

# THE SECOND PICTURE

## “CHRIST HEALING”

THE SCRIPTURAL “bases” (Chr. p. 55) given by Mrs. Eddy in the “Glossary” of *Christ and Christmas* for the two stanzas of the Poem corresponding to this second picture, as well as for this second picture as illustrative thereof, are:

“Verily, verily, I say unto you, The hour is coming, and now is, when the dead [*those buried in dogmas,*’ Mis. 168:9] shall *hear* the voice of the Son of God: and they that *hear* shall live.—CHRIST JESUS.”

“The people that walked in darkness have *seen* a great light: they that dwell in the land of the shadow of death [*individuals buried above-ground* in material sense,’ My. 110:4], upon them hath the light shined.—ISAIAH.”

Note that in the bracketed interpolations in both of the above Scriptural “bases,” Mrs. Eddy’s interpretations of “*death*” have been used. By referring to the context of these interpretations, it will be seen that Mrs. Eddy makes “*death*” and *burial* the same thing. Thus “*death*” is burial (submergence) in dogma (static Christianity). In other words, one is “*dead*” when buried in dogma. Mrs. Eddy’s fuller texts read as follows: “. . . how the *dead*, those *buried in dogmas* . . . are raised,” Mis. 168:9, 10; and, “Divine metaphysics is not to be scoffed at . . . it is the divine nature of God, which belongs not to a dispensation now ended, but is ever present . . . raising the *dead—resurrecting* individuals *buried above-ground* in material sense,” My. 109:23-4. These interpretations of “*death*” are particu-

larly applicable to this second picture, in which theological dogma, typed by the man in dark clothing standing behind Jesus, has cast its shadow of "death" upon the girl in the coffin in its endeavor to submerge, or bury, the consciousness of dawning Womanhood.

It is of more than passing interest to note that Mrs. Eddy up to her last revision of *Christ and Christmas* in 1910 chose a New Testament paraphrase of the second Scriptural "basis" for this picture. This paraphrase read, "The people which *sat* in darkness saw great light; and to them that *sat* in the region and shadow of death light is sprung up." Doubtless Mrs. Eddy felt that those Christians who had "*sat* down on the right hand of God" with Jesus were too much "asleep" in Jesus to hear the voice of his "second appearing," which awakens woman to her mission (as typed by the girl in the coffin in this picture), and, therefore, she made this change in wording from "*sat*" as used in a New Testament verse to "*walked*" as used in the original text of this verse in the Old Testament—the former a passive state of mind, the latter an actively progressive state of mind. Only those who are *walking* in darkness feel its limitation and struggle for the *advancing* light of Life (as was the case with Mrs. Eddy at this point, as subsequently presented in her own words from *Retrospection and Introspection*). Thus they alone can rise to the call of the "second appearing."

At first glance one might be disposed to think that this picture shows the raising of Jairus' daughter by Jesus, but Jairus' daughter died while Jesus was on the way to heal her, and, therefore, she could not yet have been placed in a coffin; furthermore there were no coffins in Jairus' time, and the girl in this picture is in modern attire, as is her mother. Also Jesus was alone with Jairus' daughter when he raised her from the dead, having put her mother and father and his disciples out of the room—the Bible stating, "And he put them *all* out, and took her by the hand, and called, saying, Maid, arise," Luke 8:54. In the frontispiece of all the early editions of *Science and Health* from the second up to the twenty-first, Mrs. Eddy depicted her sense of the raising of Jairus' daughter as a girl in a draped gown, with bare arms, and a bandeau on her head, who has risen to a sitting posture on a day couch, and *Jesus is alone with her*.\* This concept of the raising

\* Mark 5:40 implies that Jesus took the father and mother and his disciples into the room when he raised Jairus' daughter, but Matthew and Luke suggest to the contrary. St. John does not record the incident.

Christian Science as unified Life, Truth, and Love), like Leah's, was the true sense of Reuben. However, when Mrs. Eddy objectified Reuben by revealing him to her followers as the perfection of heaven and earth, God and man, she placed Reuben outside of her own consciousness as "offspring" and, as prototyped by Leah, was forced to bring forth the successively progressive Children of Israel in the Word of *Science and Health* as idea to the point where her collective "man child" as *Science and Health* (exclusive of the *Key to the Scriptures*) reached her vision of Love, or Bride, in "The Apocalypse." So after Mrs. Eddy added the Bride as the City foursquare to "The Apocalypse" in the *Key to the Scriptures* in 1891, she in 1899 called the Bride the "Word," saying, ". . . the bride (Word) is adorned [adding with reference to the progressing changes and revisions of *Science and Health*, exclusive of the *Key to the Scriptures*], and lo, the bridegroom cometh!" My. 125:26. In other words, while Mrs. Eddy's subjective vision was the perfection of God and man, needing no medial Motherhood, she (as prototyped by Leah as Mother) was forced to objectively bring forth her vision as progressive, spiritual "offspring" in the Word of *Science and Health* (thus making her Mother in the Word) in order to objectively lift others to her subjective vision of Bride as original Word, which was "in the beginning . . . with God, and . . . was God," John 1:1,—thus "Christian Science," which Mrs. Eddy says is "as old as God" (marginal topic, S. & H. p. 146), is both "root" and "offspring."

Hence both Leah and Mrs. Eddy (one literally and the other in idea) finally objectively lifted collective consciousness to the Bride of their own subjective conception of Reuben as indivisible Love embracing Life and Truth, where consciousness could say with Jesus (after he had accepted his medial Sonship in his first appearing), "I am [both] the root and the offspring of David, and the bright and morning star," Rev. 22:16. So the basis of Reuben's sin was the claim of "offspring" as separated from its "root," which as an untruth of being demanded progressive demonstration to reach the consciousness where "root" and "offspring" is one, expressed by Mrs. Eddy as, "Principle and its idea is one," S. & H. 465:17.

How little did Leah realize, when she subjectively conceived Reuben within her own consciousness and yet objectively brought him

forth as "offspring" to the end of healing the hate of her husband, the long and tiresome journey " 'uphill all the way' " (S. & H. 574) which Motherhood requires to lift its "offspring" to her subjective vision of Love, each footstep of Truth, typed by ascending Sonship, lifting Fatherhood, typing Life, into oneness with Truth, where each and both become one with Love as Bride—the highest potentiality of Mother as Love. Likewise, how little did Mrs. Eddy at the age of eight—when she heard the voice of Truth calling her from the heart of Love to *dedicate* herself to the mission of lifting the lives of others to the same degree of purity that enabled her as a little child to hear the voice of Truth subjectively (in fulfillment of Jesus' admonition, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein [the subjective consciousness of Love]," Mark 10:15)—realize how many footsteps she would be forced to take with the human consciousness before she had lifted it to her own initial vision.

How fitting that a little child should have been the first to have heard the call of Womanhood directly from the heart of divine Love where "root" and "offspring," typed by "vision" ("sight") and "hearing," are indissolubly one. Thus how different was the direct call of Love within the subjective consciousness of a little child as the "chosen" (which call only another child could hear—the call being inaudible to motherhood) as distinguished from the call of man to man, such as that with which Jesus called his disciples and Mrs. Eddy her followers, which demanded objective demonstration of those "called" by outer "hearing" to reach the subjective consciousness of the "chosen," where inner "hearing" is embraced in inner "vision" ("sight").

When Mary the mother of Jesus with added years of experience (beyond that of a little child), which impressed her with the reality of sin from "without," *heard* the call of Love through the angel Gabriel as a man-angel who appeared to her with a prophecy of her own conception of Jesus, Luke 1:31, she heard it as a call demanding of her own consciousness a Saviour of the people from their sins, Matt. 1:21. Thus Jesus was *prededicated* to the mission of Saviour before his birth in response to Mary's perception of the angel Gabriel's demand, "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS [meaning 'saviour']," Luke 1:31; whereas Isaiah had prophesied that a virgin would conceive the "Immanuel" as "God with us" (Isa. 7:14) rather than a

of Jairus' daughter is identically reproduced in one of the rose windows in The Mother Church.

