

THE EIGHTH PICTURE

“TREATING THE SICK”

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:

“Heal the sick.—CHRIST JESUS.”

In view of the fact that the title of this picture is “Treating the Sick,” and that the sixth and seventh pictures presented methods of healing the sick, it might be well to retrospectively review the character of the healings in the sixth and seventh pictures for the purpose of their comparison with the contrasting nature of the introspective healing in this eighth picture; for, while healing the sick as pertaining to the sixth and seventh pictures is a more or less inspirational process, “treating the sick”—demanding as it does ascending “footsteps of Truth” in one’s own consciousness—is an intelligent introspective process.

The woman in white in the sixth picture heals through *the fragmentarily spoken Word* “in the name of Jesus Christ of Nazareth,” saying, “But such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.” This character of healing “in the name” of a person (Jesus as “the impersonation of the spiritual idea,” S. & H. 565:13, or Christ) specifically heals person, for personal need is specific and fragmentary. Therefore it never heals collective church; for collective church, demanding twelve elements, must be intelligently unified through generic Truth in order to be healed of its limitation—remembering that Mrs. Eddy said regarding Jesus’ second coming, “The ideal of God is no longer impersonated as a waif

or wanderer [as in Jesus' first coming]; and Truth is not fragmentary, disconnected, unsystematic, but concentrated and immovably fixed in Principle," Ret. 93:10. Thus a church founded on Jesus' "word and works" in his first coming, typing Life, could not be lifted to the generic Truth of his second coming by *the fragmentarily spoken Word*, which in healing an individual consciousness must be dividedly diversified according to the specific need of the recipient.

In view of the fact that Jesus said that "the Comforter," or Christ, of his second coming would first "bring all things to your remembrance, whatsoever I have said unto you" (which demand Mrs. Eddy correlates in *Christ and Christmas* with the statement, "What the Beloved knew and taught, Science repeats"), John 14:26, and inasmuch as the Christ is the full trinity of Life, Truth, and Love,—*Life*, typed by Jesus in his first coming, which Jesus prophesied would "reprove the world of *sin* . . . because they believe not on me [as manifested by the 'word and works' of his first coming founded on Life, for Jesus said, 'I am come that they might have life,' John 10:10]," John 16:8, 9, would necessarily be the *first* manifestation of this trinity of Life, Truth, and Love in even Jesus' second coming.

This bringing "all things to your remembrance" whatsoever Jesus had said in his first coming (based on his "impersonation" of Life, S. & H. 565:13) places a demand upon the followers of Christian Science to look to the salvation of the "word and works" of Jesus *within* their own lives as the first demand of Jesus' second coming (rather than to the "word and works" of Jesus as a vicarious Saviour in his first coming). In this connection, it will be remembered that the woman in the sixth picture, typing *the spoken Word*, said to the man on the bed, "But such as I have [*within*, for she had embraced the heavenly manhood of Jesus in her own consciousness] give I thee," thereby providing a pattern for the members of a church founded "to commemorate the [Life] word and [Life] works" of Jesus in his first coming as "Master," *Manual* p. 17. In other words, the figurative demand of the woman in the sixth picture upon each member of the First Organization of the Boston church was that they should be able to say with her, But such as I have (as embracing the Christian "word and works" of Jesus in his first coming) give I to each and every one with whom I come in contact. Therefore Mrs. Eddy founded the First Organization of the Boston church "to commemorate ['bring to remembrance' in their own lives]" the "word and works" of Jesus as "Master." However, she found that the only true Life-commemoration

is emulation in self-mastery within (rather than merely accepting Jesus as a "Master" without) oneself, and that this can be accomplished only through Truth, which writes its laws "in their mind" and "in their hearts," as prophesied by St. Paul, Hebr. 8:10. So Life must be lifted to Truth as the first demand of "the Comforter" rather than merely commemorated as the expression of another's consciousness.

