

# THE SEVENTH PICTURE

*“I THANK THEE, O FATHER, LORD OF HEAVEN AND EARTH, BECAUSE THOU HAST HID THESE THINGS FROM THE WISE AND PRUDENT, AND HAST REVEALED THEM UNTO BABES.—Christ Jesus”*

THE SCRIPTURAL “basis” given by Mrs. Eddy in the “Glossary” of *Christ and Christmas* for the stanza of the Poem corresponding to this picture, as well as for this picture as an illustration thereof, is:

“Without father, without mother, without descent,  
having neither beginning of days, nor end of life;  
but made like unto the Son of God.—ST. PAUL.”

Thus this Scriptural “basis” shows that the youth of the little child and the age of the “old” gentleman in this seventh picture do not appertain to themselves but symbolize their respective book messages (of *Science and Health* and the Bible) as the new and the old. And the Scriptural text that Mrs. Eddy uses as the title of this picture—

“I thank Thee, O Father, Lord of heaven and earth,  
because Thou hast hid these things from the wise and  
prudent [typed by the ‘old’ gentleman], and hast re-  
vealed them unto *babes* [typed by the little child]”—

could not point to other than “the dawn of a new light” (S. & H. 35:10), which the “babe” consciousness alone could receive. So the “wise and prudent” and the “babe” consciousness refer to states of consciousness rather than to age and youth, respectively, else the title of this picture would be inconsistent with its Scriptural “basis,” which latter declares for neither “beginning” nor “ending,” as well as inconsistent with

the stanza of the Poem applicable to this picture, that ends with, "Life, without birth and without end, emitting light!"

Therefore this picture is on the whole an illustration of the relative positions of the Bible and *Science and Health* and the two consciousness that type them. The "old" gentleman undoubtedly represents *the old heaven and the old earth that pass away before the "new heaven and . . . new earth"* (Rev. 21:1), typed by the little child in this picture, who represents "*the new birth,*" which Mrs. Eddy says is "heaven here" (My. 158:12)—neither *born* nor *borne* to earth.

The first word of the stanza of the Poem applicable to this picture, "Thus," was substituted for the initial word, "And," in the third edition of *Christ and Christmas*, in 1897 (when *Christ and Christmas* was restored to the Field after a three years' withdrawal), making this stanza a sequence to the last stanza applicable to the preceding sixth picture, wherein the "Christ" was typed by the woman in white. So inasmuch as the first lines of the stanza applicable to this picture read, "Thus olden faith's pale star now blends in seven-hued *white,*" they show that the "Christ" (as typed by the woman in *white* in the sixth picture), being the full heavenly trinity of Life, Truth, and Love expressed in one, has gathered all ideas to a common *heavenly* focus in this seventh picture.

From the first edition of *Christ and Christmas*, in 1893, up to the last (ninth) edition, in 1910, Mrs. Eddy attributed to "Jesus" the authorship of the Scriptural *title* of this seventh picture, which reads, "I thank Thee, O Father, Lord of heaven and earth, because Thou has hid these things from the wise and prudent, and hast revealed them unto *babes.*" However, in the last (ninth) edition she added "Christ" to "Jesus" as the author of this Scriptural title. This addition of the "Christ" of Jesus' second coming to the "Jesus" of his first coming indicates that Mrs. Eddy more latterly felt that Jesus' statement in his first coming in regard to the necessity for the "babe" consciousness (typed by the little child in this picture) as needful to the reception of the Christ was but a prophecy of the only possible state of consciousness in which the Christ of his second coming could be received. In other words, inasmuch as Jesus prophesied that his second coming would be as "the Spirit of truth," John 16:13, and inasmuch as Truth at the point of this seventh picture is a wholly *heavenly* consciousness (Truth more latterly becoming an earthly consciousness when the kingdom of heaven comes down to earth to dwell with men),

Truth must be received on earth at the point of this seventh picture through a wholly heavenly channel, which channel Jesus identified as a little child, saying, “. . . of such is the kingdom of God [heaven],” adding, “Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein,” Mark 10:14, 15. Therefore, as Jesus prophesied that his *second* coming would be as “the Spirit of truth,” and as Mrs. Eddy says that it was the “Spirit” of “Christ” (the *Truth* of Jesus’ second coming) which spoke through Jesus when he prophetically said in his first coming, “I am the way, the *truth*, and the life,” S. & H. 26:10, she by adding “Christ” to “Jesus” as the author of the Scriptural title of this seventh picture accepted the position that it was the Christ of Jesus’ second coming which prophetically spoke through Jesus when he said, “I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.”

### “THE OPEN BOOK”

Since the field branches as *rooted in the Word* as Bride (My. 125:26) figuratively kept step with Mrs. Eddy’s progressive revelation in *Science and Health with Key to the Scriptures*, they as the only organized churches during the interim between the First and Second Organizations of the Boston church (1889-1892), which (interim) this seventh picture correlates, *subjectively* type the fiftieth edition, or next revision,\* of *Science and Health with Key to the Scriptures*, published in 1891,—the Branch-idea as presented in the comments on the tenth picture of *Christ and Christmas* typing the *objective* fulfillment of the fiftieth edition.

As its characterizing feature, the fiftieth edition of *Science and Health with Key to the Scriptures* added to its “Apocalypse” for the first time the descended City foursquare as the “bride adorned for her husband,” Rev. 21:2, or “the [earthly descended] female idea” embracing “the [descended] male idea,” which is identical in quality with “the [heavenly ascended] female idea” embracing “the [ascended] male idea” in the third edition of *Science and Health*; for although this fiftieth edition of *Science and Health with Key to the Scriptures* presented in its “Apocalypse” the element of “descent” in

\* This fiftieth edition was the next revision after the sixteenth, which latter was the last revision introduced into the First Organization of the Boston church before its dissolution.

the City foursquare, the City foursquare neither ascended nor descended to Mrs. Eddy's *subjective* consciousness as expressed in her Word, nor to the branches' sense as keeping step therewith, in line with the Scriptural text of this seventh picture, "Without father, without mother [precluding the necessity for ascent], without *descent* [either lineal or church], having neither beginning of days, nor end of life. . . ."

This Scriptural text just quoted could not possibly appertain to any other position than the first day of the first chapter of Genesis as "*the beginning*," which Mrs. Eddy interprets as "*the only*." In other words, "the [heavenly] female idea" as embracing "the [ascended] male idea" in the third edition of *Science and Health* (as presented in the comments on the sixth picture) types the first day of the first chapter of Genesis, that is ascendingly expanded through nightless days to the seventh day (correlated by this seventh picture), which rests in "the unlabored motion of the divine energy," S. & H. 445:20; for the seventh day, even according to Biblical record, has no night, and, therefore, contains the element of the City foursquare which is expressed as, "There shall be no night there," Rev. 21:25.

While Mrs. Eddy did not interpret the relationship between the "male and female" ideas until the third edition of *Science and Health*, she said in even the first edition of *Science and Health*, "Woman was a *higher* idea of God than man, insomuch as she was the final one in the scale of being," p. 249. In line with this statement, Mrs. Eddy said in the third edition of *Science and Health*, ". . . the feminine idea the *highest* expression of creation, it is named last in the order of creation [Mrs. Eddy now saying its equivalent, S. & H. 508:22]," Vol. II, p. 111. Therefore inasmuch as the "male and female" ideas of the sixth day of the first chapter of Genesis were given separate definitions (as now) by Mrs. Eddy in the third edition of *Science and Health*, and the definition of "the male idea" was embraced in the definition of "the female idea," it is "the female idea" embracing "the male idea" which rises from the sixth day to the higher position of the seventh day of "rest" (correlated by this seventh picture). The step through which "the female idea" embracing "the male idea" rises from the sixth day to the seventh day is expressed in the Bible as, "Thus the heavens and the earth were finished, and all the host of them," and this Biblical statement was interpreted by Mrs. Eddy in the third edition of *Science and Health* as, "Thus are the ideas of God, of perfect and infinite Mind . . . called earth and heaven, with

*all that they contain*; and this earth and heaven are now and forever the male and female of Spirit, *alias* the Elohim, or sons and daughters of God [this interpretation now reading, "Thus the ideas of God in universal being are complete and forever expressed . . .," S. & H. 519:9],” Vol. II, p. 120.

Thus not until the seventh day of “rest” in Science is expansively unfolded is the topmost rung of Jacob’s seven-rung Ladder of Life reached, this Ladder being correlated by the seven stars which the ascended Jesus held in his right hand. And inasmuch as the angels on Jacob’s Ladder of Life (which Ladder was set up on earth and reached to heaven) were forced to reach its topmost rung before they descended, retraversing the same rungs in descent that they had traversed in ascent, ascent and descent were proved to be the same quality-position of being. Thus ascent and descent being but inverse (to each other) quality-positions of the same generic idea, it was from the elemental fullness of this generic idea as expressed in the third edition of *Science and Health* that Mrs. Eddy brought forth through the branches, as the only church outlet during the interim between the First and Second Organizations of the Boston church, the fiftieth edition of *Science and Health with Key to the Scriptures*, which interpreted the descending City foursquare.

In further confirmation of the fact that to *subjective* sense ascension is but expansion from earth to heaven, and that descension at the highest point of ascension but retraversingly proves this premise, Jesus subjectively said: “No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which *is in heaven* [on earth],” John 3:13. An understanding of this is the “new birth” as “heaven here,” which was denied Jesus as the objective Saviour after he was baptized by a prophet (John the Baptist) into the necessities of fulfilling the objective prophecies of the prophets, who viewed earth as matter and heaven as Spirit, these prophecies demanding an ascending course in order to reach heaven. However, Woman revealed earth as “compound idea” embracing heaven, S. & H. 585:8. This position shows the much broader sense of God which Woman beyond Mother (whose attributes are wholly heavenly) revealed when she (Woman) interpreted “God” in the “Glossary” of *Science and Health* as the limitless “I AM,” embracing heaven in earth by definitively encompassing divine attributes in human qualities, in the sense that in this definition of “God” human qualities precede and succeed the divine attributes, S. & H. 587:5. Thus Jesus said to men on earth, “The

kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you," Luke 17:20, 21. And Mrs. Eddy says that St. John's ability to see "a new heaven and a new earth" at the same time (as recorded in Revelation 21:1) was "because St. John's corporeal sense of the heavens and earth had vanished, and in place of this false sense was the spiritual sense, the *subjective* state by which he could see the new heaven and new earth . . . [adding] This is Scriptural authority for concluding that such a recognition of being is, and has been, possible to men in this present state of existence," S. & H. 573:19. Therefore, it is again evident why Jacob as "the revelation of Science" saw the angels on his Ladder of Life (which reached from earth to heaven) ascending and descending at the same time.

It will be remembered from the comments on the sixth picture that the sixth edition of *Science and Health* (published in 1883), whose distinguishing characteristic was our now "Glossary," presented the objectively ascending course of sonship (from Adam to Jesus in his first coming), and that the sixteenth edition of *Science and Health* (published in 1886) not only presented the Woman bringing forth her objective "man child" as absolute Truth, prophetic of Jesus' second coming as impersonal Truth, or a goal for the further ascent of sonship as demanded by the sixth edition (from Jesus, typing Life in his first coming, to Christ, Truth, in his second coming), but it simultaneously presented the descending City foursquare in the main body of *Science and Health* under a chapter entitled "Wayside Hints." Thus the branches (typing "the female idea" of Life, Truth, and Love) as rooted in the Word (and, therefore, as having kept step therewith) had *subjectively* embraced in this fiftieth edition of *Science and Health with Key to the Scriptures* both the sixth and the sixteenth editions—the ascending manhood phases of these editions later proving to be the work of The (subsequent) Mother Church.