Despite the fact that this second picture in *Christ and Christmas* is not a portrayal of Jairus' daughter, we must regard the literal raising of Jairus' daughter at the age of twelve as a prototype of the more figurative experience in Mrs. Eddy's life at the same age, when she rose above creeds and *dogmas* (which she calls "the dead") at the time of joining the Congregational Church. Therefore this second picture undoubtedly identifies this latter event, which is recorded by Mrs. Eddy as follows: "At the age of *twelve* I was admitted to the Congregational (Trinitarian) Church . . . Before this step was taken, the doctrine of unconditional election, or predestination, greatly troubled me . . . So perturbed was I by the thoughts aroused by this erroneous doctrine, that the family doctor was summoned, and pronounced me stricken with fever. My father's *relentless theology* emphasized belief in a final judgment-day, in the danger of endless punishment, and in a Jehovah merciless towards unbelievers; and of these things he now spoke, hoping to win me from dreaded heresy. My mother, as she bathed my burning temples, bade me lean on God's love . . . I stoutly maintained that I was willing to trust God, and take my chance of spiritual safety with my brothers and sisters,—not one of whom had then made any profession of religion,—even if my *creedal doubts left me outside the doors* [of church]. . . . To the astonishment of many, the good clergyman's heart also melted, and he received me into their communion, and my protest along with me," Ret. pp. 13-15.\*

That the raising of Mrs. Eddy at the age of twelve by "the Christ-idea" from among those "*buried in dogmas*" was of larger portent than the mere bursting of the creedal bonds of one specific Christian church and was rather the bursting of the bonds of Christianity itself as a whole is borne out by Mrs. Eddy's statement of resurrected Christianity: "Christianity reveals God as an ever-present Truth and Love . . . raising the dead; a divine good that gives life to *the religion buried* in materiality, that resurrects men from a material

\* Mrs. Eddy in 1907, three years before she left us in person, in speaking of the pre-eminent moment of this occasion said, ". . . my religious experience seemed to *culminate* at twelve years of age," My. 311:14. This statement in the light of the meaning of the word "culminate" ("to attain the highest point or degree; to come to a complete result; reach a final effect," *Standard Dictionary*) gives reënforcement and reassurance to the *spiritual accuracy* of the above account given by Mrs. Eddy, placing upon her at the age of twelve the full religious responsibility which this picture demands.

sense of Truth and Love, to their spiritual understanding and demonstration," *Historical Sketch of Metaphysical Healing*, p. 13, a pamphlet by Mrs. Eddy, published in 1885. (This pamphlet was advertised by her in the April 1885 *Journal*, on page 21, as "next to 'Science and Health' the most important work on the subject ever published.") For the Christianity which arose from the dead in Mrs. Eddy's consciousness on the occasion to which reference has just been made was the *foundation* of her great revelation of Christian Science.

Mrs. Eddy's father in the preceding instance (when Mrs. Eddy refused to accept the doctrines of the Congregational Church) was the personification of old theological dogma, as typed by the man (in this second picture) draped in the dark garments of Jesus' period (for it is the same old dark robe of limitation on Christianity's shoulders—Mt. Sinai pursuing Mt. Zion); while her mother (in this second picture), symbolizing a more spiritual thought than that of her father, is typed by the figure of a woman attired in a dress of the style of Mrs. Eddy's time. Thus the dark robe over the shoulders of "the Christ-idea," as typed by Jesus in this second picture, suggests the darkness of dogma cast by the consciousness of Old Theology, which is symbolized by the man draped in black.

The woman at the foot of the coffin might with *progressive* consistency be regarded not only as typing the consciousness of Mrs. Eddy's mother as progressive over that of her father, but as Mrs. Eddy (herself) at the time of her second "Christ Healing" (Pul. 34:5-16, Mis. 179:31-15) viewing with more mature conception the divine Principle of her initial healing (as just presented from *Retrospection and Introspection*). In this progressive light, her mother at the time of Mrs. Eddy's initial "Christ Healing" prototyped Mrs. Eddy upon the occasion of her second "Christ Healing" (as it is consciousness and not persons that are portrayed), and this more progressive conception of the woman at the foot of the coffin as Mrs. Eddy at a more mature age is here referred to in the light of a more advanced concept of this second picture than her first healing presented. All elements involved in her first healing were present in her second—old theological dogma remaining the same in both instances; for in her second experience her old theological pastor "came to bid her good-by before proceeding to his [Sunday] morning service, as [he felt that] there was no probability that she would be alive at its close," Pul. 34:8-10, thus casting the dark mantle of old theological dogma over

the healing "Christ-idea" in her own consciousness. Immediately after her pastor left, she was forced to request the retirement from her bedchamber of the little group awaiting her "death"—an exact repetition of Jesus' necessity in the raising of Jairus' daughter to "put them *all out*" of the room (Luke 8:54) before he could effect his "Christ Healing" purpose. Thus the three "Christ Healing[s]" of the "daughters of Zion" were closely linked in cause and result. As in the case of Jesus' healing of the daughter of Jairus, the "*ruler of the synagogue,*" so Mrs. Eddy was forced to triumphantly rise above old theological dogma in both instances of her healings. Hence one might generalize this second picture by saying that it represents Science rising above Old Theology.

As with the first picture, the application of this second picture to Mrs. Eddy's life experiences is in line with the avowed mission of *Christ and Christmas* as stated by the editor of the *Journal* with Mrs. Eddy's approval: namely, that the pictures in *Christ and Christmas* "must be a new revelation of the God-anointed *mission of our Leader,*" *January Journal*, 1894, p. 467. However, as we must particularize rather than generalize in order to find in this second picture an experience in Mrs. Eddy's life identifying the *basic* healing illustrated therein (that of her rising from the "dead"—theological dogma), the previously described experience of her healing at the age of twelve as recorded in *Retrospection and Introspection* is unmistakably the basic, or foundational, one portrayed—her second healing being its spiritual superstructure. And the *consecration* of Mrs. Eddy's life in deep devotion to the Principle of these two "Christ Healing[s]" is her second identification in this second picture, *consecration* being the next footstep beyond *dedication*, which latter was presented in the comments on the first picture.

### ANOINTING AND APPOINTING

The healing illustrated in this picture is called "Christ Healing," inasmuch as it is the first healing of Jesus' "second appearing" as "the Christ-idea" (in Mrs. Eddy's consciousness) superseding Jesus as Saviour in his first appearing, of which the Bible prophesied, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation," Hebr. 9:28. Thus there is no humanity in Jesus' "second appearing," and he appears wholly as "the Christ-idea," the lines of the

second stanza of the Poem corresponding to this picture reading in part, "The Christ-idea, God *anoints*—of Truth and Life." (Confirming this point, in the first and second editions of *Christ and Christmas*, in 1893, this stanza was worded, "The Christ-*ideal*," instead of, "The Christ-*idea*, God *anoints*," "ideal" being a human concept, and "idea" a divine concept.)

Anointing is an outside-of-oneself process, the act of another requiring only inspirational acceptance. Thus Jesus as "the Christ-idea" was only *anointed* with the *spirit* of "Truth and Life," for Mrs. Eddy implies that he did not have their "letter," or Science, which *appoints*, her statement being, "To those natural Christian Scientists, the ancient worthies, and to Christ Jesus, God certainly revealed the spirit of Christian Science, if not the absolute letter," S. & H. 483:19. Jesus' *demonstration* in his first appearing was limited to *Life* as the reflection of the fatherhood of God, S. & H. 569:1; 562:3-5; 561:16-20. That *Life*, which inspirationally *anoints*, was the limit of Jesus' first mission was declared by him when he said, "I am come that they might have life," John 10:10. It is true that Jesus said to Pilate at the time of his *trial*, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth," John 18:37; however, a witness in a trial always bears testimony to something outside of himself (remembering that Jesus said as characterizing his entire mission, ". . . as I hear, I judge," John 5:30,—hearing being a faculty responsive to an outside call). Therefore Jesus prophesied that his "second appearing" would be as Truth "within"—"the *Spirit* of truth," John 16:13; and when Jesus said in his first appearing, "I am the way, the *truth*, and the life," John 14:6, it was also a foresight of his "second appearing" as Truth. Thus Jesus' anointing by *Truth* must be that of his "second appearing" in the consciousness of Womanhood—the dark mantle over his shoulders (as portrayed in this second picture) illustrating that Truth could never be revealed through manhood as the Son of the Father, for there is no Truth in Mrs. Eddy's definition of "Father," S. & H. 586:9, the definition of "Mother" alone embracing Truth. Hence Mrs. Eddy, contrastingly to "The Christ-idea, God *anoints*," says in the last two lines of the second stanza of the Poem applicable to this second picture, "The Way in Science He *appoints*" (through Womanhood). So "the Christ-idea" as Truth is the "great light" which *the people that walk in darkness* self-see, for sight is from "within," not dependent upon outer anointing.