Thus as Jesus, typing Life in his first coming, rebuked error before destroying it, so Life as the first manifestation of the Christ of Jesus' second coming intuitively (either in commemoration or emulation) rebukes error, or "reprove[s] the world of sin," as manifested in the sixth picture by the ejection of the *personalized* woman in black from the room by the woman in white, typing the *impersonalized* Christ, who directs her *spoken Word* to the healing of the man on the bed, whose sin was that of not believing on the Christ within his own consciousness as the form of Jesus' second coming because of his holding fast to the first coming of Jesus as outer Life, or vicarious Saviour, which resulted in outer judgment of the sins of others while relying on a vicarious salvation from sin within his own consciousness.

Under the authority of this first demand of "the Comforter" to "reprove the world of sin," *Science and Health* (retaining each and every footstep of Truth from its initial to its last revelation) says to the human consciousness *below* the Christ-consciousness (whose presence intuitively rebukes error), "When error confronts you [remembering that it does not 'confront' (face) the woman in white in the sixth picture, for the woman in black, typing the error of the man on the bed, stands in back of her], withhold not the rebuke or the explanation which destroys error," S. & H. 452:12. This method resulted in the turmoil of the First Organization of the Boston church, when error personally *confronted* on the same plane was rebuked under the then authority of *Science and Health* in order to uncover it (particularly in the long chapter entitled "Demonology" in the third edition, wherein "demons" were personally named to the end of healing the sick of their depredations).

The reason for this outer rebuke of error as the first demand of "the Comforter" is that error must be seen as error "without" before one can set up a standard "within" for its self-destruction. Were judgment, or condemnation, realized to be the condemnation of error that exists "within" before the understanding of Truth is gained, one's consciousness would be overwhelmed with one's sins. Thus it is Love's merciful plan that error should be first seen and rebuked from "with-

out" before all error that one sees and rebukes "without" is realized to be within one's own consciousness, Rom. 2:1. Thus error must be met step by step by the "footsteps of Truth" before its full weight is felt "within." However, in line with the self-penalizing consequence of outer rebuke, Mrs. Eddy now says, "Uncover error, and it turns the lie upon you," S. & H. 92:21. This warning against such practice is consistent with another of her present statements,—namely, "Let Truth uncover and destroy error in God's own way, and let human justice pattern the divine," * S. & H. 542:19.

In the *seventh* picture, the healing was accomplished by the *written Word*, which impersonally "cast[s] out demons," typed by the impersonal dragon, whose shadow is seen just outside of the window. However, this dragon only awaits the closing of the *written Word of Science and Health with Key to the Scriptures* (which closed the Bible in the light of its encompassment) to attack its inspirational and undemonstrated acceptance in one's consciousness. In other words, so long as the *written Word* of Womanhood "clothed with the sun" shines upon the darkened corners of human consciousness, personal

* The evolution of the statement, "Uncover error, and it turns the lie upon you," was as follows: In the first edition of *Science and Health*, Mrs. Eddy said, "Expose sin, and it turns the lie on you; a sinner for the time prospers in secret wrong-doing until the final hour that 'whatsoever is hidden shall be revealed,'" p. 136; the second edition read, "Expose sin, and it turns the lie on you; a sinner may for a time prosper in wrong-doing but the hour cometh that 'whatsoever is hidden shall be revealed,'" p. 76; its next statement in the third edition read, "Uncover a lie, and, snake-like, it turns to give the lie to you," Vol. II, p. 85; in the sixteenth edition of *Science and Health* this statement read, "Uncover error, and it turns the lie on you, *if possible*," p. 277, and yet Mrs. Eddy in interpreting Cain's sin revealed in this same sixteenth edition a more positive position, which read, "Let Truth *reveal* and destroy error in its own way, and let human justice *wait on* the divine," p. 466, which caused her in the fiftieth edition to drop the words "if possible" after the statement, "Uncover error, and it turns the lie on you." This reduced the statement, "Uncover error, and it turns the lie on you," to a warning against such practice, whereupon its corresponding statement was changed to read, "Let Truth uncover and destroy error in God's own way, and let human justice *wait on* the divine," p. 522. The words "wait on the divine" were changed to "pattern the divine" in the fourth progressively revised edition of *Science and Health* in 1907 (the numbering of the editions having ceased in 1906) simultaneously with the changes wherein the "Elohim" was presented as *including* instead of creating the universe (p. 515) and "the divine idea" when "misinterpreted" was said to only *seem* "to fall to the level of a human or material belief" instead of to actually fall to that level, p. 507. So when the statement which had enjoined human justice to "wait on the divine" was changed to the injunction to "pattern the divine," it clearly indicated the presence of divine justice at all times in human affairs, thus enabling one to refrain from rebuking and uncovering the errors of another to the end of letting Truth in that other's consciousness uncover them in God's own way, which varies according to the relative state of consciousness of that other.