As previously noted, when Mrs. Eddy dissolved the First Organization of the Boston church in 1889, she said that she was retiring for the purpose of revising *Science and Health with Key to the Scriptures*—her promised revision being this fiftieth edition, which was copyrighted late in 1890 and given to the Field in 1891; therefore "the Open Book" from which the little child is reading in this picture is the fiftieth edition of *Science and Health with Key to the Scriptures*, which added to its "Apocalypse" for the first time the descended City foursquare, or Bride (the unified elements of "the male idea" and

“the female idea” on *earth*, S. & H. 577:4-7), as the characterizing feature of this entire revision as it related to church consciousness. However, there were two positions presented in this fiftieth edition beyond the City foursquare, S. & H. 575:7,—that of “no temple therein,” S. & H. 576:10-14, and that of the “city of our God” with “no boundary nor limit,” S. & H. 577:12. While the City foursquare had been added to the main body of the sixteenth edition of *Science and Health*, in 1886 (under the chapter heading, “Wayside Hints”), as foretelling the true nature of the Branch-idea when freed to its own expansion, it was added for the first time to “The Apocalypse” in this fiftieth edition of *Science and Health with Key to the Scriptures* to the end of making the City foursquare the way of church expression rather than a mere “wayside hint” of its future identification with Branch church consciousness.

As illustrative of the City foursquare as characterizing the Branch-idea as the future objective of The Mother Church, in a large rose window on the *balcony* \* (prophetic beyond Motherhood) level of The Mother Church is the symbolic portrayal of the walled City foursquare, the four sides of which radiate (in three segments to each side) from a centered *open Science and Health with Key to the Scriptures*. As this window is called the “Window of the Open Book,” † it portrays the fact that *Science and Health with Key to the Scriptures* at the time of the formation of The Mother Church, in 1892, had as Bride (“Word,” My. 125:26) encompassed the walled City foursquare added to *Science and Health with Key to the Scriptures* in 1891. However, in this “upper chamber” (so to speak) on the *balcony* level of The Mother Church (as a prophecy of the ascended estate of Mother as Bride), there are two windows portraying the spiritual expanse of the City foursquare beyond its walled limits.

In the first ‡ of these windows (a large rose window) is the symbolic portrayal of the quickening to life of a little girl (suggesting the spiritual meaning of the quickening to life of Jairus’ daughter at the age of twelve) by the glorified Jesus robed in white, with no dark mantle over his shoulders as in the second picture of *Christ and Christmas*. These figures are in a heavenly setting in the sense that Jesus together

\* The pictorial windows on the *auditorium* level portraying the symbols of Motherhood from “womb” to “tomb.”

† So called in Joseph Armstrong’s book, *The Mother Church*, p. 68.

‡ Interpreting the windows from left to right, as Christian Scientists are instructed to do in Joseph Armstrong’s book, *The Mother Church*, p. 72.

with the little girl and the couch from which she is rising rest directly under a sunburst (through azure-blue broken clouds), twelve broad rays of light descending from the sunburst and falling behind Jesus and the little girl. These twelve rays might be assumed to type the elements of the City foursquare (with its twelve gates) in the "Window of the Open Book," beyond whose spiritually walled position Jesus is quickening the little girl into an unwalled *living* idea (remembering that Mrs. Eddy's definition of "Church" has no element of "Life," S. & H. 583:12).

Regarding the second of these windows, this unwalled *living* idea is symbolized in a twin window in the outgoing side of the balcony vestibule (the window in the incoming side of the balcony vestibule being St. John receiving his heavenly descending "Revelation"). The first section of this twin window contains a *closed Science and Health* resting upon a *closed Bible*, both books being surrounded by thirteen rays of light (typing the thirteenth element of being) enclosed in a delicately traced ornate circle. These books are closed at the point of "no temple therein" as the thirteenth element of being, wherein objective church consciousness has become a subjectively *living* idea, in line with Mrs. Eddy's demand which reads: "On the swift pinions of spiritual thought man rises above the letter, law, or *morale* of [even] the inspired Word to the spirit of Truth, whereby the Science is reached that demonstrates God," My. 238:16. In the second section of this twin window is an empty circle (corresponding to the fourteenth element of being, which is beyond all symbolism) typing the "city of our God," that has "no boundary nor limit," S. & H. 577:12.

So it may be seen that the rose window portraying the quickening of the position of twelve elements (typed by the little girl of twelve quickened by Jesus as the living embodiment of thirteen elements, remembering that Jesus on the eve of his crucifixion said that he could subjectively command "*more than* twelve legions of angels") \* presents merely the quickened consciousness by which the position of "no temple therein" (S. & H. 576:10-14) is attained as leading to the "city of our God" that has "no boundary nor limit," S. & H. 577:12.

Thus "the Open Book" of *Science and Health with Key to the Scriptures* (in the window called the "Window of the Open Book")

\* Jesus' statement on this occasion being, "Thinkest thou that I cannot now pray to my Father, and He shall presently give me *more than* twelve legions of angels?" Matt. 26:53, —the "more than twelve legions of angels" being beyond the City foursquare as the limit of walled Church consciousness.



as the center from which the City foursquare radiates is found to have significance even beyond its focal point of radiation in the City foursquare, inasmuch as *Science and Health with Key to the Scriptures* added to its fiftieth edition, from which the little child in this seventh picture is reading, the two positions (previously mentioned) of "no temple therein" and the "city of our God," S. & H. pp. 576, 577,—both beyond the walled City foursquare as the last position in Church. In other words, it will be seen that "the Open Book" from which the little child is reading (which for the first time added the walled City foursquare as typed by the Branch-idea as the first and last position in Church) prophetically expands the City foursquare through the footstep of "no temple therein" to the boundless "city of our God" as the "beginning," that Mrs. Eddy interprets as "*the only*" (the Bible declaring, "In the beginning was the Word . . . and the Word was God," John 1:1), which is based on the first day of the first chapter of Genesis as Mrs. Eddy's direct discovery of Life, Truth, and Love, that antedated (by nine years) her written revelation of *Science and Health*, in which the branches were rooted.

So while the field branches (as the only form of organized church left after the dissolution of the First [branch] Organization of the Boston church) were the channel of demand for the fiftieth edition of *Science and Health with Key to the Scriptures*, the expanse of this fiftieth edition prophesied more than the branches (the last footstep in walled church) as rooted in the Word could attain of themselves—the expansion of the Branch-idea beyond its walls in the City foursquare being forced to come to full expression in Mrs. Eddy's consciousness, as typed by her own composite Concord Branch, as subsequently presented.

However, inasmuch as the plan of this book is to identify Mrs. Eddy in each of the pictorial illustrations in *Christ and Christmas*, and inasmuch as a revelator is always one with his revelation, Mrs. Eddy's consciousness for the first time was fully identified in this fiftieth edition of *Science and Health with Key to the Scriptures* (for it presented the final footsteps in even our present edition), from which the little child in this seventh picture is reading. Thus this fiftieth edition of *Science and Health with Key to the Scriptures* proved to be so complete as to make possible for the first time Mrs. Eddy's later statement, "Those who look for me in person, or elsewhere than in my writings, lose me instead of find me," My. 120:2.

## THE CLOSED BIBLE

Note that in this seventh picture the Bible is *closed* and there is no light resting upon it (contrary to the *open* Bible upon which the light of the star rested in the third picture \*), for it is embraced in the light of the *open* book of the fiftieth edition of *Science and Health with Key to the Scriptures*. In confirmation of the embrace of the Bible in the fiftieth edition, Mrs. Eddy declared for the first time in this edition under the marginal topic, "Biblical foundations": "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 [Mind being the only exclusive quality of the fatherhood of God]. Other foundations there are none," S. & H. 269:22-25. Therefore this declaration by Mrs. Eddy took in the whole scope of the Bible as exclusively composed of "the teachings of Jesus, of his apostles," and "of the prophets."

In further confirmation of the fact that Mrs. Eddy foundationally embraced the Bible in the fiftieth edition of *Science and Health with Key to the Scriptures*, she for the first time based each and all of the chapters in this edition on Biblical texts. Other outstanding manhood features embraced in this fiftieth edition (that have been already mentioned) included the "Glossary" (added for the first time in the sixth edition), which presented the metaphysical interpretation of the Biblical phases of manhood from Adam to Jesus, and the God-crowned Woman's "man child" as Truth (added for the first time in the sixteenth edition). Therefore it was because these manhood features were included in the text of this fiftieth edition that the "old" gentleman in this seventh picture is illustrated as having reassuredly closed his Bible in the inspirational consciousness of its manhood fulfillment in *Science and Health with Key to the Scriptures*.

The Bible is in no sense closed in obliteration or forgetfulness of its contents, for "God requireth that which is past" (Eccl. 3:15) in embraced memory and its responsive activity. Just as the butterfly emerges from its humble "past" carrying in its beautiful body all of the substance of its previous state except its prior self-confining limits

\* It will be remembered that the Bible, typing manhood, in the third picture is *open* instead of *closed* because the cloud-clothed woman is writing the first edition of *Science and Health* in fulfillment of the prophecy that a man-angel would bring "the little book" from heaven. And as the man-angel's "face was as it were the sun," it also prophesied that a woman would be its earth channel, inasmuch as sunlight types the quality of Woman's consciousness—the Bible having clothed man with a cloud (Rev. 10:1) but Woman with the sun (Rev. 12:1). Therefore this man-angel was the manhood of Woman.

(not forgetting its former body, but incorporating it), so the advanced idea embodies the "past" after having merely burst the bonds of its former limitations. By transposing the fifteenth verse of Ecclesiastes third chapter (without in any sense changing its original meaning), the full force of this verse is seen: "God requireth that which is past," for "that which hath been is *now*; and that which is to be hath already been." Thus only the limits of one's viewpoint are changed and never the true substance of an idea as its identity.

So Bible admonitions, commands, denials, and cross-bearings only help to break the bonds of the limiting walls that obstruct the spiritual idea in the diffusion of its pristine glory; but without such temporary confines the Bible could not have been demonstrably closed. It will be noted that the "old" gentleman in this picture, typing Bible consciousness, wears glasses; for even St. Paul at the pinnacle of Bible consciousness (other than Jesus in his Revelation to St. John), in the thirteenth chapter of first Corinthians in his discourse on Love, said that he then saw "through a *glass*, darkly," as does Bible consciousness always. The "face to face" of St. Paul's prophecy in this same chapter on Love was his (then dim) vision of Woman as typing Love (S. & H. 517:10), which must await the channel of womanhood (typed by Mrs. Eddy) for its discovery and revelation; for St. Paul saw Woman through the limitation of manhood.

It will be further noted in this seventh picture that when the Bible is closed the "dragon" is shut out of the room, as is evidenced by its shadow outside the window.\* In the words of Mrs. Eddy, ". . . the accuser is not there, and Love sends forth her primal and everlasting strain," S. & H. 568:29; for when the drag-on of Old Theology ("the accuser") is silenced, new vision becomes operative. However, the closing of the Bible as the moral "accuser" of the "brethren," which (in the words of Jesus in characterizing the dragon, Rev. 12:10) "accused them before our God day and night" (in such statements as: "If we say that we have no sin, we deceive ourselves, and the truth is not in us," I John 1:8; "Yet man is born unto trouble, as the sparks fly upward," Job 5:7; and even Jesus' rebuke to the rich young man, "Why callest thou me good? there is none good but one, that is, God," Matt. 19:17), shuts the dragon (as seen through the window) out of the room only so long as one inspirationally basks in the effulgent light of *Science and Health*, until the "Spirit of truth," that it presents, becomes the intelligent inner workings of one's consciousness (which

\* This was very clear in *Christ and Christmas* as Mrs. Eddy left it in 1910.

latter is the work of the eighth picture). It is the spiritually *embryonic* conception of impersonal Truth in the "old" gentleman's consciousness, which impersonal Truth the little child in this seventh picture types, that causes him to close the Bible; for all the good in the Bible has been embraced in the Principle revealed in *Science and Health*, leaving nothing in the Bible unredeemed but the "accuser" of man as against his eternal perfection, which *Science and Health* declares. Is not this "the accuser" which Mrs. Eddy implied when she placed as first of the greatest dangers confronting the Twentieth Century, ". . . the robbing of people of life and liberty under the *warrant of the Scriptures* [as interpreted by man]," My. 266:4?