The *Standard Dictionary* defines "anoint" as, "To put or pour oil upon, especially in sign of consecration"—its derivation coming from the words "*in, on, + ungo, smear,*" i.e., "to smear on." On the other hand, "appoint" is defined as, "To select a person for a definite position"—its derivation coming from "*ad, to, + punctum, point,*" i.e., "to point to," or to point the way that another must pursue, such as "The Way in Science He *appoints.*" David was *anointed* to be king over Israel even while Saul was still king (so both were anointed at the same time); however, David was forced to await Saul's demise before he was the *appointed*. Thus David, although equally the anointed, was grievously distressed over his having cut the skirts of Saul because the latter was still God's anointed *and* appointed. So anointing and appointing are not necessarily coördinate. This is also shown by the second stanza of the Poem applicable to this second picture, which presents the mission of Jesus as the *anointed* "Christ-idea" and presents as well the *appointed* Christ-mission of woman as embracing the anointed mission of Jesus—"The Way in Science He appoints." That Science is woman's *appointed* mission which embraces the *anointed* mission of Jesus is fully sustained in the next stanza of the Poem, which is applicable to the third picture—"What the Beloved knew and taught, Science [embracingly] *repeats.*" Thus Mrs. Eddy's first healing (the "loyal ray" that "Spirit sped . . . to rouse the living, [and] wake the dead" in her own consciousness being her own *anointing*), which is the interpretation that has been given the healing of the girl in this second picture, forced her to humanly embrace the divine *Life* of Jesus in his first appearing before she could rise through the purity of her own human life in her second healing (as typed by the woman at the foot of the coffin) to the divine *appointing* of *Truth* in Jesus' "second appearing" "without sin [humanity] unto salvation [as a redemptive idea]," Hebr. 9:28.

So "the Christ-idea[']s" anointing "of Truth and Life" quickens each phase of woman in this picture in its respective time and manner of reception but shuts out the human sense of man as typed by the dark-robed man in the background. Thus Jesus as "the Christ-idea" in the consciousness of woman raises up woman to fulfill *Life's anointing and Truth's appointing in Christian Science*, Mrs. Eddy having said, "The second appearing of Jesus is, unquestionably, the spiritual advent of the *advancing idea* of God, as in Christian Science," Ret. 70:20. Furthermore, since the healing in this picture is "Christ Heal-

ing" within her own consciousness, woman is lifted inspirationally into the first step of her mission as "Life," which "Science repeats"—"the ideal woman corresponds to *Life* and to *Love*," S. & H. 517:10, "Truth," which medial Motherhood brings forth, being the highest footstep of manhood, S. & H. 517:9.

## HEARING AND SIGHT

In line with the progressive anointing of Life and Truth, it will be noted that both *hearing* and *sight* are involved in the Scriptural texts which are the "bases" of this second picture.

The first text, ". . . the dead shall *hear* the voice of the Son of God: and they that *hear* shall live," presents *hearing* as the basis for raising the "dead." It will be remembered that in each and every instance in which Jesus raised the "dead," he *spoke* to the "dead" and they arose. In the case of Lazarus, the Bible records, "And when he thus had *spoken*, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth," John 11:43, 44. When Jesus raised Jairus' daughter, the Bible records, "[He] took her by the hand, and *called*, saying, Maid, arise . . . and she arose straightway," Luke 8:54, 55. When Jesus raised the widow of Nain's son, he said, "Young man, I *say* unto thee, Arise. And he that was dead sat up, and began to speak," Luke 7:14, 15. In fact, Jesus' entire healing work was based upon the *spoken* Word, for he declared as his conception of Principle, ". . . as I *hear*, I *judge*," John 5:30; and the voice of God speaking to him was at times heard by those who stood by, particularly as recorded in John 12:28, 29, and Matthew 17:5, 6.

In line with this first Scriptural text, Mrs. Eddy, at the age of twelve, spiritually *heard* the voice of "the Son of God" saying, "Maid, arise" from the static beliefs of Old Theology, the despotism of the "ruler of the synagogue"; for the Old Theology that thundered at her through her father was of the same devastating quality as that of Jairus, the "ruler of the synagogue," or Judaic ritual which afterwards necessitated the same literal so-called resurrection of Jesus.

But the second Scriptural text for this second picture—"The people that walked in darkness have *seen* a great light: they that dwell in the land of the shadow of death, upon them hath the light shined"—demands *sight*, which is more than hearing. Every Christian walks and dwells in the shadow of the cross and *hears* only the audible anguish of crucifixion, for Jesus taught only crucifixion (denials and

cross-bearing); and St. Paul proudly declared that he was "determined not to know *any thing* among you, save [beyond] Jesus Christ, and him *crucified*," I Cor. 2:2, and again that he (Paul) died daily, I Cor. 15:31. But St. Paul humbly declared that he *saw* only "through a glass, darkly" and prophesied of a time when vision would be "face to face" (I Cor. 13:12)—his only medium for transparency being the relative translucence of the cross. The woman in this second picture fulfills this prophecy by seeing "face to face" the resplendent promise of *resurrection* as the foundation of woman's mission—Mrs. Eddy having said that it was not "the last supper" which Christian Scientists commemorate but the morning meal of resurrection, S. & H. 35:10.

Thus Mrs. Eddy's resurrection from the limitation of dead theological beliefs was the foundation in her consciousness of her own "church of the living God," to which "living God" all live; for Jesus said that "all live unto Him," Luke 20:38, and none die to be resurrected. Hence Mrs. Eddy speaks of the limitations of Mary Magdalene's view of the resurrection in the following manner: "Mary had risen to discern faintly God's ever-presence, and that of His idea, man; but her *mortal sense*, reversing Science and spiritual understanding, *interpreted* this appearing as a risen Christ," Un. 62:27.

In line with the second Scriptural text applicable to this picture,—"The people that walked in darkness have *seen* a great light,"—Mrs. Eddy in her second healing *saw* this "great light" at the point of Stygian darkness, described by her as follows: "The world was dark. The oncoming hours were indicated by no floral dial. The senses could not prophesy sunrise or starlight. Thus it was when the moment arrived of the heart's bridal to more spiritual existence. . . . The character of the Christ was illuminated by the midnight torches of Spirit," Ret. 23:10-17. So Mrs. Eddy *saw* "a great light," the inner consciousness of "the Christ-idea" as Truth (sight ["eyes"]), typing "spiritual discernment," S. & H. 586:3).

When Elijah (Elias \*), typing "hearing," † was ready to ascend to heaven, Elisha asked for a *double* portion of his (Elijah's) spirit, thus

\* "Elijah" and "Elias" refer to the same person; "Elijah" in the Old Testament was translated from the Hebrew, and "Elias" in the New Testament was translated from the Greek.

† Elijah at the highest point of his exaltation in Mount Horeb, "the mount of God," merely heard the voice of God as "a still small voice," I Kings 19:8, 12; thus Mrs. Eddy says that "Elias presented the idea of the fatherhood of God, which Jesus [whose mission was that of hearing] afterwards manifested . . .," S. & H. 562:3.

demanding both *hearing* and *sight*; whereupon Elijah replied, ". . . if thou *see* me when I am taken from thee, it shall be so unto thee," II Kings 2:10. Elisha did see Elijah when he ascended and so was blessed *beyond* Elijah's anointing by being permitted to remain on *earth* with more than Elijah's own blessing. Thus while Elijah had dwelt in the desert, Elisha was sought by kings. So in this second picture the woman at the foot of the coffin, in her spiritual discernment (*sight*) of the meaning of the resurrection of the girl in the coffin, was blessed with a double portion of the understanding of the resurrection, "Truth" beyond "Life," which precluded a repetition of the experience of the girl in the coffin, who merely heard.

Thus the woman at the foot of the coffin partakes of the promise in the second Scriptural text of this picture—"The people that walked in darkness have *seen* [rather than heard, for the 'dead' only *hear* 'the voice of the Son of God'] a great light: they that dwell in the land of the shadow of death, upon them hath the light shined"—as the result of her double-portioned spirit. In other words, the girl in the coffin only *hears*, for her eyes are closed; while the woman at the foot of the coffin both *hears* and *sees*. So the blessing of the second stanza of the Poem applicable to this second picture is the woman's prophesied double-portioned mission: "The Christ-idea, God *anoints*—of Truth and Life; the Way in Science He *appoints*, that stills all strife."

The words of the first stanza of the Poem applicable to this second picture, "In tender mercy, Spirit sped a loyal ray," bring the star in the first picture into continued activity in this second picture, speeding it on its "fast circling" course. Thus in this second picture, as in all others, there is progressive action. The grandeur of this entire Poem, as illustrated by its corresponding pictures, is its *loyalty* to its divine light as triumphant over its resistant shadows. So as Mrs. Eddy declares the mission of *Christ and Christmas* is to "present the type and shadow of Truth's appearing in the womanhood as well as in the manhood of God . . .," Mis. 33:9, the "type" in this picture overcomes its resistant "shadow[s]." This overcoming of resistant "shadow[s]" is a "fast" forward-moving loyalty with its "fast"-moving

star, and this star, in the words of the stanza of the Poem corresponding to the first picture, is "fast circling on, from zone to zone."