limitations (self-righteousness) yield to the infinitude of good (which accuses none and includes the righteousness of all in its blessings) to the point where it is realized that "He [God] maketh His sun to rise on the evil and on the good [alike], and sendeth rain on the just and on the unjust [alike]," Matt. 5:45.

While one basks in the light of the encompassing *written Word* of Womanhood (illustrated by the seventh picture, which correlates the fiftieth edition of *Science and Health*), typing the Bride as the expression of *Love*, whose boundlessness inspirationally effaces all distinguishing lines between one person and another, visible righteousness, or "works of the law," is rebuked, as prophesied in Jesus' foretold *second* demand of "the Comforter," which reads, "He [the Comforter] will reprove the world . . . of [visible] *righteousness* [manifested in symbols], because I [as 'the impersonation of the spiritual idea,' S. & H. 565:13] go to my Father, and ye *see* me no more," John 16:8, 10. However, visible righteousness manifested in "symbols" of "spiritual teaching" is permanently dissipated only when Truth (which is one with Love) is reached through ascending demonstration—in the words of a Christian Science hymn, "As we rise, the symbols disappear" (until righteousness requires no "symbol" in order to receive "spiritual teaching" from invisible truths).

Thus at the point of the seventh picture, *the fragmentarily spoken Word* yielded to *the structurally-completed written Word* as a necessary vehicle for the generic Bride, typing Love, which Mrs. Eddy calls "the light and glory of divine Science," that so illumines the earth with its presence as to dissipate the symbols of sense. However, when *the written Word* of Womanhood ceases to inspirationally illumine (by reason of the impracticability of its continuous reading) the consciousness of manhood, obscuration (of which St. Paul spoke at the highest point of manhood's theoretical perception of Love, saying, "Now we see through a glass, darkly," I Cor. 13:12) returns until Love is identified in one's own life and not merely in a book. Thus in the seventh picture Old Theology but *inspirationally* viewed the new heaven while clothed in the habiliments of the old heaven.

In this *eighth* picture, whose title is "Treating the Sick," the woman is healing the man on the bed by means of *the silent Word*, which, in the words of the Poem, "heaven heard, crowns the pale brow [of travailing womanhood]." This healing by *the silent Word* casts out neither person (as in the sixth picture) nor the impersonal dragon (as in the seventh picture) but rather finds and heals both as

within one's own consciousness by means of self-judgment, typed by the man on the bed, which self-judgment in turn is healed by the righteous judgment of man's perfection, typed by the woman, who spiritually wrestles above even self-judgment, although it is considered a high Christian virtue. Thus the healing in this eighth picture fulfills Jesus' prophecy of "the Comforter's" *third*, and last, reproof of which he foretold as the final resistance to his second coming, that reads, "He ['the Comforter,' or Christ] will reprove the world . . . of judgment, because the prince of this world is judged [condemned]," John 16:8, 11,—that is, all judgment is judged (condemned) by righteous judgment, of which Jesus said, "Judge not according to the appearance, but judge righteous judgment," John 7:24. This righteous judgment fulfills the prophecy of Isaiah that reads, "Thy people . . . shall be all righteous . . . the branch of . . . [God's] planting," Isa. 60:21, 22.

