing universal consciousness, as the outflowing expression of their Association as a "Universal Assembly" founded upon "more than twelve legions of angels," to which "twelve legions" Church in its last step, typing the twelve-gated City foursquare with an angel at each gate, was limited.

However, just as Jesus, after he had been objectively baptized into the medial necessity of others and had chosen twelve disciples as typing the full objective course of being, found there could be no escape from the prophetic fulfillment of the descending twelve-gated City foursquare, typing Womanhood,—so Mrs. Eddy after having objectively revealed the manhood only of her subjective vision in the first edition of *Science and Health* and having founded the First Organization of the Boston church on manhood—to commemorate the “word and works” of Jesus in his first coming as Life—was forced to intelligently carry forward the objective demonstration of Jesus as manhood in his “second appearing” as Truth by choosing twelve of her students to form The Mother Church. This church, as before noted, was founded upon the basis of the heavenly God-crowned Woman (crowned with twelve stars), who was prophesied to bring forth the “man child” as Truth (only). The fulfillment of this prophecy of the “man child” dropped the veil of Motherhood over the consciousness of church and injected the living cross of Motherhood into the human consciousness. Thus was necessitated the objective ascent of the sonship of The Mother Church, typing the human consciousness, from earth to heaven before the twelve-gated descending City foursquare (typing Life, Truth, and Love as the spiritual forces of the Bride) could demonstrably come down to dwell on earth, as symbolized by the Branch-idea as typing Womanhood. Hence The Mother Church was forced to lift the human consciousness from “cross,” typed by The Mother Church, to “crown,” typed by the Extension, before the branches could fulfill their initial destiny.

When The Mother Church was formed in 1892 the unfolding objective tribal Word of *Science and Health* had reached the point of Asher, the eighth tribe of Israel, that Mrs. Eddy defines, first, as, “spiritual compensation,” typing her own subjective consciousness of Asher, and second, as, “the ills of the flesh rebuked,” S. & H. 581:15. This latter process demanded a purifying, ascending, objective course by church to reach “spiritual compensation” as the then position of the unfolding Word of *Science and Health*. Thus Mrs. Eddy exhorted The Mother Church to reascendingly lift the consciousness of its members to the position of Asher in the Word as “spiritual compensation,” as evidenced by the following words in her dedicatory sermon, “May the kingdom of God within you . . . reascending, bear you outward, upward, heavenward,” Pul. 10:30. This reascent demanded the Motherhood process of “the ills of the flesh rebuked,” and in this connection it is interesting to note that Asher was the only tribe for which motherhood was prophesied in the Bible, Moses having said (in his prophecy concerning the respective missions of the tribes), “Let Asher

be blessed with children" (Deut. 33:24)—the tribal footsteps needful to lead the church from the position which demanded "the ills of the flesh rebuked" "the cross") to "spiritual compensation" ("the crown"). Just as a master initially holds the compensation for which his servant labors for "hire," so Christian Science as subjectively discerned—in which there are neither crosses nor crowns—initially holds within itself the "crown" as the promised reward for the bearing of the "cross." So while the Bride holds the twelve spiritual elements of being in one consciousness, Mother works step by step for reward, or for the moral and mental betterment of her "man child."