### "ZONE TO ZONE"

The second "zone" of this "fast circling" star of *Christ and Christmas* is "*Simeon*," meaning "HEARING," the second son of Leah by Jacob (or the second tribe of Israel), the Biblical record of whose birth is on this wise: "*And she [Leah] conceived again, and bare a son; and said, Because the Lord hath heard that I was hated, He hath therefore given me this son also: and she called his name Simeon,*" Gen. 29:33.

"*And she [Leah] conceived again, and bare a son*"—As previously noted in the comments on the first picture, when Leah conceived within her own consciousness her first son, Reuben, she discerned Love's Son as "the only begotten," little realizing the import of Jacob's foreseeing in his vision of the Ladder of Life that (as adapted to his own state of consciousness which was fleeing from hate) it took seven rungs to unite earth, typing Life, to heaven, typing Love ("Life" and "Love" being the two extremes [of the trinity of Life, Truth, and Love] in Mrs. Eddy's definition of "the ideal woman," S. & H. 517:10). And inasmuch as it was Jacob's consciousness that Leah had undertaken to lift to her own, each succeeding rung on the Ladder of Life had to be first symbolized by a child (typing a common meeting place between Jacob's and Leah's consciousness) in order that the first phase of "the ideal man" as "creation" (S. & H. 517:8) might be fulfilled, and the two progressive phases of "the ideal man" as "intelligence" (typed by the Children of Israel as progressive ideas) and "Truth" (as the point where manhood becomes one with "Love," Womanhood) be made available to man as seemingly separated from Woman. Such separation from Woman (typing Love) was Jacob's position when he received the vision of the seven-runged Ladder of Life while he was fleeing from his brother's hate (thereby accepting its reality) and subsequently when he hated Leah. Therefore Leah in order to meet the persistent hate in Jacob's consciousness was forced to conceive and bring forth a second son, typing *hearing*; for inasmuch as vision is the subjective consciousness of Woman, it must be objectively and progressively reached by man through *hearing* the voice of God.

*"And [Leah] said, Because the Lord hath heard that I was hated"*—One could not attribute to God as inherent Love the hearing of hate and not feel the pressure of hate from "without" one's own consciousness as warring against the conception of Love from "within" one's own consciousness; nor could one attribute even heavenly, or true, *hearing* to God and rise to "*vision*" (sight) oneself, for one cannot rise above one's own conception of God. Thus in the "Glossary" of *Science and Health* Mrs. Eddy defines God as "all-seeing" but does not attribute *hearing* to Him, since the latter as separated from "vision" is the particular faculty of *man* in his divided consciousness of God and man; for *hearing* is a dual sense which always contemplates two consciousnesses, while "God is one," Gal. 3:20. Hence Leah in bringing forth her second son Simeon as "*hearing*," or the second tribe of Israel, typing the second day of the first chapter of Genesis, divided the waters below and above the firmament into hate and Love, still holding to her subjective consciousness of Love as her objective goal for her husband. However, because to a consciousness that really loves there can be neither an inner nor an outer sense of hate, Leah's recognition of an outer sense of hate forced her to medially descend to the plane of man's consciousness in order to lift it step by step to her initial subjective consciousness of Love. Thus when Leah objectively assumed the saving Motherhood mission of lifting man above hate, she superimposed upon her subjective consciousness of Love man's "belief" that God *hears* hate (because she heard it, and no one can see God beyond the state of his own consciousness) and accepted the dividing veil ("firmament," S. & H. 505:7) between the "holy of holies" (her subjective consciousness of God as "all-seeing" Love, which embraces inner hearing) and the "tabernacle" (of man's objective labor, that enables him to rise above hate to Woman's subjective consciousness of Love as a united heaven and earth, or sight embracing hearing), this dividing line ("firmament") between heaven and earth forming the figurative basis upon which all Church (which claims man's need of salvation by reason of its concept of God as hearing hate and of man as hating) is founded.

*"He hath therefore given me this son also"*—Leah having separated Reuben (typing vision, or sight) as objective "offspring" from her own consciousness (as presented in the comments on the first picture) was forced to conceive a second son as a prototype of theological necessity to build Church upon the claimed separation of heaven and earth, God and man, sight and hearing. So long as one divides the

consciousness of God and man by attributing to either "hearing" as separated from "sight" (sight being typed by the true sense of Reuben, which is more basic than hearing, typed by Simeon, for hearing when separated from sight becomes a dual sense, or the perception of that which another sees, or claims to see) or so long as one Christianly divides the consciousness of Church from the world or even one person from another (thus dividing "Being into beings," Ret. 56:7), one cannot figuratively escape bringing forth the second son of Leah (meaning "hearing"), typing the second day in the first chapter of Genesis (which is the only unblessed day in this first chapter), in which day earth was divided from heaven as the type of the division of man from woman, 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 . . .," Vol. II, p. 120.

"*And she called his name Simeon*"—The name "Simeon" means "hearing," of which there is a heavenly conception and an earthly conception—both conceptions being *outer* hearing (in contrast with *inner* hearing, which is one with "vision" as typed by Reuben, for inner hearing hears only Love's conception within itself). Simeon as heavenly hearing, that hears *the voice of God* as heaven only, or "Truth," \* typed by the waters of divine *Mind* above the firmament (for Mrs. Eddy says that "*water* symbolizes the elements of *Mind*," S. & H. 507:3), is true hearing. Simeon as earthly hearing, that hears only *the voice of mortal man*, or "error," as typed by the waters below the firmament, is false hearing. In addition there is a saving sense of Simeon as Saviour, which is conscious of both heavenly and earthly hearing; for this saving sense which hears the voice of God in its own consciousness, as typed by the waters above the firmament, also hears the cry of man below its consciousness as needing a Saviour, typed by the waters below the firmament. This sense of Simeon as Saviour is illustrated by the Biblical statement: "God hath spoken *once* [to the consciousness of man attuned to heavenly hearing]: twice have I *heard* this [as adapted to the consciousness of others less spiritually blessed, that do not *hear* the voice of God for themselves]; that power belongeth unto God," Ps. 62:11.

This hearing of both heaven and earth was Jesus' consciousness in his first appearing as Saviour in his mission of heavenly, or true,

\* Heaven types Truth only when it (heaven) is divided from earth as Life—heaven and earth being united only in "Love [which embraces both sight and hearing] . . . [as] the generic term for God," My. 185:14.

hearing (he having declared his mission to be true hearing, saying, ". . . as I hear [the voice of God], I judge," John 5:30) as typed by the waters above the firmament, which lifted man above his false sense of hearing as typed by the waters below the firmament. While Jesus in his own consciousness heard *only* the voice of God outside of himself as heavenly, or true, hearing, when he spoke of God and man to his followers, he presented the saving consciousness of Leah, that claimed God heard the hate of man in order to heal or forgive it and that man hated in his resistance to true hearing. Therefore, like Leah, who charged God with hearing hate and man with hating, Jesus in the Lord's Prayer, given his followers at their request (Luke 11:1), asked God to forgive men's trespasses even as men forgave others their trespasses, thus presenting the thought to his followers that God hears hate (trespasses) and that man hates (trespasses). However, this was, as before noted, a prayer for others (than himself) who heard the hate of man and fashioned their concept of God as hearing hate after their concept of man as hating, in line with Mrs. Eddy's statement, "What is the god of a mortal, but a mortal magnified?" S. & H. 140:31. Thus Jesus seemed to recognize *man's* limited concept of God only in order to lift man to *his* concept of God.

In this same vein of thought, Jesus at the end of his earthly mission, when on the cross of man's hate, prayed for his seeming enemies and not for himself, "Father, forgive them [for their hate]," thus recognizing God as hearing hate and man as hating. However, in the words of Mrs. Eddy: "Jesus' true and conscious being [heavenly, or true, consciousness of hearing] never left heaven for earth. It abode forever above [typed by the waters above the firmament], even while mortals believed it was here. He once spoke of himself (John iii. 13) as 'the Son of man which is in heaven' [but heaven as divided from earth in his first coming in his mission of hearing] . . . Hence the human Jesus had a resort to his higher self and relation to the Father [through heavenly, or true, hearing], and there could find rest from unreal trials in the conscious reality and royalty of his being . . .," No. p. 36:6-9 and 14-17.