Self-judgment, typed by the man on the bed, alone judges (condemns) the dragon (alternately called "Devil, and Satan" in the twelfth chapter of Revelation) of outer judgment—this kind of outer judgment being the result of human intellect, that is wholly based on the thoughts of others, in line with Mrs. Eddy's statement in the first edition of *Science and Health* which read, ". . . all our thoughts are moulded more or less by others," p. 281,—her modification by the words "more or less" leaving the saving spark of inner intelligence, that alone is capable of inner judgment. Mrs. Eddy says, "For right reasoning there should be but one fact before the thought, namely, spiritual existence," S. & H. 492:3. Thus she lifts reason to the position of divine logic; while intellect having many so-called facts as the basis of its "reasoning" becomes more and more divergent from divine intelligence (which reasons rightly upon the basis of the "one fact"—"spiritual existence"), that judges neither others nor itself.

The healing (in this eighth picture) of the man by the woman through the progressive process of *silently* "treating the sick" first establishes divine intelligence (instead of human intellect) as its own medial channel for judgment and, as intelligence is an inner activity, it brings self-judgment wholly within her own consciousness, in the sense that the self-judgment of the man on the bed of himself is accepted by her as the position of her own manhood. At this stage of progressive treatment, self-judgment in turn must be self-judged and overcome through the process of spiritual wrestling until "the day ['the spiritual idea of Truth and Love'] breaketh"; for Mrs. Eddy

interprets "the day breaketh" as used in the Bible in its record of the wrestling of Jacob as "the light of *Truth* and Love dawns upon thee," S. & H. 308:25. In other words, human man, typing inner judgment, judges (condemns) outer judgment; while human "woman . . . [as] the highest species of man" (Un. 51:14) judges "the prince [dragon] of this world" to be man's continuous (inner) judgment of himself. Man's continuous self-judgment of himself is the dragon's last weapon over the Christian consciousness to the end of expiating the sin of man's past outer judgment of others; for outer judgment of others, which causes others to suffer for one's own sins (when others are not sufficiently attuned to divine Love to avert such consequences), must first be expiated by the inner judgment that causes such errors to be self-seen as one's own. However, as already shown, even self-judgment must be spiritually wrestled above and replaced by righteous judgment before man's sinlessness as the offspring of perfection can be realized.

The silent Word also judges "the prince [dragon] of this world" to be vicarious Christianity's resistance, typed by the man on the bed demanding vicarious healing, to Science, typed by the woman as intelligently healing her own consciousness through the process of self-mothering (self-disciplining) her own manhood ("man child") by lifting it to the consciousness of Truth as one with the consciousness of Womanhood as Love. Hence this step-by-step (treatment-by-treatment) process, which Mrs. Eddy calls the "divine method of warfare in Science," dissipates the dragon within one's own consciousness, in line with Mrs. Eddy's statement: "On the swift pinions of spiritual thought man rises above the letter, law, or *morale* of [even] the inspired Word [without one's consciousness] to the spirit of Truth [within one's consciousness], whereby the Science is reached that demonstrates God," My. 238:16. Therefore the healing in this eighth picture of even self-judgment "begins at the house of God," culminating in the citadel of heavenly consciousness, from which the dragon is cast out.

The healing of the sin of even self-judgment in this eighth picture as the most subtle form (because of its claimed metaphysical virtue) of Christianity's resistance to Science is at the point of its culmination in sickness, which is in line with Mrs. Eddy's statement that "sin is identical with suffering [sickness of either mind or body]," Mis. 66:15. Thus Mrs. Eddy also says, "Jesus healed sickness and sin by one and the same metaphysical process," S. & H. 210:16; and again, "Healing

the sick and reforming the sinner are one and the same thing in Christian Science. Both cures require the same method . . .," S. & H. 404:26, giving as Jesus' process, or method, "Jesus beheld in Science the perfect man, who appeared to him where *sinning* mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick [note that sin is the sole conclusion, showing that sin and sickness are identical]," S. & H. 476:32. However, Mrs. Eddy further says: "In Science, sickness is healed upon the Principle and by the same rule that sin is healed. . . . The only difference between the healing of sin and the healing of sickness is, that sin must be *uncovered* [*italics in original*] before it can be destroyed, and the moral sense be aroused to reject the sense of error; while sickness must be *covered* with the veil of harmony, and the consciousness be allowed to rejoice in the sense that it has nothing to mourn over, but something to forget," Mis. 352:14, 28-2.