In view of the fact that both the Bible and Mrs. Eddy characterize the dragon as "the accuser," the shutting out of the dragon from the room when the Bible is closed types the silencing in the light of *Science and Health* of the accusative Biblical consciousness of the "old" gentleman. For despite St. Paul's trenchant warning against outer judgment, which reads, "Thou art inexcusable, O man, whosoever thou art that judgest [accusest]: for wherein thou judgest [accusest] another, thou condemnest thyself; for thou that judgest [accusest] doest the same things," Rom. 2:1, the "old" gentleman as typing Biblical consciousness has been constantly either "*accusing*" other people (the "brethren") or "*excusing*" himself as person upon the basis of (Biblically justifiable \*) visible "works of the law" (thus becoming a law unto others rather than exclusively a law unto himself), Gal. 3:5, in contradistinction to St. Paul's justification of the Gentiles, who, he said, were exclusively "a law unto themselves [rather than to others]" because "their [inner] thoughts [were] the mean while *accusing* or else *excusing* one another [thoughts within their own consciousness]," Rom. 2:14, 15, rather than "accusing" others or "excusing" themselves as persons upon the basis of the outer "works of the law." It will be remembered that St. Paul spoke with opprobrium of the outer "works of the law" after the Christ had been revealed to one's consciousness, saying, "Christ [the second appearing of Jesus, which had already come to St. Paul in vision, Acts 9:3-5; Gal. 1:15, 16] is become of no effect unto you, whosoever of you are justified by the law," Gal. 5:4. In other words, righteousness on the basis of outer "works of the law" inevitably becomes self-righteousness, which judges others according to outer standards rather than oneself according to the *inner* "works of the

\* As an example of which the Pharisees crucified Jesus, saying, "By our law [Biblical] he ought to die, because he made himself the Son of God," John 19:7.

law," thereby in the "mean while accusing [others] or else excusing" oneself.

It is also this consciousness which in judging "evil" according to outward appearances inevitably judges "good" according to outward appearances, or according to visible "works of the law," under "the warrant of the Scriptures," My. 266:5. Such position of visible righteousness identifies the second resistance that Jesus said his second coming as "the Spirit of truth" would "reprove," his words being, "And when he [the Spirit of truth] is come, he will reprove the world . . . of righteousness, because I go to my Father, and ye see me no more," John 16:8, 10. Jesus' first coming was "the Word . . . made flesh," John 1:14, or "the highest human corporeal concept of the divine idea," S. & H. 589:16, which presented its mission in visible good works; while his second coming is the *inner* workings of spiritual Truth as the Christ that "destroy[s] incarnate error," S. & H. 583:11, —in the words of Mrs. Eddy, "The encumbering mortal molecules, called man, vanish as a dream; but man born of the great Forever, lives on, God-crowned and blest," Mis. 205:28. Thus visible righteousness, expressed in "works of the law" (demanded by the Bible), yields to the invisible workings of the "Spirit of truth" (as demanded by *Science and Health*), which are wholly spiritual and, therefore, invisible to the material senses. In other words, self-righteousness based on visible "works of the law," which fosters the position of thanking God that one is not as other men are, yields to invisible good, of which all have an equal share.

As an impersonal interpretation of the relative positions of the Bible and *Science and Health* in this picture, does not the closing of the Bible probably type what Mrs. Eddy hoped for when she originally ordained both the Bible and *Science and Health* as the coördinate, impersonal Pastor of the Christian Science Church "[only] so long as the Church is satisfied with this Pastor"? The By-law containing this provision remained in its original form from the first *Manual*, in 1895, until 1903 when it assumed its present final form, which makes both books the coördinate Pastor in organic church without reservation, *Manual*, p. 58. The present final form of this By-law shows the limitation of organic church; for it does not permit "Christ Jesus [the pinnacle of the Bible] and Christian Science, His two witnesses" (My. 347:1), to become one, which probably was suggested by the original form of the By-law. Thus "the structure of Truth and Love,"

as Mrs. Eddy defines "Church" in the "Glossary" of *Science and Health*, must eventually yield to unified Life (as "the spontaneity of Love," My. 185:16), which is not included in the definition of "Church," the last symbol in the Bible being the "tree of life," that bears the fruits of the full trinity of Life, Truth, and Love.

In keeping with the progressive closing of the Bible, the star in this picture loses its seven angular points in the diffusion of the generic light of its source, as expressed in the stanza of the Poem applicable to this picture: "Thus olden faith's [typed by the 'old' gentleman as culminated faith] pale star now blends in seven-hued white [typed by the revelation of Womanhood as the impersonal Word]! Life, without birth and without end, emitting light!" Note that the Poem has not gone beyond the position of individual (subjective) "Life" (expressed by Jesus in his first coming), which is climactic in this picture. The expression "seven-hued white" reminds one of an article entitled "Jacob's Ladder" in the fourth volume of the *Journal*, June 1886, p. 61, from which the following is quoted: "The supreme Being is Life, Truth, Love, Purity, Beauty, Harmony, Perfection, typified by the seven colors in the rainbow. The study of these different statements in their order is Jacob's Ladder. Each statement is accompanied by angels, or the thoughts of His presence." It will be noted that these qualities are not in their proper order according to the Principle of the progressively unfolding "twelve [not seven] tribes of Israel . . . which show the workings of the spiritual idea," S. & H. 562:12-18. Perfect order could not have been possible in view of the then limitation of *Science and Health* (five years before the fiftieth edition was published), as evidenced by its subsequent changes in expression and order. Therefore this quotation is used merely to show the conception of Jacob's Ladder as having seven rungs (of "Life . . . emitting light" —"the irradiance of Life," S. & H. 584:1), which, in turn, have seven hues in line with the stanza of the Poem corresponding to this seventh picture.

Thus it might be said that this seventh picture, typing the seventh rung of Jacob's Ladder of Life, closes the Bible with its seven ascending days of consciousness (angels) in "the Science of creation recorded in the first chapter of Genesis" (S. & H. 537:23) and opens *Science and Health* to the effulgence of light of the descending angels, typed by the descending City foursquare, on the Ladder of Life, which Ladder now becomes Truth—"the Life which is Truth and the Truth which

is Life" as the Church that only the "new-born of Spirit" (S. & H. 35:21-23) can enter.

### "THE CLOCK OF TIME"

However, even after the Bible is inspirationally, rather than intelligently, closed by the "old" gentleman, "the clock of time" against the wall in this seventh picture still records its "mortal measurements," S. & H. 595:17; for time's "forms" must intelligently "take on higher symbols and significations" to earth sense before "time" is illuminated "with the glory of eternity," S. & H. 502:14-17. Thus Mrs. Eddy in her definition of "time" extends the period of "time" not only beyond "mortal measurements," but beyond "limits, in which are summed up all human acts, thoughts, beliefs, opinions, knowledge," until "spiritual perfection appears" (S. & H. 595:17), where, in "the irradiance of Life," S. & H. 584:1, "Mind [intelligence] measures time according to the good that is unfolded" (S. & H. 584:5) in one endless day. So at the point of this seventh picture, "time" is not yet effaced even though "mortal measurements" of the old heaven and the old earth have been temporarily set aside, as typed by the ("aside") position of the clock as it relates to the physical position of the "old" gentleman in this picture.

However, to the consciousness symbolized by the little child as "the new birth" in this seventh picture, this picture types the fullest point of heavenly revelation in the Word; for the position of this picture—as declared by its Scriptural "basis," "Without father, without mother, without descent, having neither beginning of days, nor end of life"—is at the point where objective heavenly expanse (demonstrably attained by ascent [rather than by expansion] by all others than Mrs. Eddy) echoes the "beginning" as "the only" (S. & H. 502:24) rather than as a point of time demanding demonstration. Therefore the clock in this picture as a symbol of "time" is a *visible* manifestation of the specific period of progress typed merely by the "old" gentleman in this seventh picture—its hands pointing to five minutes past five as a symbol of the inspirational passing in the consciousness of the "old" gentleman of the fifth day of the first chapter of Genesis, tribally typed by Dan as the drag-on of Old Theology. It will be remembered that the only other picture in *Christ and Christmas* which portrays "the clock of time" is likewise the only one in which the Bible, typing manhood, appears—the hands of the clock in the third picture pointing to its symbolic position of slightly past the midnight hour of man-

hood.\* Thus, as St. Paul said, ". . . the *invisible* things . . . of the world are clearly seen, being understood by the things that are made [symbolized]," Rom. 1:20. In this way symbols suggest their antecedent ideas.

The Bible is filled with symbols of antecedent ideas, which ideas *Science and Health* reveals; while the non-Christian world is filled with counterfeits. The difference between a symbol and a counterfeit is that a symbol is ever conscious of its antecedent idea, to which it points and by which it is governed; while a counterfeit is a chaotic expression of the same idea, of which it is utterly unconscious and whose government it consciously resists. For example, marriage is a symbol of the forever oneness of the "male and female" idea; but when perverted into marriages many (each based upon the renewed divorcement of the "male and female" idea), it is neither consciously governed by the antecedent oneness of man and woman as created by God, Gen. 1:27, nor has it any consciousness of such Principle. Again, debt, which is always contracted by one man's lending of his so-called surplus to another, counterfeits the supply of God to man and effaces the antecedent Principle of true supply by exacting the return by man of such would-be blessing. Mrs. Eddy dignifies food and clothing as symbols in the following statement, "Christ, Truth, gives mortals temporary food and clothing until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually," S. & H. 442:22. But to indulge the pleasures of the palate for pleasure's sake, or to the point of gluttony, or to pervert the necessity for clothes into an indulgence of vanity would make counterfeits of otherwise divine blessings in symbolic sustenance and raiment. Thus *Science and Health* eliminates the counterfeit activities of the world through revealing the spiritual antecedents of the symbols of the Bible, from which worldly counterfeits have drawn their seeming existence. Hence Mrs. Eddy says, ". . . a lie takes its pattern from Truth, by reversing Truth. So evil and all its forms are inverted good," Un. 53:1.

Thus in line with the utilization of Bible forms to the end of their translation into spiritual ideas, St. Paul in a terrific sea storm said, ". . . there shall be no loss to any man's life among you, but of the ship [typing the limitation of the ark, or church, that binds expanding thought]," Acts 27:22. While St. Paul foreknew the ship would be lost, he likewise foreknew that divine Love would preserve it to

\* The phrase "the midnight hour of manhood" is used here because Jesus associated the midnight hour with the bridegroom (Matt. 25:6), typing manhood.



the full end of its symbolic purpose; thus he was not forced to leave the ship until it was close to the shore. So the ship served its medial purpose. Failure to utilize its progressive possibilities would have defeated the journey's object and end.

Therefore, despite the inspirational quickening of the fiftieth edition of *Science and Health with Key to the Scriptures*, which caused man to close his Bible, he was later forced to figuratively open his Bible again as embodied in the living Word of *Science and Health with Key to the Scriptures* in order to medially demonstrate scientific Christianity as the ascending manhood of the Apocalyptic, objectively descending Bride "adorned for her husband," Rev. 21:2, which was the encompassing position of Woman in the fiftieth edition, that this picture correlates. In recognition of the relationship between the progressively ascending manhood of *Science and Health* (exclusive of the *Key to the Scriptures*) and the descending City foursquare as its Apocalyptic Bride in this fiftieth edition, Mrs. Eddy said in 1899: ". . . the [Apocalyptic] bride (Word) is adorned, and lo, the bridegroom [ascending manhood of *Science and Health* exclusive of the *Key to the Scriptures*] cometh [as fast as the consciousness of others demonstrably demanded it—it having already been embraced in Mrs. Eddy's initial discovery of Christian Science]!" My. 125:26. Thus the Bride was "adorned for her husband" in the *Key to the Scriptures* of the fiftieth edition of *Science and Health* before the bridegroom in *Science and Health* (exclusive of the *Key to the Scriptures*), typing manhood, had ascendingly reached her heavenly consciousness through needful human purification. This purification is the process of rebirth from inspirational illumination to intelligent identification to the point where "Mind [intelligence] measures time according to the good that is unfolded," needing no "mortal measurements" to record "human acts, thoughts, beliefs, opinions, knowledge" by "clocks of time."

#### "A LITTLE CHILD SHALL LEAD THEM"—Isa. 11:6

As previously presented in this book under the title "Mission of Christ and Christmas," Isaiah prophesied, ". . . and a Branch shall grow out of his roots . . . and a little *child* shall lead them," Isa. 11:1, 6. It is most significant that Mrs. Eddy, contrary to her practice in all of the other pictures in *Christ and Christmas*, has given to this seventh picture a full Scriptural text as its title, which to repeat reads, "I thank Thee, O Father, Lord of heaven and earth, because Thou

hast hid these things from the wise and prudent, and hast revealed them unto *babes*." One can readily see that Mrs. Eddy intended to show in this picture the state of consciousness spoken of by Jesus when he set a little child "in the midst" and said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven . . . in *heaven* their angels do always behold the face of my Father which is in heaven," Matt. 18:3, 10.