Contrastingly to Jesus' relation to God through true *outer* hearing in his first appearing as typing manhood, Leah as typing Womanhood and prototyping the "second appearing" of Jesus as "the spiritual advent of the advancing idea of God, as in Christian Science" (Ret. 70:20) could never lose her subjective *inner* conception of hearing as embraced in *inner* vision, or sight, which Reuben typed, despite the



fact that she more latterly as typing medial Motherhood brought forth Simeon as outer hearing in order to save Jacob from his sense of hate; for hate is without vision and must progressively hear the voice of God through the higher consciousness of another, lifting it higher and higher from hate to Love, as presented by Mrs. Eddy in the "Scientific Translation of Mortal Mind," S. & H. 115:19, which begins with the degree of "Depravity," or hate, below the firmament of "spiritual understanding" (S. & H. 505:7) and ends progressively with "love" beyond the firmament in the "Spiritual" degree, S. & H. 116:1-3. (Note that this degree of spiritual "Understanding" begins with "wisdom, purity, spiritual understanding, spiritual power," all qualities of manhood, and ends with "love, health, holiness [wholeness]," the qualities of Womanhood, S. & H. 116:1-3.) Thus Woman as Love, or "vision" (typed by Leah's inner conception of Reuben before she brought him forth as her first son), in order to save man from hate was forced as Mother to bring forth her second son as "hearing" (Simeon), for hearing being the highest quality of man's consciousness is always man's "saviour" (while Love is his "redeemer," S. & H. 19:9). However, although Woman as Mother descended to the recognition of man's consciousness of hate in order to lift him through his own self-denial and cross-bearing, she was always above these medial means of salvation; for her subjectively true sense of hearing which was one with her inner vision of Love kept her ever attuned to the consciousness of Love. (Thus Mrs. Eddy defined "Mother" to *her* consciousness in its highest potentiality as "Love," S. & H. 592:16, for Woman as Mother never lost her subjective consciousness of Bride as the wedded consciousness of inner sight and inner hearing, as typed by the true sense of Reuben.)

Hence Leah's subjective consciousness, typed by the true sense of Reuben as inner hearing (as one with inner vision), and Jesus' objective consciousness, typed by Simeon as true outer hearing, were both impelled by Love to lift man step by step from hate to Love. The great difference between the processes of inner and outer hearing is that inner hearing, which is one with Love as Woman, neither suffers with nor for man; while outer hearing as Mother (typed by Leah after she brought forth Reuben as "offspring") suffers both with and for man until her "offspring" as outer hearing again reaches her inner hearing, which is one with her inner vision as her subjective consciousness. In this process needful to lift outer hearing to inner hearing (which is one with inner vision), the "offspring" of Mother shares

her capacity to suffer with and for others until they are lifted to her subjective vision of Love, for Mrs. Eddy says that Jesus as "offspring" (of outer hearing) "suffered for our sins," S. & H. 11:18, and the Bible says that "he was bruised for our iniquities . . . and with his stripes we are healed," Isa. 53:5. However, as neither Leah as Woman nor Jesus as the manifestation of God as Father (S. & H. 562:3-5) knew hate in her or his own consciousness, neither could have charged God on her or his own account with hearing anything that she or he did not hear for herself or himself. Hence it was only in Leah's capacity as Mother and in Jesus' capacity as Saviour that they could have *seemed* to charge God with hearing hate.

In other words, to the consciousness of Woman, typed by Leah, heavenly, or true, hearing was inner hearing embraced in inner vision as Reuben, typing the first day of consciousness in the first chapter of Genesis, which (inner hearing) when objectified for the purpose of saving her husband became Simeon as outer hearing, typing the waters below the firmament in the second day of the first chapter of Genesis; whereas, to the consciousness of man, heavenly, or true, hearing as Simeon was never other than the outer hearing of the waters above the firmament as divine Mind, or Truth, which as saviour lifted the false hearing of man, typed by the waters below the firmament, to its own consciousness of heavenly, or true, hearing. Thus Simeon as "hearing" is always a divided sense; for it always feels the weight of division, whether on earth or in heaven. Hence only to a sense of hate, or to a sense that divides Love, could the Simeon-consciousness seem to be light, or progress. Therefore until Simeon as a saving consciousness in its divided sense yields to the demand for "a new earth" which is one with a "new heaven," typing "the male and female of Spirit," it is none other than "the tree of knowledge of [both] good and evil" (as subsequently shown in the comments on the next picture) and, as such, types the second and only unblessed day in the first chapter of Genesis, as before noted.

However, when Simeon's weight is sacrificially borne by a consciousness that has first truly heard as inner hearing (as figuratively typed by Leah) and literally truly heard as outer hearing (as typed by Jesus) for the sake of others, its uphill struggle becomes a blessing of Love to earth as figuratively expressed in the Biblical statement, "For God so loved the world, that He gave His only begotten Son . . . that the world through him might be saved," John 3:16, 17. Literally and vicariously interpreted, this statement presents the old heaven and

old earth of Old Theology, which is the mixed true and false ("knowledge of good and evil") sense of Simeon, upon which Church was founded. To paraphrase this Biblical statement (just quoted) in the spirit of Simeon's sacrificial necessity as antecedently borne in the subjective consciousness of Woman: Divine Love (as subjectively typed by Leah as Woman, or inner vision embracing inner hearing) so loved the world, that She as Mother gave Her only begotten Son (heavenly, or true, hearing as Simeon into the world), that the world through him might be saved (to heavenly, or true, hearing). This paraphrase presents Jesus as "the only begotten Son" in his first appearing as viewed in the light of his "second appearing" as scientific Christianity, which cast the devil and his angels out of the old heaven into the old earth (Rev. 12:9)—thus ushering in the nucleus of first "a new heaven," and subsequently "a new earth" (Rev. 21:1) as a result of its ascension thereto (for the collective "man child," typing earth, must be "caught up unto God, and to His throne," Rev. 12:5).

Thus Simeon as outer hearing becomes the only basis for the plan of salvation, or Church, to mortals, which plan of salvation starts the ascent from earth to heaven but never becomes an inner, or true, sense of hearing, which is one with vision, until heaven and earth as the unified "new heaven" and "new earth" return to dwell among men as "*the only*," or the true subjective sense of the "*beginning*," S. & H. 502:24, 25.

### *(Identical Fulfillment)*

Inasmuch as the symbolic figures in this second picture have already been specifically identified by events in the life of Mrs. Eddy in line with the major purpose of this book (as stated by an editor of the *Journal* with Mrs. Eddy's unqualified approval), this "Identical Fulfillment" can but show the broader applications of inner hearing as one with sight (typed in this picture by the girl and the woman in white, respectively), and outer hearing as both true hearing (typed in this picture by Jesus wearing a white robe as a symbol of true hearing—the black mantle thrown over his shoulders being occasioned by his saving mission) and false hearing (typed in this picture by the man in the black robe standing behind Jesus).

There is nothing so contrastingly manifest in this picture as the symbolic distinctions between the *hearing* consciousness of Jesus with its outer robe of limitation and the *seeing* consciousness of woman with its altogether white garments. As the comments on the first pic-

ture identified sight and hearing with "root" and "offspring," respectively, and as Mrs. Eddy identifies Jesus in his first coming as "offspring" when she says, "Jesus was the *offspring* of Mary's self-conscious communion with God" (leaving his declaration, "I am [*both*] the root and the offspring of David," typing "self-existence," to be identified in his second coming), S. & H. 29:32, the mission of Jesus in his first coming as "offspring" could not manifest more than the consciousness of true *hearing*, as has been previously shown.

Thus Jesus, typing the mission of true hearing, although having been prophesied to be conceived of a virgin as the Immanuel ("Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel," Isa. 7:14), typing "self-existence" as a subjective virginal consciousness, Rev. 14:1, 4, as sight, was objectively born (as "offspring") as a Saviour who "shall *save* his people from their sins," Matt. 1:21. Hence Mary was told by the angel Gabriel even before her conception of Jesus, "And, behold, thou *shalt conceive* in thy womb, and bring forth a son, and shalt call his name JESUS [meaning 'saviour']," Luke 1:31. So Jesus, whom Mrs. Eddy calls the "offspring [as separated from 'root'] of Mary's self-conscious communion with God" (S. & H. 29:32), was born of the true consciousness of the second day of Genesis, which as heavenly hearing (the true consciousness of Simeon) always *heard* the voice of God and at the same time *heard* as saviour the cry of earth's own sinful conception (the false consciousness of Simeon) needing a saviour.

Thus Isaiah while initially and subjectively prophesying (through higher vision, or sight) that this Sonship would be conceived by a "*virgin*" as "Immanuel," meaning "God with us," later was forced to prophesy (through the understanding that, to human sense, the demonstration of hearing as saviour must precede sight as Immanuel) that this Sonship as a rejected Saviour (due to unregenerate earth's hearing only the false sense of Simeon) would be led as a lamb to the slaughter, dumb before his accusers, numbered among transgressors (Isa. 53:7, 12)—the last-mentioned being fulfilled by Jesus' crucifixion between two thieves, both typing false theology, for one thief was self-*accusative* and the other *accusative* of others. In other words, Isaiah in his prophecy concerning virginal conception as Immanuel did not realize that such conception could never be born as "offspring" of a woman—either virginal or wed—but must of necessity be conceived within one's own consciousness as a spiritual idea "without father, without mother, without descent, having neither beginning of

days, nor end of life" (Hebr. 7:3) as the "root" of its own being, rather than the "offspring" of another. Hence the Bible says "a Lamb stood on the mount Sion, and with him an hundred forty and four thousand [the full measure of the City foursquare as virginal Bride], having his Father's name written in their foreheads [their own consciousness] . . . for they are virgins," Rev. 14:1, 4. So while virginal conception is "root," or sight, "offspring" could never be other than "hearing," which as a dual sense (and, therefore, hears both good and evil) must necessarily be a saviour suffering with and for the sins of the people.