In order that the consistency of these seemingly divergent just-quoted statements regarding the healing of sin and sickness may be understood, they must be bridged with Mrs. Eddy's elsewhere-statement on the same subject,—namely: "Christian Science never healed a patient without proving with mathematical certainty that error, when found out [self-discovered or self-seen], is two-thirds destroyed, and the remaining third kills itself [typed by the self-destroying suffering of the man on the bed]," Mis. 210:4. Thus Mrs. Eddy makes suffering from self-judgment the third degree of sin and says, "The healthy sinner is the hardened sinner," S. & H. 404:15. And again, she says, "Error found out is two-thirds destroyed, and the last third pierces itself [which indicates that self-judgment is the culminating form of sin], for the remainder only stimulates and gives scope to higher demonstration [typed by the healing process of the woman]," Mis. 355:13. Inasmuch as one never reaches the point of inner self-judgment of his own sin until he has ceased from outer judgment of the so-called sins of others, and this comes only through Christian discipline, St. Peter wrote: "He that hath suffered in the flesh [from self-judgment] hath ceased from sin," I Pet. 4:1. Therefore the woman in this picture (instead of uncovering the man's sin, which his suffering indicates has already been self-seen) uncovers and heals his sin of self-judgment as the weakness of the manhood of her own consciousness, else the man could not have sought her for healing; for Mrs. Eddy quotes Plato with approbation of his statement, "What thou seest, that thou beest," Hea. 8:15.

Someone may ask, Could Jesus' consciousness have contained the sins that he healed? The answer is that Jesus' mission as Saviour of the "people from their sins" prophetically demanded his consciousness of sin, and thus Mrs. Eddy says of Jesus, "Jesus suffered for our sins [the consciousness of sin] . . . because sin brings inevitable suffering," S. & H. 11:18. Hence Jesus' own demand for an understanding of his sinless subjective consciousness in his first coming, which he subordinated to the objectivity of his first coming, caused him to prophesy his second subjective coming, beyond the objectivity of his first coming. This distinction between the objectivity of his first coming and the subjectivity of his second coming is epitomized in St. Paul's prophecy as, "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the *second time without sin* unto salvation," Hebr. 9:28.

In view of the fact that Mrs. Eddy says, "Healing physical sickness is the smallest part of Christian Science. . . . [and that] The emphatic purpose of Christian Science is the healing of sin," Rud. 2:23, the vicariously inspirational healing of physical sickness is undoubtedly the method illustrated in the sixth picture, and the inner Truth-healing of sin is unquestionably "the emphatic purpose" illustrated in this eighth picture—the seventh picture illustrating only an inspirational mental quickening. Thus the sixth picture illustrated the principle of Christian Science healing, expressed in the words of Mrs. Eddy as, ". . . sickness must be *covered* with the veil of harmony, and the consciousness be allowed to rejoice in the sense that it has nothing to mourn over, but something to forget," Mis. 352:31. In other words, the principle illustrated in the sixth picture permitted sin to cover itself by placing its judgments and wrestlings wholly outside of itself and accepting its healing "in the name" of Jesus as an outer, or vicarious, Saviour. Whereas the principle illustrated in this eighth picture is the healing of sin (sickness) in its third degree by "treating the sick" in the manner Mrs. Eddy indicates when she says, ". . . sin must be *uncovered* [italics in original] before it can be destroyed,"—in other words, there is no escape from a final reckoning with oneself through intelligent self-judgment and self-wrestling in order to overcome "the adversary" within.