While Mrs. Eddy in her "Glossary" in *Science and Health* objectively defines "heaven" and the "kingdom of heaven" separately, she makes them one on earth when she defines the "New Jerusalem," which the Bible presents as the City foursquare descending from God *out of heaven*, as the "kingdom of heaven." From this definition it follows that the "kingdom of heaven" is an earthly idea born of heaven as "the new birth," or "heaven here,"—earth to spiritual sense being "a compound idea" of both heaven and earth, S. & H. 585:8. Therefore, the placement by Jesus of the little-child-consciousness as a heavenly idea merely utilizes the little child on earth as a symbol of the qualities of "purity and innocence" with which Mrs. Eddy in the "Glossary" of *Science and Health* defines the "Bride." Again, Mrs. Eddy defines the "Lamb of God," typed by the ascending human consciousness, as "innocence and purity," and as the Bride is defined as "purity and innocence" (note the reversed position of the words "innocence" and "purity" as typing ascent and descent), the little-child-consciousness when spoken of by Jesus as a heavenly idea *subjectively* identified both heaven and earth, and, therefore, it was chosen in this seventh picture to *subjectively* characterize the seventh rung of the Ladder of Life as typing heaven and at the same time the descending City four-square, typing earth, in the fiftieth edition of *Science and Health*. Hence Mrs. Eddy makes no distinction between the Bride as married to the Lamb in heaven and the Bride as the New Jerusalem, or the City foursquare, descended to earth, S. & H. 561:10-13.

Thus it is the little-child-consciousness alone that receives the Word without any preconception, and roots itself therein (as prophesied by Isaiah of the "Branch"), and no other consciousness can receive the full import of this picture. As bearing on the Branch-idea that is rooted in the Word of impersonal *Science and Health* and not in personal leading and direction, Mrs. Eddy, as previously noted, has made a motherless and fatherless (and thus without beginning and without end) demand in the Biblical "basis" for this seventh picture,

which reads, "Without father, without mother, without descent, having neither beginning of days, nor end of life. . . ." This corresponds to the exact position of the branches during the interim between the First and Second Organizations of the Boston church, the branches having always been self-founded, self-governed, and self-rooted in the impersonal Word of *Science and Health*. (When speaking of the branches in comparison with The Mother Church, the relative impersonal idea behind each of these two phases of church is contemplated, rather than people as members.)

The little children were doubtless *brought* to the personal Jesus by their mothers, just as the little child in this picture was *brought* to the point of heavenly Science through the direct expansion of the motherhood of God culminating in "the female idea," typing the full trinity of Life, Truth, and Love, as expressed in the third edition of *Science and Health*; for the little child types the branches that grew directly from the Word of *Science and Health*, and not from The Mother Church, The Mother Church not having been formed for over ten years after the motherhood of God was the distinctive feature of *Science and Health* in its third edition. Thus it is evident from the foregoing fact that the *source* of the little child (typing the branches) is "the [heavenly] female idea."

So, as previously noted, this seventh picture types the interim (1889-1892) between the First and Second Organizations of the Christian Science Church in Boston when there was no organized institutional church there and the field branches (typing Isaiah's "little child [that] shall lead them") alone remained of church organization. Hence the *Word*, that Mrs. Eddy had progressively revised (in the fiftieth edition of *Science and Health*) even after the dissolution of the First Organization of the Boston church, which revision put a further demand on the lives of her students beyond church organization, must have been what Mrs. Eddy referred to when she said in the interim between the First and Second Organizations in Boston, "Adding to its ranks and influence, this *spiritually* organized Church \* of Christ, Scientist, in Boston, still goes on," Ret. 44:29. There can be no doubt that Mrs. Eddy did not mean the *institutionally* organized church in Boston was still going on when she said, "Adding to its

\* Its organic nature consisting of its progressive fulfillment of Biblically symbolic prophecies in the Word of *Science and Health*, which prophecies Jesus said "cannot be broken," John 10:35.

ranks and influence, this *spiritually* organized Church of Christ, Scientist, in Boston, still goes on," inasmuch as this statement in all the editions of *Retrospection and Introspection* in 1891 (when that book was first published) appeared immediately above another statement on the same page expressing a serious doubt as to whether the Boston church would ever be *institutionally* reorganized, as subsequently presented in the comments on this picture. So Mrs. Eddy placed Church during the interim between the First and Second Organizations *in the Word only* (as the little child in this picture places it for the "old" gentleman), in line with her initial conception of Church in the first edition of *Science and Health*, in which she said of the "spiritually organized Church": ". . . members of his [our Master's] church must answer to themselves, in the secret sanctuary of Soul, questions of the most solemn import," p. 167:2.

However, the reference regarding the "spiritually organized Church of Christ, Scientist, in Boston," as adding to its "ranks and influence," which statement was made during this interim between the Boston churches, when considered as the Word of *Science and Health* in its fiftieth edition not only must have referred to its adding readers to its pages and converts to its truths in line with its spiritual thought-progressions, but this statement could with equal consistency have referred to the branches as rooted in the Word (and, therefore, necessarily one therewith); for they were during this interim between churches in Boston "adding to" their "ranks and influence" in the sense that they added thirty-five branch churches and thirty-seven societies to the twenty churches and seventy-eight societies that had already been formed when the First Organization of the Boston church was dissolved. These facts show that the branches had continued to flourish unchanged by the dissolution of the First Organization of the Boston church.

The first *Christian Science Quarterly*, published in 1890, was prepared for the branches during this interim. This *Quarterly* utilized the *International Series of Bible Lessons* (Bible typing manhood) used by orthodox Christian churches, to which was added (for the branches) correlative passages from the Word of *Science and Health*. These additions quickened the "dead" past of man as static Christianity into the living Truth of the manhood of Woman in *Science and Health*. Thus manhood, typed by Christianity as embracing all the "past" footsteps of manhood, was not only given a living "past" in the "Glos-

sary" of *Science and Health* (which was added to the sixth edition,\* in 1883) and in the demand for ascending manhood (added to the sixteenth edition,\* in 1886), but the light of his living "past" was thrown upon the *International Series of Bible Lessons* for all Christians by the quickened thought of Christian Scientists.

However, in view of the fact that "the male idea" was definitively given *no* medial footstep of "intelligence" from the third to the sixteenth edition of *Science and Health* (and this picture rests in the heavenly consciousness of the third edition—where the sixth picture left "the female idea"—as inspirationally bringing forth the fiftieth edition as its earthly counterpart, thus escaping the medial labor of the sixth and sixteenth edition) through which to reach "Truth" as the objective manhood of Woman in the sixteenth edition (the feature of the sixteenth edition being Woman bringing forth her "man child" as Truth), the "Glossary" of the sixth edition of *Science and Health*, which lifted the "dead past" of Biblical men to the living presence of idea, must needs be intelligently demonstrated more latterly by the incorporation into one's own life of the virtues of these Biblical characters and the rejection of their sinful deflections before Truth as the objective manhood of Woman in the sixteenth edition could be reached through intelligent perception. But this cross-bearing work was not that of the branches, to which manhood was a *gift* in the Word, but that of The (subsequent) Mother Church (as presented in the eighth picture, typing the sixth edition) as a precedent process to its reaching its "crown" of accomplishment, symbolized by the Extension as presented in the ninth picture, typing the sixteenth edition).

Thus both the *International Series of Bible Lessons* and the "Glossary" in *Science and Health* were read at the point correlated by this seventh picture through the *inspirational* consciousness only of Christian Scientists (as typed by the little child in this picture) without the intelligent interpretation needful to the *utilization* of "past" manhood in the living present, as symbolized by the fact that the "old" gentleman in this picture, typing static Christianity, is merely quickened by the untrammelled Word's flowing through the "mouth" of a "babe." And it was during this interim between churches that the branches, typed by the little child growing from the impersonal Word alone

\* Remembering that both the sixth and sixteenth editions of *Science and Health* were embraced in the fiftieth edition of *Science and Health*, which last-mentioned was given to the Field during the interim between the First and Second Organizations of the Boston church, this seventh picture typing this interim.

as Church, silenced the theological "molestation" (typed by the "old" gentleman in this picture) of which Mrs. Eddy spoke as being the compelling necessity for the dissolution of the First Organization of the Boston church, Ret. p. 44. However, the *Bible Lessons* demanded a more intelligent interpretation of the impersonal Word than could be imparted by another's teaching; thus began "the seed within itself" of demand for intelligent self-perception of the Word, ultimating in the Second Organization of the Boston church, founded upon "the Rock, Christ [Truth]," *Manual* p. 19.

The branches during the First Organization and (subsequent) Second Organization of the Christian Science Church in Boston were always built upon their living assimilation of the Word as the source of their being. They always had their own form of government, and no touch with The (later) Mother Church was ever required (or permitted) other than the demand that Readers be members of The Mother Church, but even this demand was not made until sixteen years beyond the period covered by this picture (in the fifty-seventh *Manual*, in 1906), at which time The (later) Mother Church as the "cross" (My. 6:19) has yielded to the Extension as its "crown," My. 6:19, the latter typing the God-crowned heavenly Woman as the source of the branches.

So the branches were never under the shadow of "the cross," and up to the time that Mrs. Eddy left us in person, the announcement from the Reader's desk that a branch was a branch of The Mother Church had never been required in the branch churches. Even when the *Manual* first demanded that the Readers in branch churches should be members of The Mother Church (in the fifty-seventh edition, in 1906), so few were the members of The Mother Church in the Field that it was difficult for the branches to find a supply of Mother Church members for their Readers. At times certain otherwise desirable persons for such offices were urged by their own branches to become members of The Mother Church in order to supply this deficiency; for there was not even a requirement in the *Manual* as now under Article XXIII, Section 7, that four members of The Mother Church must be included in the basic formation of branch churches. This latter By-law was not added until the sixty-ninth *Manual*, in 1908, two years after The Mother Church as "cross" had yielded to the Extension as its "crown."

From the first to the last *Manual* (the *Manual* first having been published in 1895, three years after the Second Organization of the

Boston church was formed) it will be seen that Mrs. Eddy forbade control of the branches by The Mother Church. The word "general" was added to Article XXIII, Section 1, of the *Manual* as late as 1903, this addition prohibiting even a "general" supervision over the branches of the unfolding Word, they having been rooted in the Word many years before The Mother Church was formed or even contemplated. Thus the branches were as "unique" in their functions as compared with The Mother Church as The Mother Church was in its functions as compared with the branches; for the By-law entitled "Mother Church Unique" in the present *Manual* under Section 3 of Article XXIII states that the work of The Mother Church is so "unique" that should the branch churches attempt to follow its pattern, it would be "disastrous to Christian Science," since it would forever limit church to Motherhood, never allowing it to reach its bridal estate. In contradistinction to this prohibition, in the First Organization of the Boston church each and all branches were permitted and invited to copy the By-laws of the Boston "church" as their own (see August *Journal*, 1889, in which the By-laws were published for this purpose). So there were none other than branches of equal footing during the First Organization of the Boston church—the Boston branch being no exception.

Thus in both the First and Second Organizations of the Boston church, though in different forms, there was ever preserved in the branches a *living* witness to the finished work of the motherhood of God in the Word (finished Motherhood being evidenced by the embracing of "the male idea" by "the female idea" in the third to the sixteenth edition of *Science and Health*) rather than to the Motherhood of the wilderness-Mother as The Mother Church; otherwise the light of the God-crowned Woman might have been lost in the subsequent struggle of The Mother Church as the wilderness-Mother to bring forth its *collective* sonship on the *impersonal* basis of Truth. Impersonal Motherhood in the Word was the necessity of those students of Mrs. Eddy who subsequently formed The Mother Church, and who had been previously fed on the teachings of a personal "Mother" that presented a great diversity of admonitions and counsel applicable to their own personal needs. All of these personal privileges of the fragmentary Word (even though of the highest order) must needs be brought into harmony with one *living* Science.