Although Jesus in his predestination as a "Saviour" fulfilled the consciousness prototyped by Leah's *objective* conception of Simeon (for Simeon was objectively conceived by Leah as Mother to the end of saving man, typed by her husband Jacob, from hate, as previously presented), he as the *outer* "offspring" of Woman's inner conception of hearing (which was one with her inner sense of vision, or sight, as Love) also spiritually and potentially felt man's necessity to reach the consciousness of Woman as Love as the result of the initial impulsion behind him (and also behind Mary) of Woman's (prototyped by Leah's) inner subjective consciousness to which Mary was not *fully* attuned, else she would not have received the prophecy of her child through the outer *hearing* of the voice of Gabriel, whom she apprehended as a *man*-angel rather than as the consciousness of "the ever-presence of ministering Love" (as Mrs. Eddy defines Gabriel, S. & H. 567:2), typing Womanhood, or inner vision. Thus the inner vision of Woman, which Leah prototyped in her conception of Reuben, was forced to await Jesus' second coming for the expression of Love's vision. In other words, this initial impulsion behind Jesus was only a potentiality in Jesus' first coming as the Son of the Fatherhood of Mother as Life, which could only be fulfilled in his second coming as the Son of Mother as Truth embracing Father as Life, whose highest objective potentiality was Love as the subjective consciousness of Woman as Bride, or the inner wedded consciousness of sight and hearing.

Thus it was inevitable that Jesus who as Saviour merely *heard* the voice of God should have promised in his first coming to found his Church upon heavenly, or true, hearing, typed by the true sense of Simon Bar-jona, the name "Simon" being but the contraction \* of "Simeon," both having the same meaning, "hearing." The declaration of Simon Bar-jona was, "Thou art the Christ, the Son of the

\* See Peloubet *Bible Dictionary*.

living God," to which Jesus replied, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in *heaven*," adding, ". . . thou art Peter ['Peter' meaning 'rock'], and upon this rock I will build my church," Matt. 16:16-18, "rock" being defined by Mrs. Eddy as "spiritual foundation; Truth," S. & H. 593:18. As an evidence that Simon (Bar-jona) as true hearing typed the only consciousness upon which Jesus could have promised to found his Church,—when Jesus first called Simon (Bar-jona) from his fishing nets to be his disciple, he named him "Cephas," which means "rock." So the names Cephas and Peter have the same meaning, Cephas being the Hebrew for the Greek word "petros," or Peter, meaning "rock." Also, Mrs. Eddy in the "Glossary" of *Science and Health* defines "ears," the so-called organs of hearing, as "spiritual understanding," which is one with spiritual foundation; thus ears ("spiritual understanding," or hearing), Cephas ("rock"), and Peter ("rock") have the same meaning—each typing the basis of heavenly, or true, hearing upon which Church is founded. In other words, true hearing is the spiritual foundation of Church; for Church is always founded on the hearing of another's vision, contrary to sight, which initiates.

Hence when Jesus in his first coming as Saviour promised to build his Church on Simon Peter's declaration of the Christ, he founded it on the consciousness of Simon Peter's (Simeon's) division of heaven and earth, which eschewed earth and turned consciousness to *heaven* for salvation; for Simon Peter (Simeon) *heard* only the voice of *heaven* (expressed by Jesus to Peter as "my Father which is in heaven") as a basis of his declaration of the Christ. Jesus knowing that the human consciousness must be first turned ascendingly towards heaven in order to insure its purification chose heaven as the foundation for his Church, in line with Mrs. Eddy's Christian declaration, "Pilgrim on earth, thy home is heaven," S. & H. 254:31. However, Simon Peter, after declaring that Jesus was the Christ, denied Jesus thrice on earth and afterwards repented by dying instead of living for his Lord. Thus in his high esteem for heaven and low esteem for earth demonstration he eschewed even Jesus on earth. So it is seen that the false sense of Simon Peter (Simeon) types false hearing as Old Theology (symbolized by the dark-robed man behind Jesus in this second picture), which hears only the voice of mortal man as "error" on earth and seeks heaven to escape from it, and which condemns man to punishment for his

sins, contrary to the true sense of Simeon as heavenly, or true, hearing that saves him.

So Mrs. Eddy does not interpret Simeon in the "Glossary" of *Science and Health*, for he had for himself no earthly demonstration and had to await divine redemption as an angel of his tribe at his gate in the City foursquare on earth after the succeeding progressive tribes had met the earthly deficiencies of his own consciousness. Also Simeon is the only tribe that Moses, the *earthly* "doer," failed to bless in his redemptive blessing of the tribes in Deuteronomy thirty-third chapter; for an earthly "doer" of the Word has a small esteem for a heavenly "hearer" only.

As a symbol that Simon Peter's (Simeon's) all was cast into the scale of heaven and that his hatred of earth denied him a foothold thereupon, he asked to be crucified with his head down, ostensibly as a type of his humility in choosing a death more merciless than that of Jesus, but more spiritually interpreted as a type of his having no foothold on earth, since both vicarious and scientific Christianity must ascend to heaven for a foothold; however, scientific Christianity demands earthly ascending self-preparation, which corrects the deficiencies of vicarious Christianity. Hence scientific Christianity was necessarily founded on "the Rock, Christ" (*Manual* p. 19) in heaven, and "the [ultimate] keys of the *kingdom* of heaven" were given Simon Peter's (Simeon's) heavenly conception, Matt. 16:19.

As Simon Peter (Simeon) was the custodian of "the keys of the *kingdom* of heaven," it is interesting in this connection to compare the "Glossary" definition of "heaven" as, "Harmony; the reign of Spirit . . ." ("Spirit" without *Science* could never rule the "kingdom," the collective idea), with the definition of "kingdom of heaven" as, "The *reign* of harmony in divine *Science*; the realm [kingdom] of unerring, eternal, and omnipotent Mind. . . ." From this contrast of definitions it may be seen that "heaven" brings only individual harmony; while the "kingdom of heaven" brings the collective Science of harmony, or *scientific* harmony, which can have no earthly expression until the City foursquare—with its twelve tribal gates—as Bride, the completed Word (My. 125:26) of *Science and Health with Key to the Scriptures*, descends to earth to " *dwell* with men, Rev. 21:3.

Thus while viewed through the lens of unscientific *Christianity* Simon Peter as well as others of Jesus' disciples have been adjudged to be martyrs to their seeming loyalty and faithfulness to Jesus, Mrs.

Eddy in looking through "the lens of *Science*" indicates the *earthly* deficiencies of unscientific, inspirational Christianity when she says of all of the disciples except John, "The ignoble conduct [on earth] of his disciples towards their Master . . . ended in . . . the violent death of all his disciples save one," *Message* 1902, p. 18. Further showing the false sense of Simon Peter (Simeon) as false hearing (for be it remembered that Simon Peter [Simeon] as typing the entire second day of the first chapter of Genesis divides the waters under the firmament from the waters above the firmament and, therefore, divides himself into false and true hearing), Mrs. Eddy uses him (Simon Peter) to illustrate the position of those zealots who "sleep when the Watcher bids them watch, and when the hour of trial comes would cut off somebody's ears" (Mis. 335:23)—"ears" in this instance typing false hearing, or Simeon's own earth-consciousness. Simon Peter's act is recorded in St. John's Gospel as follows, "Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear," John 18:10. Simon Peter (Simeon) always slept to earth, which he failed to hear, for his ear was attent to heaven's call. Thus he always held himself above the intelligent perception of earth's cross, which is necessary to the correction of human deficiencies; for he, like all Christians who believe in the vicarious heavenly salvation of Jesus' first coming, claimed salvation through the *outer* voice of Truth from heaven rather than through perceiving the *inner* voice of Truth on earth, which was the subjective consciousness of Woman, typing the "second appearing" of Jesus.