Inasmuch as it has been proved that self-judgment precedes suffering, the sin of the man on the bed in this eighth picture is that of instead of rising above self-judgment of himself (which has produced his suffering) through judgment of the sin of even self-judgment

("the prince of this world" that must be judged in fulfillment of the last prophecy of "the Comforter"), he looks to another for the vicarious healing of his sickness, resultant upon self-judgment, despite the fact that Mrs. Eddy said in an article in the *February Journal*, 1896 (addressed to "Class, Pulpit, Students' Students"), "The hour has struck for Christian Scientists to do *their own work* . . .," Mis. 317:5. Upon more acute analysis it might be said that the suffering of the man on the bed in the sixth picture was also preceded by self-judgment in the sense that his belief in an outer vicarious Saviour of his own sins so stultified his capacity for moral equity that notwithstanding his own belief in an outer Saviour he condemns the sins of others, thereby unwittingly judging himself; for St. Paul says, "Therefore thou art inexcusable, O man, whosoever thou art that judgest [condemnest]: for wherein thou judgest [condemnest] another, thou condemnest thyself; for thou that judgest [condemnest] doest the same things," Rom. 2:1.

It is interesting to note in connection with inner judgment, or inner justice, as the process of Truth, and outer judgment as the process of outer justice, that Mrs. Eddy defines "sword" in the "Glossary" of *Science and Health* as, "The idea of Truth," and also as "justice," and that she further says that the sword of Truth has two edges and that these two edges are "mercy" and "justice," S. & H. 538:7. Thus the sword of "justice" would have but one edge, which either cuts "without" to others or cuts "within" to oneself, but has no capacity to cut both ways at the same time; whereas the sword of Truth as two-edged cuts at the same time either mercy "within" to oneself and justice "without" to others or else cuts justice "within" to oneself and mercy "without" to others (such mercy due to the humiliating consciousness of one's own shortcomings) up to the point of one's worthiness of God's love. Truth's sword cannot cut justice "without" and justice "within" at the same time, since one's sense of justice must needs differ from that of another due to different stages of justice—justice being progressive. Neither could Truth's sword cut mercy "without" to others and mercy "within" to oneself at the same time, else there would be no standard for the inflexible process of Truth as Science, which "makes no concessions to persons or opinions," S. & H. 456:18. Hence while Mrs. Eddy says that "justice is [merely] the handmaid of mercy," S. & H. 36:9, the two children of mercy (Love's human handmaid), outer judgment and outer wrestling, were forced to demonstrably gain the approval of Truth's composite child,

inner judgment and inner wrestling, through "the ills of the flesh rebuked ['within']," S. & H. 581:16, as the negating force of outer judgment and outer wrestling; for Mrs. Eddy says that "mercy cancels the debt only when justice approves," S. & H. 22:30.

In the previous comparisons between the healings in the sixth, seventh, and eighth pictures as fulfilling the order in which Jesus presented the promises of "the Comforter," it will be noted that the order was that of Life, *Love*, and Truth; while the natural order is Life, *Truth*, and Love. The foregoing order of Life and then Love is the fulfillment that was prototyped by Rachel, who endeavored to lift Life to Love without the visible manifestation of Truth and received judgment therefor. This judgment forced her to wrestle above human labor, leaving the rectification of her precipitation to Leah. Therefore this backward step of rectification by Leah became the prophetic order of the prophecy which Mrs. Eddy was forced to fulfill in the spiritual unfoldment of the twelve tribes of Israel. Also in line with Jesus' prophecy of the manifestation of Love before Truth, it will be remembered that Mrs. Eddy, after dissolving the First Organization of the Boston church founded on Life, had hoped that the branches would be able to flow out to boundless Love, without the necessity of forming a church to demonstrate Truth; for she had given the First Organization of the Boston church the sixth and sixteenth editions of *Science and Health*, both editions containing the presentation of Truth as manhood, but although manhood as Truth was "past *history* to her, she found that manhood as Truth must be demonstrated by others before "the fruits of Love" could be attained. Thus while Love was unfolded before Truth, which resulted in judgment, judgment had to be intelligently silenced by Truth before Love could more than theoretically dissolve the symbols of visible righteousness.