As an evidence in the Word of *Science and Health* that Mrs. Eddy (like Moses, Elias, and Jesus) was forced to objectively come down to the plane of her students' consciousness in order to lift them tribe by tribe to her subjective vision, she first subjectively said as a basis for the Bride-consciousness of the Word, in which the branches were rooted: "God never said that man would become better by learning to distinguish evil from good,—but the contrary, that by this knowledge, by man's first disobedience, came 'death into the world, and all our woe,' " Un. 14:27; and again, "I do not find my authority for Christian Science in history, but in revelation. If there had never existed such a person as the Galilean Prophet, it would make no difference to me," My. 318:31; and then later in 1891, immediately before the formation of The Mother Church in 1892, Mrs. Eddy made the following contrastingly objective statement (which later proved to be the basis of The Mother Church, symbolizing the ascent of the God-crowned Woman's "man child"): "I therefore *plant myself* unreservedly on the teachings of Jesus [medially demanding the distinction between good and evil], of his apostles, of the prophets, and on the testimony of the Science of Mind. Other foundations [for the human consciousness] there are none," S. & H. 269:22. Note that Mrs. Eddy plants *herself only*, for neither she nor anyone else can do this for another. Hence when Mrs. Eddy made this statement in 1891 there was the specific need for the members of the First Organization of the Boston church, who had merely commemorated the "word and works" of Jesus in his first coming, to intelligently "plant" themselves on "the teachings of Jesus, of his apostles, of the prophets, and on the testimony of the Science of Mind" to the end of reaching heavenly Truth as "spiritual compensation."

Thus, in summation, just as Jesus discovered in the shadow of his cross that having chosen twelve disciples as typing the twelve tribes of Israel he could not escape his full objective responsibility by an attempt to reclaim his subjective consciousness,—so Mrs. Eddy discovered in the shadow

of The Mother Church as "cross" that after having chosen her twelve disciples (students) as the expression of the symbol of the twelve elements of her subjective consciousness, which must be objectively reached by others, she could not escape her responsibility of providing the symbolic way by which the human consciousness could be lifted through the "foot-steps of Truth" (manhood, typed by The Mother Church) to her own subjective vision (Womanhood, as the heavenly source of the branches), since "spiritual teaching must always be by symbols," S. & H. 575:13, despite the fact that her consciousness of Womanhood sustained her beyond their manhood necessities of objectively symbolizing church prophecies. In other words, while Mrs. Eddy realized that "material organization . . . wars with Love's spiritual compact" (Ret. 47:2) as the subjective consciousness of reality, she was forced to permit its continuance to the end of lifting the objective demonstration of church consciousness to her own subjective vision, which necessity was in line with Jesus' statement: "Thinkest thou that I cannot now pray to my Father, and He shall presently give *me* more than twelve legions of angels [which would release *me* to my initial subjective consciousness]? But how then shall the scriptures be fulfilled, that thus it must be [for the sake of others]?" Matt. 26:53, 54.

In the light of these foregoing pertinent facts,—whose object has been to merely glimpse the full scope of *Christ and Christmas*,—we approach the conjoined *mission* of Jesus and Mrs. Eddy as presented by the progressive revisions of *Science and Health*, six in all,—the first, third, sixth, sixteenth, fiftieth, and two hundred and twenty-sixth. We must look to the progressive revisions of *Science and Health* as particularly characterizing Mrs. Eddy's *mission*, which *Christ and Christmas* was designed to illustrate; for her true history appears only in her writings, as confirmed by her statement: "Those who look for me in person, or elsewhere than in my writings, lose me instead of find me," My. 120:2. Hence the illustrations in *Christ and Christmas* will be found to be Mrs. Eddy's own foot-steps in the revelation and founding of Christian Science under the light of the "fast circling" star of guiding being, as initially and generically presented in the first picture of *Christ and Christmas*.

As previously noted, Mrs. Eddy presented *Christ and Christmas* to the Field in December 1893 without its Biblical "Glossary" containing the

texts which she calls the Scriptural "basis" for her "sentiments in the verses," Chr. p. 55. The fact that she immediately recognized the necessity of these Scriptural bases when she added them to her second edition of *Christ and Christmas* (also in December 1893) together with its final generic Scriptural text, which goes beyond the Poem and illustrations, shows the vital necessity of these advancing texts as footsteps to their goal as expressed in the promise of this final generic Scriptural text—that of "power over the nations," and the gift of the "MORNING STAR," Chr. p. 57, Rev. 2:26, 28. Each Scriptural "basis" will, therefore, be introduced as a first consideration in the comments on the pictures and Poem that follow.