Hence the ascended Jesus in his great revelation to St. John prophesied that his "second appearing" would be in the consciousness of Woman as crowned with the twelve stars of completed Church fulfillment; and Mrs. Eddy's consciousness as the Revelator and Founder of Christian Science fulfilled this prophesied "second appearing" of Jesus, which she defines as "Christian Science," Ret. 70:20. St. Paul also prophesied of this "second appearing" of Jesus beyond the saving consciousness of his first appearing, saying, "And unto them that look for him [envisage him in their inner consciousness] shall he appear the second time without sin [without the consciousness of the sins of others] unto [inner] salvation," Hebr. 9:28; for *outer* salvation contemplates a consciousness of the sins of others, which characterized Jesus' first mission as Saviour. Thus of the "second appearing" of Jesus Mrs. Eddy says, as previously quoted, "The second appearing of Jesus is, unquestionably, the spiritual advent of the



*advancing* idea of God, as in Christian Science," Ret. 70:20. So because Mrs. Eddy through her own Christ-consciousness of the indivisibility of "hearing" as embraced in "sight" rose above the divinely unblessed division of the second day, typed by Simeon, meaning "hearing" as separated from "sight," she was spared her own necessity for church; for where there is no consciousness of sin there can be no need of theological church.

Thus it was more than outer hearing which enabled Mrs. Eddy at the age of twelve to repudiate the Simeon, or theological, basis of Church (which with its knowledge of good and evil condemns unbelievers to everlasting punishment and commends believers to vicarious salvation) and to declare for the universal salvation of man when she, as before presented, typically maintained that she was willing to trust God and take her chance of spiritual safety with her brothers and sisters,—not one of whom had then made any profession of religion,—even if her credal doubts left her outside the doors of theological church, Ret. 14:15-18; for this perception came from the affirmative hearing of the voice of Truth, which was inseparable in her own inner consciousness from the vision of Love.

So Mrs. Eddy even at the age of twelve was lifted above the Simeon-consciousness of the false (negative) hearing of the second day of "creation," that "divided the waters which were under the firmament [consciousness of earth] from the waters which were above the firmament [consciousness of heaven]," earth and heaven typing "the male [hearing] and female [sight] of Spirit," S. & H. Vol. II, p. 120, third edition. And in Mrs. Eddy's second "Christ Healing" (the title of this second picture), sight effaced the necessity of hearing even the previous arguments of Truth in her own consciousness against theological hearing, for the Truth which healed her (as typed by Jesus in this second picture) and lifted her above theological church was an inner-hearing consciousness of God and not an outer impartation from man. So it was Mrs. Eddy's inner hearing of "the Christ-idea" which raised her from the dead ("those buried in dogmas"), or from the false theological sense of Simeon as false hearing, when she was a girl of twelve, as typed in this second picture by the girl in the coffin; and it was her inner sense of sight which more latterly enabled her to discover in her own consciousness the operation of the "divine laws of Life, Truth, and Love" (which she named "Christian Science," or "the second appearing of Jesus"), typed in this picture by the woman in white who beholds with broader vision the Principle of her first healing.

Thus Mrs. Eddy discovered "the *second* appearing of Jesus" as the inner vision of the Christ, described by her as, "In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science," S. & H. 107:1. On the contrary, in Mary's process of bringing forth Jesus in his *first* appearing when she "pondered" those things in her *heart* which she *heard* through the outer channel of the angel Gabriel as a man-angel (which Mrs. Eddy discerned as "Love," typing *Woman*, as before noted), she could not conceive Jesus as a Reuben-consciousness, or as inner "vision" of "the only begotten Son," but only as the "offspring" of God perceived through the consciousness of outer true hearing that constitutes a saviour.

So Mary's consciousness was virginal in the sense of her having been a pure heart that inspirationally saw God, but she had no inner consciousness of the real meaning of her "offspring" as Saviour; for such inner consciousness must come from an inner affliction, or even a pure heart that cries out for the healing of its own spiritual limitations. While in Leah's case God "looked upon" her inner sense of "affliction" (Leah having said, ". . . the Lord hath looked upon *my* affliction . . .," Gen. 29:32, which was a prototype of God's having "looked upon" Mrs. Eddy's inner sense of "affliction"—her struggle at the age of twelve and her later nigh-unto-death illness), in Mary's case she felt no conscious need within for either "root" as Motherhood or "offspring" as Son, since she had no inner "affliction" but was merely responsive to an angel's message, which brought to her an outer sense (for an angel always brings a message to man outside of his own consciousness) of the world's need of a saviour. In other words, Mary was merely a channel for God's "offspring," having been divinely used as a pure heart that saw God outside of herself beyond the understanding of her own consciousness, which forced Jesus as "offspring" to rise "to a higher concept than that in which he appeared at his birth," No. p. 36:25, this higher concept forcing Jesus to later repudiate Mary as his mother, as previously presented.

An inner "affliction" indicates that consciousness has been disquieted by the pressure of a revelation, or Truth, which one's consciousness is prepared to receive and yet which previous limitations resist. This is illustrated by the fact that the "unclean spirit" of the man in the synagogue was the first to acknowledge Jesus as "the Holy One of God," Mark 1:24, and also by the fact that Peter said, "He that hath suffered in the flesh hath ceased from sin" (I Pet. 4:1)—in

other words, one who has suffered in the flesh is at the point of receiving the Truth of which his illness is the manifestation of resistance thereto; for Mrs. Eddy says that we reach Truth only through "suffering or Science," S. & H. 296:6. Neither Leah nor Mrs. Eddy had a knowledge of Science before she became conscious of her respective mission; thus "suffering" was the only means of each for discovering her nearness to Truth, which had been externally resisted by previous conscious belief. Hence David said, "Thou wilt make all his bed in his sickness," Ps. 41:3, and the Bible also figuratively says, "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth," Hebr. 12:6.

Thus did not the spiritually virginal consciousness of Mrs. Eddy at the age of twelve, which inwardly struggled against outer hearing of Old Theology that demands a saviour for man, exceed Mary's outer hearing that demanded a saviour for mankind when she (Mrs. Eddy) repudiated church as a saving agency and declared that she would take her chance with her brothers and sisters, even if this stand left her outside the doors of theological church? In other words, did not the spiritually virginal consciousness of Mrs. Eddy (as a pre-glimpse of Womanhood, that declares the always-perfection of man as needing no saviour) repudiate the selfsame position which Mary accepted—the world's need of a saviour? And thus did not the spiritually virginal consciousness of Mrs. Eddy more latterly declare her mission as based upon her inner consciousness (contrary to the consciousness of Mary, which was forced to receive its message from a source outside of itself) when she said, "No human pen [with which the entire Bible was written] nor tongue [of even an angel outside of herself] taught me the Science contained in this book, *Science and Health*," \* S. & H. 110:17? Hence "the second appearing of Jesus," through the spiritually virginal consciousness of Mrs. Eddy, as "the spiritual advent of the advancing idea of God [beyond his first appearing through the consciousness of Mary], as in *Christian Science*" (Ret. 70:20) was expressed beyond the need of a saviour for mankind in such virginal outpourings of woman's advanced mission as the following: "Man is as perfect now, and henceforth, and forever, as when the stars first

\* It is true that Jesus prophesied that a man-angel would bring the "little book," prototyping *Science and Health*, but Mrs. Eddy did not write *Science and Health* for herself but for her students; therefore it was Mrs. Eddy's hearing consciousness outside of herself that made her feel the needs of others and so more latterly adapt her own initial vision to the understanding of their consciousnesses—*Science and Health* not having been written for nine years after Mrs. Eddy received her initial vision in 1866.

sang together, and creation joined in the grand chorus of harmonious being," Mis. 118:3; ". . . man's harmony is no more to be invaded than the rhythm of the universe," Ret. 61:10; "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. I should still know that God's spiritual ideal is the only real man in His image and likeness," My. 318:31; and, "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.

However, as all illumination in the human consciousness is increasingly diffusive and cannot be bound within the subjective consciousness of a discerner of God's love, the true concept of the first and second days of consciousness as sight and hearing in one consciousness placed the demand upon Mrs. Eddy to take a step beyond her dedication spoken of in the comments on the first picture, typing the first day of consciousness, to the step of *consecration* in the second day, in order to reveal and to unfold her own vision to the human consciousness. "Consecration" is derived from "*con-*, together, + *sacer*, sacred"; consequently to be "sacred together" means *sharing* the same state of consciousness, which necessitates the higher consciousness' lifting the lower to its plane.