THE WILDERNESS-MOTHER, TYPED BY THE WOMAN IN THIS PICTURE

Previously in the comments of this book on the pictures in *Christ and Christmas*, the God-crowned Woman's bringing forth her "man child" as absolute Truth and the wilderness-woman's bringing forth her adaptation of this absolute Truth through the ascending "foot-steps of Truth" as her own manhood ("man child") in *Science and Health* have been presented; but a third element will now be presented as the specific characterization of this eighth picture,—namely,

the wilderness-Mother's (or The Mother Church's) demonstrable lifting of the human consciousness from sonship to manhood through the ascending "footsteps of Truth" as provided by the wilderness-woman in *Science and Health*.

A year and a half before The Mother Church as wilderness-Mother was formed, the fiftieth edition of *Science and Health with Key to the Scriptures* introduced for the first time its then basic chapter entitled "Science, Theology, Medicine," that Mrs. Eddy says type "the three measures of meal" in which the woman (in Jesus' parable) was prophesied to hide her "leaven" until the whole was leavened, Matt. 13:33; S. & H. 117:31-12. Mrs. Eddy then and now says of "Science, Theology, and Medicine": "In their spiritual significance, Science, Theology, and Medicine are *means of divine thought*, which include spiritual laws emanating from the invisible and infinite power and grace. The parable may import that these spiritual laws, perverted by a perverse material sense of law, are metaphysically presented as three measures of meal,—that is, *three modes of mortal thought*," S. & H. 118:13-20.

In line with these "three modes of mortal thought" presented by Mrs. Eddy in this chapter "Science, Theology, Medicine," she also presented for the first time in this same chapter the progressively "Scientific Definition of Mortal Mind" as "three modes of mortal thought" (our present pp. 115, 116), which permitted "mortal mind" to define itself to the end of its own "Scientific Translation" from the "First Degree" of "Depravity" ("Physical") through the "Second Degree" of "Evil beliefs disappearing" ("Moral") to the "Third Degree" of "Understanding" ("Spiritual"). Thus these two presentations of "three modes of mortal thought" outlined for the first time the work of the wilderness-Mother as The Mother Church—that of lifting the Christianity of The Mother Church as the "Second [or 'Moral'] Degree" to Christian Science as the "Third [or 'Spiritual'] Degree," the "First Degree" of "Depravity" (as the "Physical") having been the work of the First Organization of the Boston church. (It is interesting to note that at the point where The Mother Church as "cross" reached its "crown" in the Extension in 1902 [when the decision to build the Extension was made] the "Scientific Definition of Mortal Mind" was changed to read, as now, "Scientific Translation of Mortal Mind.")

That human woman in this eighth picture should be placed in the position of changeless "Science" and that man in this eighth

picture should identify "Theology" is inevitable inasmuch as from the first to the last edition of *Science and Health* human woman had been given the only fixed and stable qualities in the human consciousness as defined by Mrs. Eddy, "Woman should be loving, pure, and strong," and human man had been given the human variable qualities, defined by Mrs. Eddy as, "Man should be tender, *intellectual, controlling* [the last two qualities of which eventually entirely disappeared, and the first was at the same time merged into the qualities of woman]"—remembering that "Theology" had come through the Biblical channel of manhood, and much of it through intellect (in contradistinction to intelligence) under ecclesiastical *control*, particularly in the Old Testament. And inasmuch as Mrs. Eddy named our textbook "Science and Health," meaning that "Science" would be productive of health (spiritual, moral, and physical), it was equally inevitable that in this eighth picture *Science and Health with Key to the Scriptures* should type "Medicine" as the last measure of meal in which woman hid her leaven.