At the time typed by this seventh picture, each branch church, generally speaking, represented the teaching of a single teacher. How-

ever, each taught directly and impersonally from the Word of *Science and Health*, which rooted each branch in the Word of *Science and Health* and not in the word of its teacher, contrary to the position of the members of the Boston branch composed of Mrs. Eddy's own students, who had been constantly ministered to through the spoken word of their teacher as applied to the diversified necessities of their own personal lives. Thus the diversity of the branches' concepts typed the multiplicity of teachings, each branch leaning more or less to the spiritual trend of its own specific organizer as teacher (as characterized by each teacher's tendency to draw the most heavily upon Life, or Truth, or Love from the Word of *Science and Health*), whose Association was behind the particular branch church—this tendency leading a given branch to choose a motto which declared Life, or Truth, or Love when the three mottoes were given to the branches, only one of which was permitted a single branch, My. 214:1. Therefore the multiplicity of the branches' concepts could not demonstrate the one man (Mis. 164:23-29) from the multiplicity of men defined in the "Glossary," whose lives and concepts were as diverse as their names. Hence the need of The (medial) Mother Church to the end of bringing forth The Mother Church's collective demonstration of "the one Mind," which has but one "only begotten [collective] Son" as "the masculine representative of the spiritual idea," S. & H. 565:6-12.

However, as before noted, during the interim between the First and Second Organizations of the Boston church there was much uncertainty as to whether another church organization in Boston would ever be formed, as evidenced in the following statement by Mrs. Eddy in *Retrospection and Introspection*, which appeared in November 1891 (immediately after the City foursquare was added to "The Apocalypse" of *Science and Health* in the same year, one year and a half before The Mother Church was formed in September 1892): "After this experience 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," see editions of *Retrospection and Introspection* for 1891. (As previously noted in this book, the statement just quoted appeared simultaneously with a preceding statement on the same page which read, as now, "Adding to its ranks and influence, this spiritually organized Church of Christ, Scientist, in Boston, still goes on [despite the fact that there was no institutionally organized church in Boston]," Ret. 44:29.)



Thus the all-important question at the point correlated by this seventh picture was whether the "Science of Genesis" in its seven ascending individual positions, typed by the seven stars which Jesus held in his right hand, Rev. 1:16, could be spiritually expanded by an individual consciousness to encompass the twelve collective stars on Woman's crown (Rev. 12:1) and thus make further church demonstration unnecessary. This was especially true in view of the fact that the demand of these stars for intelligent, rather than theoretical, discernment had just been made during the interim between the Boston churches by the addition of the City foursquare to "The Apocalypse" in the fiftieth edition of *Science and Health*, the City foursquare bringing its *gates* in place of the previous twelve stars of heavenly promise on the God-crowned Woman's crown—stars typing distant hopes, and gates demanding present utilization of human opportunity. As this addition of the City foursquare was made to *Science and Health* simultaneously with the addition of the man-angel which brought "the little book" open in his hand, the City foursquare demanded the *squaring* of one's life with the collective Principle revealed in "the little book." In other words, inasmuch as people are the human identities of the twelve tribal gates, each person bringing to church, or to collective consciousness, the demand for the broader vision of all other persons to the end of final unity of conception, the question at this point of interim between churches might be stated as: Could the man-angel's revelatory presentation of the Word upon which the First Organization of the Boston church was founded be expanded to the City foursquare as *Church in an individual consciousness* without further assembly of people?

As applied to collective *Church* the question was: Could the branches, as the only churches then in existence (growing directly from the Word of *Science and Health* and thus being Apocalyptically completed as church by the addition of the City foursquare to the fiftieth edition, presenting the true unity of the Bride and the Lamb), ever reach the goal of the finished vision of *Science and Health beyond* the walled City foursquare without the intervening struggle of self-motherhood needful for the ascending demonstration of manhood as Truth as presented in the twelfth chapter of Revelation, which had been interpreted for the first time in the sixteenth edition of *Science and Health*? Particularly was this a serious question in view of the fact that even in the fiftieth edition of *Science and Health*, presenting the City foursquare, human "man" and "woman" were still left in

sex, instead of being translated into "qualities" and "elements" as now, in the chapter entitled "Marriage" (which, as before noted, was the only place where Mrs. Eddy humanly characterized "man" and "woman") and declared to be humanly needing each other for completeness—this statement regarding "man" and "woman" as being interdependent reading, "These different individualities meet and *need* each other. . . . The attraction between *man* and *woman* [now reading, 'The attraction between *native qualities*'] will be perpetual only as it is pure and true," pp. 134, 135. (Compare with our present *Science and Health*, page 57, lines 8-13.)

Thus a further restatement of the question at this point was whether this separation of human manhood and womanhood necessitated the concrete symbol of church as a battleground for the medial struggle of the wilderness-Mother to lift her collective sonship step by step (tribe by tribe) through the utilization of added texts in *Science and Health* to the goal of the Lamb (purified human consciousness) united to its Apocalyptic vision, the Bride, or whether this could be done in the abstract in one's own consciousness.

However, all of these questions were settled by the re-formation of the Boston church in its Second Organization (afterwards called "The Mother Church") in 1892. And the statement expressing uncertainty in regard to a further organization of the Boston church which had appeared in *Retrospection and Introspection* in 1891 was consequently removed the next year.

In the outgoing side of the lower vestibule of The (original) Mother Church (as "the cross") is a large pictorial window \* that portrays Isaiah's prophecy of "a little child [that] shall lead them." This child is a sturdy, mature-faced "man child" bearing over his right shoulder a detached grapevine *branch*, which he holds by a large cluster of purple Concord grapes growing therefrom (the juice of unprocessed grapes [called in the Bible "the blood of grapes," Gen. 49:11] demanding labor to the end of converting it into the wine of "the inspiration of Love," S. & H. 35:27). In all other delineations of Isaiah's prophecy of the Branch-idea as "a little child [that] shall lead them," the face of the child is as infantilely immature as its form, and such child always carries a palm-branch typing un-labored victory; but the little child as portrayed in this window of The Mother Church presents maturity of face and muscular forma-

\* Reading the pictorial windows from left to right as directed in Joseph Armstrong's book, *The Mother Church*, p. 72.

tions wholly out of keeping with its infantile stature. Thus this window portrayal characterizing the little child as a “man child”—in line with Jesus’ prophecy, Revelation twelfth chapter—is in contradistinction to the infantile child in this seventh picture, which *figuratively*—in fulfillment of Isaiah’s prophecy of the Branch-idea—bears the palm-branch typing “the unlabored motion of the divine energy,” S. & H. 445:20. The left arm of the little child as portrayed in the window of The Mother Church is placed embracingly around the neck of a lion, typing the *Manual* as a moral code, whose provisions demand “moral courage,” which Mrs. Eddy interprets as “‘the lion of the tribe of Juda,’” S. & H. 514:10. Other of Isaiah’s animals mentioned in the sixth verse of the eleventh chapter of Isaiah, such as the wolf, the leopard, the lamb, and the kid, are also portrayed in this window of The Mother Church (the calf, typing sacrifice, being the only one omitted).

The prophecy of this window was undoubtedly that a branch church symbolizing the final triumph of the wilderness-woman’s “man child” over its ascending necessities (to the end of subduing the animal tendencies in the human consciousness) would be built at the point where The Mother Church, founded on “the Rock, Christ [Truth],” must needs have a branch “reared on the foundation of Love” (Pul. 2:30) built beneath it (as “cross”), in order to enable it to lift the human consciousness to Truth as one with Love; for Mrs. Eddy said from the sixteenth edition of *Science and Health*, in 1886, to the *objective* demonstration of the descending City foursquare, in 1907, that it took “Christ, Truth [typed by The Mother Church], and the spiritual idea \* [typed by the Branch-idea]” to cast the dragon out of heaven as the finished work of The Mother Church.

Thus in 1897, immediately after changing “man” and “woman” in *Science and Health* (under the chapter entitled “Marriage”) to “elements” and “qualities,” which made possible the unity of “man” and “woman,” Mrs. Eddy *individually* built the first Concord Branch, *subjectively* † typing the two individual natures of the “male and female” idea in one consciousness, at Concord, New Hampshire, as

\* Changed in 1907, three years before Mrs. Eddy’s passing, to “Christ, Truth, the spiritual idea,” S. & H. 567:22.

† The first Concord Branch supplanting on earth the subjective place of the field branches, whose “tendrils” (My. 125:7) were at this point immediately bent upward (heavenward) in order to figuratively give place to the first Concord Branch, as previously presented in this book under “Mission of Christ and Christmas” and as subsequently presented in its progressive setting in the comments on the eighth picture.

her gift to the Field; for inasmuch as she had made the motion for the formation of the First Organization of the Boston church as branch and had become one of its charter members (as may be seen by its legal charter, which is still an available legal document), she was forced to complete her church history at the point where the First Organization of the Boston church as branch in its Second Organization as "The First Church of Christ, Scientist, in Boston, Mass." (medially called "The Mother Church"), must needs lift the human consciousness as sonship through self-mothering to its original Branch-consciousness as a *heavenly* idea.

Later, Mrs. Eddy built *in conjunction with the Field* the second Concord Branch as typing the City foursquare as the *objectively descended* Bride embracing the two individual natures of the "male and female" idea in one consciousness *on earth*. Mrs. Eddy's building of this second Concord Branch in conjunction with the field branches in her own name as a gift symbolized the fact that this branch had *in idea* drawn the multiple branches into one generic Branch-consciousness in fulfillment of Zechariah's promise concerning the Branch-idea and its mission, which reads, "Thus speaketh the Lord of hosts [*universal* God], saying, Behold the [*generic*] man whose name is The BRANCH; and he shall grow up out of his [*own*] place [*in Concord, New Hampshire, Mrs. Eddy's home city*], and he shall build the temple of the Lord," Zech. 6:12.

Thus the history of "The BRANCH" could be completed only after the first Concord Branch as "reared on the foundation of Love" (typing Mrs. Eddy's *subjective* consciousness and symbolized by the sturdy "man child") and the second Concord Branch as superstructure (on the same foundation) were built by Mrs. Eddy as symbols of the Word of *Science and Health* in its fullest expression of the Branch-idea in its fiftieth edition, since "spiritual teaching must always be by symbols," S. & H. 575:13; and none other than Mrs. Eddy's *subjective* consciousness could *objectively* symbolize the Branch-idea in the fullness of its earth expression as a future pattern for all other branches, rooted as they were in the objective Word of *Science and Health*.

However, this presentation of the Concord Branch is premature at the point correlated by this seventh picture, and it has been introduced only to the end of showing the complete *objective* expression of the true Branch-idea in its fullest meaning as *subjectively* revealed by Mrs. Eddy in the fiftieth edition of *Science and Health*, which the

field branches during the interim between the First and Second Organizations of the Boston church (and even up to the building of the First Concord Branch) only *subjectively* symbolized.

### “ZONE TO ZONE”

The “zone” of the “fast circling” star in this seventh picture is *Gad*, the first son of Leah by her handmaid of purpose, *Zilpah* (meaning “*contempt of the mouth*,” or channel for expression), and the seventh son of Jacob (or the seventh tribe of Israel). “*Gad*” means “*a troop*,” and his birth is recorded in the Bible as follows: “*When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife. And Zilpah Leah’s maid bare Jacob a son. And Leah said, A troop cometh: and she called his name Gad,*” Gen. 30:9-11.

### (Identical Fulfillment)

“*When Leah saw that she had left bearing*”—Leah had “left bearing” in Judah, but she did not sense her lack of progressive unfoldment until Rachel ceased to assume Leah’s work in the human consciousness. The relinquishment of this work by Rachel to her sister Leah and her resumption of her own place in heavenly consciousness was Rachel’s triumph over her sister Leah’s earthly necessities, which had caused Rachel to exclaim, “With great wrestlings have I wrestled with my sister, and I have prevailed,” Gen. 30:8.

Likewise Mrs. Eddy’s Leah, or founding, consciousness had “left bearing” in Judah when she ascended to her Rachel, or revealing, consciousness, in which she assumed the activities of repeated revisions of *Science and Health*, teaching, and preaching a higher conception than her “church” was able to demonstrably bear on its then Simeon-foundation (typed by the fourth picture), as previously noted. Hence Mrs. Eddy left the First Organization of the Boston church no further advanced in its organic consciousness than “to commemorate the word and works” of Jesus (who was of the tribe of Judah) in his first coming, she alone having gone forward with the tribal consciousnesses of Dan and Naphtali through her own revealing consciousness in *Science and Health*, in which revealing conscious-

ness she remained exclusively after dissolving the "church" founded below her revealing consciousness.