Hence Mrs. Eddy in her composite inner conception of both true hearing and sight, typing "the male and female of Spirit," was forced to seem to separate the male from the composite female in order to present her Son as "offspring," or metaphysics as scientific Christianity, to her followers, just as Leah after her virginal conception of Love was forced to objectify her son in order to lift her husband's consciousness to Love, and Mary in her virginal purity as inspirationally typing heavenly hearing was forced to objectify her son in order to save all mankind from its hatred of Truth. For Mrs. Eddy's followers could only reach her subjective consciousness as virginal Bride when, after objectively ascending thereto, they could stand on "mount Zion" with the Lamb in the *virginal* purity of manhood as "offspring," or true hearing, in the full measurement of the City foursquare, or the square of the full twelve tribes of Israel,—the Bible's symbolic description of this state of consciousness being: "And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand [the hundred and forty-four being the measure

of the City foursquare, Rev. 21:17] . . . These are they which were not defiled with women; for they are *virgins*," Rev. 14:1, 4. This "Lamb" which stood on "mount Sion, and with him an hundred forty and four thousand" (collective Church consciousness) typed the fulfilled mission of Jesus as Truth in his "second appearing."

Jesus symbolically in Revelation twelfth chapter prophesied that this "second appearing" would be as the "man child," typing Truth, brought forth by the consciousness of woman—"And she brought forth a man child," Rev. 12:5—and Mrs. Eddy interprets this "man child" as Jesus in his "second appearing," S. & H. 565:6-11. Therefore when Mrs. Eddy brought forth Jesus in his "second appearing" as "Christian Science" to the consciousness of her followers, she fulfilled this prophecy of woman bringing forth a "man child" as Truth. Jesus also prophesied of the "*travail*" of the woman bringing forth her "man child," to which Mrs. Eddy adds "joy" in her interpretation of this prophesied "*travail*"—"travail" because of the resistance of theological form in the human consciousness, and "joy" because the idea and its portentousness is understood by woman before she brings it forth, S. & H. 562:24-28. Thus while Mrs. Eddy first presented Christian Science to her followers in the first edition of *Science and Health* as the man-angel bringing the "little book" (as subsequently presented in the comments on the third picture) in *the fullness of manhood*, in fulfillment of another of Jesus' prophecies that a man-angel would bring the "little book" from heaven, Rev. 10:1, 2, she found that the consciousness of her followers was not attuned to *the fullness of manhood* in Christian Science, or scientific Christianity, and therefore she was forced more latterly to bring it forth as a "babe" by the adaptation of its Christian metaphysics to the infant understanding of her followers. So when Mrs. Eddy presented "Christian Science" as a separate "babe," or "offspring," in 1885 and 1888, respectively, as given in *Miscellaneous Writings*, pp. 320 and 167, it was approximately twenty years after her subjective illumination, 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," S. & H. 107:1. Hence Mrs. Eddy discerned the "divine laws of Life, Truth, and Love," typed by the first day of the first chapter of Genesis, within her own consciousness years before she brought forth *Science and Health* as mature "offspring," or the "little book" brought by a man-angel (the manhood of her own inner hearing).

Thus despite the fact that Mrs. Eddy presented Truth as manhood

to her followers in the first edition of *Science and Health* (which is the subject of the next picture) and repudiated therein the necessity for church, she was more latterly forced by reason of the necessity of others to build Jesus' promised Church (both spiritually and symbolically), which was founded on the division of good and evil, Truth and error, in the second day, typed by the theological sense of Simeon. But Mrs. Eddy was loath to permit the formation of a church for her followers, well knowing that it would establish a separation between her subjective, or virginal, consciousness of the kingdom of heaven on earth as the "Immanuel," or "God with us" (which in reality never ascends or descends), and theirs. Yet as Mrs. Eddy could not make her subjective sense of Simeon as spiritual hearing embraced in spiritual vision heard above the din of the old theological conception of the hearing of both good and evil, she was forced to yield to the necessity of church organization as a medium, declaring as her consolation, "Spiritual teaching must *always* be by symbols," S. & H. 575:13.

Hence the second step (beyond the initial, joyous, inspirational acceptance of Truth) in the human conception of the "church of the living God," which no follower of Truth can escape, is that of separation between Truth as true hearing and error as false hearing. This step is the most painful in the unfolding "church of the living God," and demands *consecration* to Love's plan, as it means death to old theological conceptions and old human relationships dependent thereupon. Thus Jesus' prophesied "travail" of the Apocalyptic woman was fulfilled by Mrs. Eddy in her necessary patient waiting (as against outer resistance) "to be delivered of her sweet promise"—that of objectively lifting the collective human Church consciousness to her subjective consciousness of Christian Science; for Mrs. Eddy says of this Apocalyptic woman: "Also the spiritual idea is typified by a woman in travail, waiting to be delivered of her sweet promise, but remembering no more her sorrow for joy that the birth goes on; for great is the idea, and the travail portentous," S. & H. 562:24.

Inasmuch as the main purpose of these first two pictures in *Christ and Christmas* is to reveal Mrs. Eddy's subjective consciousness of inner sight and hearing before they were objectified to her followers in the outer revelation of *Science and Health* as the "offspring" of her inner hearing, and lest the reader's consciousness lose sight of this purpose, the following spiritual summary of the first two pictures as spiritual sight and hearing in one consciousness, as typed by Mrs. Eddy, is here presented:

Simeon to the subjective consciousness of Woman as applied to Mrs. Eddy types "hearing" that is one with Reuben as "vision" ("sight"), Mrs. Eddy having said, "Sight, hearing, all the spiritual senses of man, are eternal," S. & H. 486:23. Her very punctuation of this statement shows that sight and hearing are the only spiritual senses of man, other senses being mental and not spiritual; and thus Mrs. Eddy interprets but two spiritual senses (under the terms "eyes," typing "sight," and "ears," typing "hearing") in the "Glossary" of *Science and Health*. Jesus spoke of but two spiritual senses when he reprovingly said, "Having eyes [typing spiritual sight], see ye not? and having ears [typing spiritual hearing], hear ye not?" Mark 8:18. Also the Bible associates God with but two spiritual senses (other senses spoken of in the Bible as being associated with man are mental), saying, "The hearing ear, and the seeing eye, the Lord hath made even both of them," Prov. 20:12. Thus the first picture in *Christ and Christmas* might be characterized by Leah's concept of "the Lord hath looked," Gen. 29:32, typing spiritual sight, and this second picture might be characterized by Leah's concept of "the Lord hath heard," Gen. 29:33, typing spiritual hearing,—both senses being prototypes of Mrs. Eddy's subjective consciousness.

In this connection it will be noted that the Bible associates *only the first two* children of Leah (Reuben as typing sight [vision] and Simeon as typing hearing) with God until Issachar—at the point where Leah as typing Life yielded her "mandrakes" of earthly conception to Rachel as typing Love (after the completed heavenly objective ascent of woman's "man child" as Truth—"and her [man-]child was caught up unto God, and to His throne"), as subsequently elaborated in its orderly place in the unfoldment of this book; whereupon, as the Bible records it, ". . . God [again] hearkened unto Leah," Gen. 30:17, thus proving that God had no association with the labored mental processes in the human consciousness to the end of objectively lifting Life (the mission of Jesus in his first coming) to Truth (the mission of Jesus in his second coming) as a heavenly consciousness. After Leah's conception of Issachar, the Bible record does not again associate God with a conception of a tribe until Rachel brings forth Joseph as her first-born.

In confirmation of the fact that God bears relationship only to subjective consciousness, Ferrar Fenton's *The Complete Bible in Modern English* calls God "the EVER-LIVING" in connection only with Leah's first two conceptions (Reuben and Simeon) and with

Rachel's conception of Joseph—passing over Leah's conception of Issachar because Issachar typed but Leah's ascended *heavenly* consciousness, which left *earth* without a witness to her subjective consciousness (the rejection of earth dividing the God of *both* heaven and earth). Hence as Leah's *objective* course could not be finished until she had lifted Jacob's life to Truth, which as a heavenly consciousness is one with Love, typed by Rachel, Ferrar Fenton, as just stated, next interprets God as "the EVER-LIVING" \* only in connection with Rachel as a channel for rounding the "circle of love" back to Leah's initial *subjective* earth-consciousness. It will be remembered that only Reuben as typing the allness of Love and the perfection of man was subjective to Leah's consciousness until he was brought forth (whereupon he became objective); that Simeon as a division between love and hate could never be subjective; and that after Leah objectified Reuben her consciousness became wholly objective with each and every subsequent conception to the point where Rachel, typing Love, directly conceived. Therefore the subjectivity of Reuben and Simeon as associated with "the EVER-LIVING" by Ferrar Fenton could be but a prophecy of the consciousness of Woman, in which sight and hearing are unified. This consciousness was typed solely by Mrs. Eddy to whom Reuben and Simeon were subjective because she never objectified them—Mrs. Eddy's objective consciousness being that of Levi as correlated by the third picture (typing her objective revelation of *Science and Health*), which we now approach.

\* The natural assumption is that the word "God" in the original Hebrew text which the Bible records as hearkening unto Leah's voice before she conceived Issachar must be a different word for "God" from that which Ferrar Fenton interprets as "the EVER-LIVING."