"She [Leah] took Zilpah her maid, and gave her Jacob to wife"—Inasmuch as Rachel used her handmaid Bilhah, meaning "confusion," as a channel for her lawful children by Jacob, and as a result brought forth Dan, meaning "judgment," and Naphtali, meaning "wrestling," Leah was forced to use her handmaid, Zilpah, to redeem Bilhah's children; for a servant, or handmaid, must complete the work of a handmaid, or servant,—should a mistress attempt to do so she would cease to be a mistress and become the servant of her own higher consciousness.

The disastrous results of Rachel's attempt to utilize a lawful expedient (which expedient permitted a barren woman to use the body of her handmaid for the purpose of bringing forth a child by her husband) were not to be Leah's; since progressive laws were the necessity of Leah's progressive evolution, which laws demanded the use of each and every experience to the end of advancing their purpose (progressive laws always being the servant of a higher purpose, reaching the mortal consciousness in judgment and wrestling before lifting consciousness to the higher purpose of righteous judgment beyond the necessity for struggle). Thus Leah, and not Rachel, could arbitrarily control another's mind with her higher sense to the end of advancing mankind to higher levels.

Likewise Mrs. Eddy having used the First Organization of the Boston church as her "handmaid" of purpose to bring forth fruit unto her "revelation of Science," typed by Jacob, and as a result having received "judgment," or "animal magnetism" (typed by Dan), and "wrestling" (typed by Naphtali) as the fruit (children) of such lawful expedient,—she (as prototyped by Leah) was forced to use another "handmaid" of purpose in order to redeem Dan ("judgment," or "animal magnetism") and Naphtali ("wrestling") as the children of the confused work of the First Organization of the Boston church, prototyped by Bilhah, Rachel's handmaid.

Therefore the branches as the only then organized churches left standing after the First Organization of the Boston church was dissolved became Mrs. Eddy's higher "handmaid" of purpose for the expression of the highest revelation of Love in *Science and Health* needful to subjectively redeem Dan from the false sense of judgment as divisional "animal magnetism" to the true sense of Love's oneness; for it will be remembered that Mrs. Eddy said of Dan, which unre-

deemedly types "animal magnetism," that "only patient, unceasing love for *all mankind*,—love that cannot mistake Love's aid,—can determine this question on the Principle of Christian Science," August *Journal*, 1890, p. 193. And therefore, only the branches as typing "the [heavenly] female idea," to which Mrs. Eddy had given the quality of embracing Love, could be the channel for redeeming Dan as a heavenly star of promise on Woman's crown. Furthermore as Mrs. Eddy also says that the Branch-idea types "the new birth, heaven here, the struggle over," My. 158:12, "*the struggle over*" is the *subjective* (or heavenly star) redemption of Naphtali, meaning "wrestling." (The *objective* redemption of these two tribes being the apportionment for demonstration of The [future] Mother Church.) Since Mrs. Eddy says that it takes "unceasing love for all mankind" to redeem Dan, and "unceasing love" ends *all* struggle, struggle being typed by Naphtali, the redemption of these two tribes through Love, typed by the Branch-consciousness, *subjectively* (or to heavenly consciousness) redeems the full twelve tribes to the positions of heavenly stars on Woman's crown as a precedent fact to their *subjective* descent to earth as pearly gates in the City foursquare as presented in the fiftieth edition of *Science and Health*, which edition this seventh picture subjectively types.

Thus Mrs. Eddy's second "handmaid" of purpose, the branches, being inspirationally rooted in the Word as "self-existent" (typed by the little child in this picture, which Mrs. Eddy characterizes in the Scriptural "basis" for this picture as being neither conceived [being "without father, without mother"] nor conceiving [being "without descent"]), were merely her channel for the outlet of her progressive revelations of *Science and Health*, and, therefore, in type kept step with her revealing consciousness. Hence in the interim between the First and Second Organizations of the Boston church Mrs. Eddy chose the branches, that had ever been loyal to her Word and had never personalized her (having never looked for her other than in her writings, as she advises, My. 120:2), to be the impersonal channel for the highest revelations of her Word as "adorned," completed Bride. This later placed the demand upon the dissolved First Organization of the Boston church, which Mrs. Eddy had personally mothered for ten years before its dissolution, to demonstrably rise to Truth in its Second Organization through the "footsteps of Truth" in the impersonal teachings of the sixth and sixteenth editions of *Science and Health* (that she had given to it before its dissolution),

inasmuch as it seemed unprepared to accept with her such editions as the history of its past accomplishment.

The fault of the First Organization of the Boston church as Mrs. Eddy's first "handmaid" of purpose was that it as prototyped by Bilhah, Rachel's handmaid of "confusion," both "*conceived*" and "*bare Jacob a son*" (contrary to Zilpah, Leah's handmaid, who merely "*bare Jacob a son*"); for Mrs. Eddy's students in the First Organization of the Boston church had placed themselves on an equal plane with her by claiming her conception of Truth as their own and even placing her on a lower plane when they attempted to acknowledge the Truth of her revelation but judgmentally separated her therefrom, as in the instance when eight charter members of her "church" submitted to her a statement beginning with: "We, the undersigned, while we acknowledge and appreciate *the understanding of Truth* imparted to us by our teacher, Mrs. Mary B. G. Eddy, led by Divine Intelligence to perceive with sorrow that departure from the straight and narrow road (which alone leads to growth in Christlike virtues) made manifest by frequent ebullitions of temper, love of money, and the appearance of hypocrisy, *cannot longer submit to such leadership.*" \* Despite the fact that Mrs. Eddy dismissed these rebellious members without considering their resignations (thereby preserving her church charter, which required a certain number of charter members but did not count dismissals against that number), she was forced to continue to combat a like presumptuously judging (of her) state of consciousness among her students to the very end of this Organization, as will be seen by the following excerpt from an article written *after* the First Organization of the Boston church was dissolved. This article is entitled "Parting Makes Tender," and it has been previously quoted in this book (as has also the preceding statement submitted to Mrs. Eddy by charter members of her "church"):

"Having relinquished hitherto my own personal peace, time, and opportunity to help others—to cast my might for all who needed it into the scale of justice, wisdom, and love, . . . and leave it for them to maintain the true poise,—experience has shown that thus the balance was often lost, and *the blame always attached to me.* . . . A moral necessity has sometimes impelled me to tell one student of another's error, not to injure anyone, but solely to save the student from falling into similar temptation and the contamination of a

\* Quoted from the chapter entitled "Organization of Church and College" in Sibyl Wilbur's *The Life of Mary Baker Eddy*.



mental atmosphere to which he was exposed; and that student has betrayed his Lord, forfeited the help of Truth by telling and exaggerating what had been said, thus traducing the *mother* motive and losing the end in view," January *Journal*, 1890.

Also the following statement made by Mrs. Eddy, *even after The Mother Church was formed*, concerning the states of consciousness of her students during the existence of the First Organization of the Boston church shows the personal demand for motherly ministrations outside of the Word of *Science and Health* which her students put upon her: "What, then, of continual recapitulation of tired aphorisms and disappointed ethics; of patching breaches widened the next hour; of pounding wisdom and love into sounding brass; of warming marble and quenching volcanoes!" Mis. 316:20. From the foregoing quotations it will be seen that only the branches that were rooted in the impersonal Word of *Science and Health* could be a fitting channel for Mrs. Eddy's higher teachings beyond those she had revealed during the First Organization of the Boston church in the sixth and sixteenth editions of *Science and Health*, whose teachings demanded a collectively ascending manhood demonstration before the impersonal descending revelations of the impersonal heavenly Bride, for which the branches at this point were a channel, could be objectively realized.

Therefore it was in "contempt of the mouth" (or without regard to the youth of the channel for the human founding of her then consciousness) that Mrs. Eddy took Isaiah's prophetic "little child [that] shall lead them" (as typed by the little girl in this picture, who is a channel for the Word of *Science and Health*), or the Branch-idea, which had always grown from the "roots" of the Word of *Science and Health*, as the channel for the outlet of the Word during the period typed by this picture. The definition of Zilpah as "contempt of the mouth" has a special application to the choice of the little child as typing the branches in this seventh picture, who, though but a "babe" in "the dawn of a new light," is spiritually able to confound "the wise and prudent" (typed by the "old" gentleman in this picture) with the strength of the Word, which in its resplendency of the revelation of the Christ makes the individual experiences of even Bible patriarchs, or "hoary head[s]," Mis. 389:2, seem puny.

Thus the little child, typing the Branch-idea, becomes the "mouth," or channel, through which the Word has free and untram-

meled expression because it is a type of "the new birth" (to which, Mrs. Eddy says, the Branch-idea points as "the new birth, heaven here, the struggle over," My. 158:12) that has no previous conceptions and, therefore, no need of rebirth from theological personalization, as has the "old" gentleman in this picture. This little child, typing the Zilpah-channel of the Word, cannot self-conceive that which is its own "root" and spiritual origin, the divine Science of ideas. Thus the little child's consciousness being only of heavenly values (which consciousness at this point of the zoning identification of the Bible texts has not yet brought forth its earth symbol in the Word of *Science and Health* bears human analogy to that expressed in Mrs. Eddy's statement, "The atmosphere of human belief before it accepts [the claim of] sin, sickness, or death," S. & H. 585:19. In other words, the branches as typing the revealing consciousness of Mrs. Eddy as absolute Life, Truth, and Love were untouched by "earth-born taint," Po. p. 29.

"*And Zilpah Leah's maid bare Jacob a son*"—Attention is again called to the statement that Zilpah "*bare Jacob a son*" but did not "*conceive*" and "*bare Jacob a son*," as was the case in each of Jacob's other sons except Asher (who was borne but not conceived by Zilpah) and Benjamin (Rachel's second son), as subsequently presented. When Rachel allowed her handmaid to claim her (Rachel's) conception in bearing Jacob a son (for it will be remembered that Bilhah both "*conceived*" and "*bare Jacob a son*"), she received both judgment and contempt from her handmaid-channel; therefore Leah in order to redeem Bilhah's children of "confusion" was forced to claim her own *conception* and in "contempt [disregard] of the mouth" made Zilpah the channel for bearing the fruit of her (Leah's) conception—hence "*Zilpah Leah's maid [merely] bare Jacob a son.*" However, Leah being a lawfully unfolding consciousness could with progressive light use the human law which permitted a mistress to bear a child by her husband through a handmaid to the ultimate uplift of both her handmaid and her child.

Just as Leah conceived Jacob a son, which her handmaid of purpose was forced to bear, so Mrs. Eddy conceived the fiftieth edition of *Science and Health*, for which the branches as her higher "handmaid" of purpose (as prototyped by Zilpah's consciousness, which merely "bare" but did not "conceive") became the church outlet, or channel. This fiftieth edition, as previously presented, not only added to its "Apocalypse" the City foursquare (S. & H. 575:7, of which the

branches were the type, but also the revelation of the subsequent footstep in St. John's consciousness, wherein he "saw no temple" (Mrs. Eddy correlating his statement, "And I saw no temple therein," as, "There was no temple,—that is, no material structure in which to worship God, for He must be worshipped in spirit and in love," S. & H. 576:10-14), together with the "city of our God" on earth, typing the first day of the first chapter of Genesis, as the generic oneness of "the female idea," typing heaven, embracing "the male idea," typing earth, "in the beginning" as "the only"—this "city of our God" as subjective Bride being described by Mrs. Eddy as "two individual natures ['male and female'] in one," and as, "This spiritual, holy habitation [spiritual 'temple'] has no boundary nor limit," S. & H. 577:5-13. Thus it may be seen that since an individual consciousness could "conceive" but could not "bare" a generic conception, Mrs. Eddy was forced to use her higher "handmaid" of purpose, typed by the branches, as the outlet to the world for her generic conception of the fiftieth edition of *Science and Health with Key to the Scriptures*.

In other words, the branches brought forth the fiftieth edition of *Science and Health with Key to the Scriptures*, which contained the walled twelve-gated City foursquare (wherein Dan was redeemed to earth consciousness as one of its twelve pearly gates) as the final step in Church, typed by the Branch-idea, and, in addition thereto, the subsequent *wall-less* footstep wherein the City foursquare with its twelve pearly "gates [of] Praise" (Isa. 60:18) was through the position of "no temple therein" expanded to the "city of our God" as Mrs. Eddy's discovery of Christian Science as boundless Love. However, the positions of "no temple therein" and the boundless "city of our God" were at the point of this seventh picture merely prophecies of the Branch-idea's final expanding estate beyond the *walled* City foursquare.

Thus the branches being the sole church witnesses of the subjective Bride as the *walled* City foursquare on earth during the interim between the First and Second Organizations of the Boston church (from 1889 to 1892, in fact until Mrs. Eddy built her first Concord Branch in 1897),—Mrs. Eddy in 1893 (two years after the publication of the fiftieth edition of *Science and Health*) at the *World's* Parliament of Religions in Chicago (presented in the "Mission of Christ and Christmas") endeavored to test the branches' ability to so utilize the Word (her expression of the City foursquare as Bride

in the fiftieth edition of *Science and Health*) through their own thought-expression thereof as to be able to flow out with her through the footstep of "no temple therein," typed by the thirteenth address on this occasion (which was given by Mrs. Eddy as symbolizing the thirteenth element of being beyond the twelve elements of the City foursquare as the last step in Church), to the "city of our God" as world consciousness (to which Mrs. Eddy directed her address), typing the fourteenth element of being.

Even when the branches failed to rise to the privilege (the outflow of twelve through the "omni-action" of thirteen to fourteen) extended to them on this occasion, Mrs. Eddy still permitted them their self-rooting, self-existing, and self-governing position, although she was later forced by reason of their failure, and the consequent necessity of lifting the sonship of The Mother Church as founded on Truth to its heavenly Bride as the expression of *Love*, to build beneath The Mother Church as "cross" her own first Concord Branch "reared on the foundation of *Love*," Pul. 2:30, typing her own self-expressed concept of church, since a fountain can rise no higher than its source. In other words, it took Love as subjective, or earthly, Bride to lift Truth to its heavenly Bride as objective Love, Mrs. Eddy having said during the entire activity needful to this accomplishment that it took both "Christ, Truth [typed by The Mother Church], and the spiritual idea [typed by the first Concord Branch]" to cast the dragon and his angels out of heaven—the heavenly dragon, typing the twoness of man and woman, being cast out by the unification of the qualities of man and woman in heaven.

However, in line with Mrs. Eddy's unretracted denunciatory statements in regard to *all* material organization (made during the period when she dissolved the First Organization of the Boston church—that "material organization . . . wars with Love's spiritual compact," Ret. 47:2, and that "Christian Science shuns whatever involves material means for the promotion of spiritual ends," Ret. 47:10), after the completion of the Branch-idea as the City foursquare, the prophecy of "no temple therein" leading to the boundless "city of our God" as the estate of Christian Scientists must yet be attained through Branch-consciousness. These demands beyond Branch-church-consciousness in its last *walled* footstep were necessary in order for it to "round the gospel of grace, in the circle of love" (*Message '02*, p. 2) with Mrs. Eddy back to her initial vision, wherein she said, as stated in the first edition of *Science and Health*:

“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,” pp. 166, 167.

“*And Leah said, A troop cometh; and she called his name Gad*”—Leah’s conception of Gad through Zilpah was mental, and, as such, a glimpse of the seventh son as collective heavenly *idea* assembled as a whole *Science* was sensed in the birth of Gad, which Leah defined as, “A troop [of ideas] cometh,”—“troop” being defined in the dictionary as “an assembled company” or “a gathering.” Thus Leah because of her “contempt” (disregard) of a definite channel glimpsed in Gad an impersonal Science beyond the bounds of mere personal conception, or respect of persons.

While it is not the general plan in this book to give other than the mother’s conceptions of the tribes, the definition of “Gad” by Jacob and that by Moses are in such perfect accord with Leah’s conception of Gad that they will be used as a further elaboration of her conception. They are as follows: Jacob said of Gad, “*A troop shall overcome him; but he shall overcome at the last*,” Gen. 49:19. This indicates, as Leah’s statement did, that Gad types a “troop,” or a heavenly collective “Science”; for it takes a collective idea to overcome a collection of previous beliefs, typed by the previous ascending sons of Jacob. Moses presented Gad as a law-giving Shiloh, or the gathering point of the tribes of Israel to a higher law, by making him a superseding lawgiver to Judah—in the words of Moses: “*Blessed be he that enlargeth Gad [by objective demonstration] . . . And he provided the first part for himself [subjectively within himself], because there, in a portion of the lawgiver, was he seated; and he came with the heads of the people [previous fragmentary intelligences of divine laws gathered into a Science] . . .*,” Deut. 33:20, 21. In other words, Gad as “Science” works from an inner consciousness to the “without” of “the people.” This collective gathering is “within” himself as “the first part” beyond Judah, who ruled with a sceptre from “without,” Jacob having said of Judah, “The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be,” Gen. 49:10. This is in perfect accord with Gad as being a tribal identity to which *persons* gather for their impersonal identity as ideas

in Truth—Shiloh being the "Science" that gathers to idea, and Benjamin (Jacob's twelfth and last son) being the full demonstration, or the human identification, of this "Science," as subsequently presented. In other words, Gad is the *heavenly* undemonstrated Science; while Benjamin is the *earthly* demonstrated identification of Gad—Gad typing heavenly Bride and Benjamin typing earthly Bride.

Likewise Mrs. Eddy in fulfillment of Leah's, Jacob's, and Moses' conception of Gad as "a troop," or collective idea, defines the word "Gad" in the "Glossary" of *Science and Health* as, "Science; spiritual being understood [but not demonstrated]; haste towards harmony [evidenced by the fact that Mrs. Eddy at this point of Gad added to the fiftieth edition of *Science and Health* the full revelation of the City foursquare, which she, in this same fiftieth edition, expanded to the 'city of our God,' typing in her Word the subjective coincidence of manhood and womanhood on earth, fourteen years *before* the oneness of manhood and womanhood was symbolized on earth in the second Concord Branch, whose world on its spire types the universal mission of the Branch-idea]," S. & H. 586:21.

Just here arises the all-important question: Why did Mrs. Eddy define "Gad" as, "Science; spiritual being understood; haste towards harmony," and define "Jacob" as, ". . . *the revelation of Science*, in which the so-called material senses yield to the spiritual sense of Life and Love," S. & H. 589:5? In other words, what is the comparative difference between "Science" and "*the revelation of Science*"?

"Science" as corresponding to the seventh day of the first chapter of Genesis is merely the collection of the previous six days of consciousness into a heavenly idea, which at this point is (to repeat) merely the expansion of Mrs. Eddy's conception of the first day of the first chapter of Genesis to one nightless day, that, like Jacob's Ladder of Life, reached from earth to heaven, where the seven prismatic rays, typed by the seven rungs on Jacob's Ladder of Life, blend in "seven-hued white"—in the words of the stanza of the Poem applicable to this picture, "Thus olden faith's [the previous spiritual footsteps] pale star now blends [thus losing its seven angular points] in seven-hued white! Life, without birth and without end, emitting light!"

However, "the [objective] *revelation of Science*" (to church consciousness), which Jacob typed, went five steps beyond Gad as a heavenly, or subjective, "Science," for Gad is the Science of Life at the point where Life becomes one with heavenly Truth. Therefore

as there are five subsequent objective tribal footsteps beyond Gad (Asher, Issachar, Zebulun, Joseph, and Benjamin,—remembering that the angels on Jacob's Ladder of Life first ascended and then descended), it follows that Jacob as the full "revelation of Science" was forced to reveal five descending objective positions beyond Gad as heavenly Science in order to bring the objective demonstration of the City foursquare back to the point of Mrs. Eddy's first *objective* step in which she revealed Christian Science, this step corresponding to *her third* unfolding tribal consciousness, under which the first (unsustained) "church" of Reuben (which ended in rebellion) was initially attempted as the "*church's*" first tribal footstep. Since Mrs. Eddy's first two footsteps of Reuben and Simeon were subjective to her own consciousness, the position of Simeon as *redeemingly* that of "no temple therein" and Reuben as *redeemingly* that of the "city of our God" with "no boundary nor limit" must yet be *objectively descended* to by church—both of these positions being descendingly (in objective demonstration, as well as in subjective discernment as typed by this picture) beyond the last walled footstep of church as typing the walled City foursquare.

The objective footstep of "haste towards harmony" beyond "*Science*; spiritual being understood" in Mrs. Eddy's definition of "Gad" indicates why there is the *Science* of Truth that is one with Love beyond the "*Science* of creation" (Life), which "*Science* of creation" included but the six ascending footsteps on Jacob's Ladder of Life—the seventh being the rung of "rest." As previously presented, Mrs. Eddy says that the six ascending days in Genesis first chapter record "the *Science* of creation," saying, "Subsequent Bible revelation is coördinate with the *Science* of creation recorded in the first chapter of Genesis," S. & H. 537:22; and, again, she speaks of these six days as "the *Science* of Genesis"—"In the *Science* of Genesis we read . . .," S. & H. 525:22. Thus in the process from "creation" (or Life) to "Truth," the intervening step of "intelligence" in "the ideal man" (S. & H. 517:8, 9) must be taken, which is doubtless the reason that Mrs. Eddy calls the first chapter of Genesis the "*Science* of Mind [as well as the '*Science* of creation' as Life,—Mrs. Eddy having spoken of the first chapter of Genesis as teaching that all Life is God, S. & H. 526:8], " S. & H. 557:24, and she also says, "Life is Mind, the creator reflected in His creations," S. & H. 331:5. So Gad as "the *Science* of creation" as Life, "the *Science* of Mind," and "the *Science* of Genesis" is but the subjective *heavenly* statement of "*Science*," which Jacob as

its progressive descending "revelation" was objectively forced to reveal step by step.

The definition of "heaven" and that of the "kingdom of heaven" (the latter particularly as synonymous with the definition of the "New Jerusalem" as the City foursquare) also show the distinction between Gad as "*Science*," which has reached heaven, and Jacob as "*the revelation of Science*" to the human consciousness, which objectively comes down to earth.

Thus Gad as the epitome of "the *Science* of creation" (the first step of "the ideal man"), "the *Science* of Mind" (the second step of "the ideal man" as "intelligence"), and "the *Science* of Genesis" as the *Science* of Truth (the third and last step of "the ideal man," S. & H. 517:8, 9) established a new dispensation of collective law; for, as previously presented, Gad superseded Judah as a lawgiver, Moses having blessed Gad in the same words in substance as those formerly applied by Jacob to Judah—Moses' blessing of Gad declaring that "he dwelleth as a lion" (Deut. 33:20) and that "in a portion of the lawgiver, was he seated," Deut. 33:21, and Jacob's blessing of Judah declaring that "he couched as a lion" (Gen. 49:9) and that "the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come," Gen. 49:10. Thus Christianity, typed by Judah, yielded its sceptre to "Science," typed by Gad.

The following subtitle presents a contrast between "the new birth," or subjective consciousness, of this seventh picture and the rebirth, or the objective demonstration of Truth, in the next, the eighth, picture.

### "NEW BIRTH" CONTRASTED WITH REBIRTH

Mrs. Eddy in an article entitled "The New Birth" in *Miscellaneous Writings* defines "the new birth" as, "This newly awakened consciousness is *wholly* spiritual . . . With the spiritual birth, man's primitive, sinless, spiritual existence dawns on human thought . . .," and at the same time she presents the mental processes of "travail" in rebirth by which the human consciousness reaches "the *new* birth" through demonstration—this "travail" being expressed as, ". . . through the travail of mortal mind, hope deferred, the perish-



ing pleasure and accumulating pains of sense," Mis. 16:23; 17:27-30. Thus "the *new* birth" is the *subjective* realization of the always-perfection of man; while the *rebirth* is the progressively *objective* effort to attain "the new birth" as a future goal.

Inasmuch as the little child in this seventh picture types the idea of "the *new* birth," for which the branches stood previously to and during the interim between the First and Second Organizations of the Boston church, she types the consciousness of which St. John spoke when he said, "Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God," I John 3:9. Thus the branches at the period correlated by this seventh picture typed the consciousness that was lifted forever above the need of progressive demonstration, or *rebirth* from Life to Truth. This is in line with Mrs. Eddy's statement: "St. Paul says, 'Work out your own salvation with fear and trembling [this is *rebirth*]:' Jesus said, 'Fear not, little flock [the true idea of the twelve disciples, typing the twelve gates of the City foursquare as symbolized by the branches]; for it is your Father's good pleasure to *give* you the kingdom [this is "new birth"].' This truth is Christian Science," S. & H. 442:25.

Never until Mrs. Eddy realized the need of the human consciousness for an understanding of Jesus as Truth did she see that the human consciousness must needs "be born again" from Life to Truth before it could inherently embrace manhood, this *rebirth* being in fulfillment of Jesus' demand to Nicodemus, as typing a demand for all humanity, when he said, "Except a man be born again, he cannot see the kingdom of God," John 3:3. In other words, while "the *new* birth" is a heavenly, or subjective, idea, the *rebirth* of which Jesus spoke to Nicodemus is an objectively reascending earthly idea; for Jesus, having ascended first in Life in response to the fatherhood of God, must *reascend* in collective church demonstration \* as Truth, or the "man child" of the motherhood of God. Life is individually reflected and cannot be shared; while "the Life which is [generic] Truth" (S. & H. 35:22) is a common heritage shared by all mankind.

That Mrs. Eddy even in 1888, after she had spiritually revealed to the human consciousness "the new birth" as "the female idea" of Life, *Truth*, and Love, did not realize the need of the human consciousness for a mental *rebirth* to an understanding of Jesus as *Truth* is evidenced by a marvelous sermon delivered by her at that time

\* Pul. 11:1.

entitled "A Christmas Sermon"; for although the "colloquy" in this sermon, in her own words, pertained to "the reappearing of the *infantile* thought of God's man," or "the spiritual idea, as in Christian Science," Mis. p. 167, it seemed to contain no inkling of the future necessity for "the male idea," typing Truth, to "be born again" to the human consciousness before it could be *objectively* embraced by "the female idea." In this "colloquy," the mother asks, "Is the babe a son, or daughter?" and Mrs. Eddy answers, "Both son and daughter: even the *compound* idea of all that resembles God." The mother asks, "How old is he?" and Mrs. Eddy answers, "Of his days there is *no beginning and no ending.*" This latter statement corresponds to the Biblical "basis" for this seventh picture, which reads, "Without father, without mother, without descent, having *neither beginning of days, nor end of life*; but made like unto the Son of God." Even the description of the "babe" in the "Christmas Sermon" culminates in the exact Scriptural title quoted beneath this seventh picture in *Christ and Christmas*, which reads, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes," Matt. 11:25. Thus both the "babe" (typing "the spiritual idea, as in Christian Science") and the little child (typing the Branch-idea at the point of this seventh picture) show an exact identity—that of being the spiritual "compound idea" of Life, Truth, and Love, which heavenly trinity Mrs. Eddy defined in the third to the sixteenth edition of *Science and Health* as "the female idea," this heavenly trinity subjectively descending in the fiftieth edition (which this seventh picture subjectively types) as the City foursquare. However, the male element, typing Truth, of the little girl's consciousness and, likewise, the male element, typing Truth, of the "babe's" consciousness in the "colloquy" exists *only in the Word of Science and Health* as identifying Mrs. Eddy's *subjective* consciousness (which neither ascended nor descended) of "the male idea" as embraced in "the female idea"; for this element of Truth must still be *objectively* reborn to *Church* consciousness (as the subsequent demonstration of The Mother Church, founded on "the Rock, Christ [Truth]," in 1892, which was four years after this sermon was delivered). In other words, Mrs. Eddy's "colloquy" presented her wholly *subjective* consciousness of "the new birth" rather than the *objective* need of the consciousness of others to reach it through the rebirth of "the male idea," typing Truth.

Thus while (as presented in the comments on "the female idea" in the sixth picture) there was an element in the definition of "Father" in the "Glossary" of the sixth edition of *Science and Health* which the definition of "Mother" did not embrace,—“mind,” as “intelligence” through which reascending manhood must objectively reach Truth as demanded by the sixteenth edition,—the fact that “the female idea” embraced “the male idea” in “new birth” from the third to the sixteenth edition of *Science and Health*, before the quality of “intelligence” as a means of objectively reascending demonstration was demanded of “the male idea,” proves that “the female idea” as “the new birth” was forever above this reascending necessity, since “in Christian Science there is never a retrograde step, never a return to positions outgrown,” S. & H. 74:29. However, it had evidently not dawned upon Mrs. Eddy’s consciousness that to Christians this rebirth of manhood as Truth would be necessary, and that all Christian Scientists could not say with her at the stage of unfoldment typed by this seventh picture: “If there had never existed such a person as the Galilean Prophet [typing manhood], it would make no difference to me. I should still know that God’s spiritual ideal is the only real *man* in His image and likeness,” My. 318:32.

That it was the witting intention of Mrs. Eddy to present the God-crowned Woman bringing forth her “man child” as Truth in the sixteenth edition of *Science and Health* as the *history* of Christianity to Christian *Scientists* (rather than as a future necessity for Truth’s demonstration), such Christianity being typed by Jesus in his first coming when he *subjectively* said, “I am the way, the *truth*, and the life,” is undoubtedly evidenced by the fact that she not only made this addition of the God-crowned Woman bringing forth her “man child” as Truth to *Science and Health* as its sole “Apocalypse” three years before her dissolution of the First Organization of the Boston church (founded “to commemorate the word and works” of Jesus in his first coming as Life and *Truth*) and College with the statement, “Christian Science shuns whatever involves material means for the promotion of spiritual ends” (Ret. 47:10), but five years thereafter expressed doubt (in 1891) as to whether a Second Organization of the Boston church, founded on *Truth*, would ever be needed. And it was upon this consciousness of Jesus as the completed “male idea” of Life and *Truth* that Mrs. Eddy had founded “the [heavenly] female idea” as the full trinity of Life, *Truth*, and Love, as presented from the third to the sixteenth edition of *Science and Health*. Hence

she could say, as just quoted: "If there had never existed such a person as the Galilean Prophet, it would make no difference to me. I should still know that God's spiritual ideal is the only real *man* in His image and likeness," My. 318:32.

In further confirmation of the fact that "the female idea" did not to Mrs. Eddy's sense need to await the reascending rebirth of "the male idea," it will be remembered that in 1886 she presented the descending City foursquare in the main body of the sixteenth edition of *Science and Health*, under the chapter entitled "Wayside Hints," and in 1891 she added the descended City foursquare to the *Key to the Scriptures* in the fiftieth edition of *Science and Health*, under the chapter entitled "The Apocalypse,"—the City foursquare symbolizing the compound idea of *Truth*, typed by manhood, and Life and Love, typed by womanhood, as indicating the position of the branches, rooted as they were in the Word. Also, as previously presented, at the same time that Mrs. Eddy added the descended City foursquare to "The Apocalypse" she stated as the past manhood history of its foundation (doubtless in remembrance of the fact that the City foursquare descends to earth with its own foundations as "the twelve apostles of the Lamb," Rev. 21:14): "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 [typed by manhood as the son of the Father, whose only exclusive characteristic is 'the one Mind']. Other foundations there are none," S. & H. 269:22. However, according to Jesus' own prophecy in his great Revelation to St. John, this "man child" as generic *Truth* must be reborn to the human consciousness as the son of the God-crowned Woman, which Woman Mrs. Eddy says "symbolizes generic man," S. & H. 561:22.

The revelation of "the female idea" as "the new birth," before the demand was put upon the human consciousness for rebirth, is illustrated in a balcony window of The Mother Church, which it will be remembered from a previous description symbolically portrays the City foursquare, each side of which radiates in three segments from an open *Science and Health* as its central figure. The first side of the City foursquare (which first side Mrs. Eddy calls the "Word" in her presentation of the City foursquare, S. & H. 575:18, and afterwards divides the Word into three parts, calling it "the Word of Life, Truth, and Love" in the "city of our God," S. & H. 577:13) is composed in its three segments (named in the order of their progressive symbolism) of: first, a cluster of seven stars,—which this

seventh picture at the highest point of heavenly expansion correlates, —typing “the stars [that] sang together” in the beginning before “the material lie [through the channel of the resistances to Science in the lives of Christian Scientists] made war upon the spiritual idea,” S. & H. 565:23; second, the Bible as the Word of Truth, whose moral demands must be scientifically incorporated in the lives of Christian Scientists, thus lifting Life to Truth, typed by the God-crowned Woman’s “man child” that was “caught up unto God, and to His throne” as a prophetic pattern demanding the ascension of the human consciousness; third, the God-crowned Woman crowned with twelve stars, who must await the reascent of the “man child” through scientific Christianity before she as Bride (wedded “male and female” ideas, as symbolized by her wedded seven and five stars) could as typing Life, Truth, and Love objectively descend to earth to dwell with men in fulfillment of prophecy, Rev. 21:3. Thus the branches as typed by the little child in this seventh picture symbolize “the [seven] morning stars [that] sang together” in the consciousness of Mrs. Eddy in her initial subjective vision and objective revelation of Christian Science as expressed in the third edition of *Science and Health*, in which Mrs. Eddy defined “the female idea” as typing the full trinity of Life, Truth, and Love before “the material lie” in the lives of others made necessary the second segment of the “Word” as Truth demanding the reascending demonstration, or *rebirth*, of manhood as prophesied by the Bible.

The position of the branches during the interim between the First and Second Organizations of the Boston church as typing “the morning stars [that *subjectively*] sang together” as “the new birth,” as illustrated by this seventh picture, and the progressive position of the branches as typing the City foursquare that later *objectively* brought to earth the song of the stars with their previously embraced manhood demonstration as Truth, as illustrated in the tenth picture, have nothing to do with time; for this interim between the seventh and tenth pictures as the régime of the *rebirth* of the “man child” (the process of sonship) is to be measured only “according to the good that is unfolded” (Mind’s measurement of time) in “the irradiance of Life,” S. & H. 584:1-6, and, therefore, the duration of this interim for both church and individual is conditioned only upon progressive moral need. It is not believed that anyone can escape the “Christianity [which] is again demonstrating the Life that is Truth, and the Truth that is Life” (S. & H. 97:29) as the bridge of manhood (a “highway

. . . called The way of holiness; [that] the unclean shall not pass over," Isa. 35:8) between this seventh picture, showing the *subjective* conception of the branches, and the tenth picture, showing the *objectively* generic (completed) Branch-idea, other than the consciousness initially conceiving the overlying, or bridging, idea—and that was and is the consciousness of Mrs. Eddy. (This difference between Mrs. Eddy as revelator and the followers of her Word involves, as before presented, the distinction between "the elect," or "the chosen," and "the called.")

So the branches in the interim between the seventh and tenth pictures symbolized the *subjective* heavenly idea of man as "God's reflection, needing no cultivation, but ever beautiful and complete," S. & H. 527:4, in line with the initial revelation of "the female idea," or "the new birth," typed by the little child in this seventh picture; else in the struggle of The (subsequent) Mother Church to *objectively* demonstrate Truth," "divine Love" would have been "deprived of its manifestation, or object," S. & H. 304:10, contrary to Mrs. Eddy's revealed statement. Thus the branches were living witnesses to the power of the Word, apart from the battleground of the human struggle of The Mother Church (Pul. 20:14) to give rebirth to "the male idea," which must underlie, or found, "the female idea" as "the new birth" before "the female idea" could *objectively* descend to earth as the City foursquare, as presented in the tenth picture.

Jesus' first coming having been "the *impersonation* of the spiritual idea," S. & H. 565:13, which was necessarily exclusive to himself, his rebirth to the human consciousness in his second coming as *impersonal* Truth, in which all mankind may share, must be accomplished through the process of sonship, or the lifting up of the human consciousness by the wilderness-Mother from Life as the son of Father to Truth as the son of Mother. This process of progressive sonship, which is the work of the wilderness-Mother as The Mother Church, will now be presented as correlating the eighth picture.