Also, inasmuch as this eighth picture correlates the sixth edition of *Science and Health*, which was particularly characterized by the "Glossary" (added to this edition for the first time as the sole *Key to the Scriptures*), that contained in its definitions the metaphysical history of man from Adam to Jesus (these definitions presenting the weaknesses as well as the virtues of such manhood), the woman (as the wilderness-Mother) in this picture, humanly typing "Science" as the "crowning ultimate" of The Mother Church, found her patient, typing "Theology," in the weaknesses of the manhood of the Scriptures as self-judged by manhood's own self-cursings * (self-judgments). In other words, since Mrs. Eddy says that the twelve tribes of Israel "show the workings of the spiritual idea," and each and all of these tribes were conceived and brought forth as affirmative "footsteps of Truth" ("distant [prophetic] idea[s] of Truth," S. & H. 263:22) in the progressive order of being by the Mother-phase of Woman, and yet Jacob as "the revelation of Science" objectively both blessed and cursed them in his prophecies of their attainments, and since Mrs.

* The reason that Mrs. Eddy was forced to record Jacob's blessings and cursings of the tribes of Israel in the "Glossary" according to their works "in the flesh" was that she defined "Jacob" (the source of these prophetic blessings and cursings) as, ". . . the *revelation of Science*, in which the so-called material senses yield to [are uncovered and self-judged in order to be healed by] the spiritual sense of Life and Love [corresponding to womanhood, S. & H. 517:10]." S. & H. 589:5.

Eddy in her "Glossary" fulfillment of the Biblical prophecy (that reward should be given to the "prophets, and to the saints" [Rev. 11:18] before Womanhood could come to expression) presented their history in line with man's self-judgments of himself,—the man on the bed in a collective sense might be said to represent the self-judgment of himself as typing manhood from the time of Adam to Jesus, which human woman in this picture as the "highest species of man" must lift to her own consciousness of the oneness of manhood as generic Truth in order to redeem the "past," for "God requireth that which is past" (Eccl. 3:15) of manhood as a human foundation for the present and future of Womanhood.

Therefore the woman in this eighth picture after familiarizing herself with the weaknesses of ascending manhood (as the weaknesses of her own manhood) in the "Glossary" of the sixth edition of *Science and Health* (as her first step in "treating the sick") has typically closed *Science and Health* on her lap in order to apply to such weaknesses the higher "Medicine" of the affirmations of womanhood (as the "spiritual laws emanating from the invisible and infinite power and grace," with which Mrs. Eddy defines "Medicine" as the "means of divine thought," S. & H. 118:14) at the point where manhood has fallen under his own self-judgment. Thus human woman through spiritual strength ("Science") wrestles with and above the claims of "Theology" expressed in the self-judgments of manhood for all humanity (humanity including both human manhood and human womanhood, inasmuch as "man is the generic term for all humanity," Un. 51:14). In other words, the spiritual strength of human woman, typing "Science," is the channel through which the weaknesses of human manhood, typing "Theology," are lifted into the purity of her own consciousness after manhood has been brought to the point of self-judgment in his own consciousness.

In this process of the lifting of the weaknesses of manhood through intelligent self-purification, even the tenderness of Christianity without the might of Science is a snare to the Christian theology of the New Testament. Therefore tenderness was merged into the spiritual strength of woman for its own self-protection in the fiftieth edition of *Science and Health* in the statement, "Both sexes should be loving, pure, tender, and strong," S. & H. 57:10. Hence woman was forced to translate man to the point of spiritual transfiguration in the mountain of "Science," which was beyond the "Glossary" deficiencies, in

the sense that the "Glossary" omitted * three tribes whose spiritual interpretation belonged to the province of Womanhood.

In summation it might be said of this eighth picture that the woman humanly typing "Science" as the "crowning ultimate" of The Mother Church as the wilderness-Mother also types collective Motherhood in one consciousness; that the man on the bed typing "Theology" also types the weaknesses (sickness) of the tribes of Israel (representing all "past" manhood) as being healed by the wilderness-Mother's utilization of the "Medicine" of "Science," typed by the sixth edition of *Science and Health* on the lap of the woman (which edition contained for the first time the "Glossary" with its definitions of the tribes of Israel),—the wilderness-Mother's realization of the tribes' basically true natures as conceived by their mothers being the first step in "treating the sick" (the title of this picture). In other words, it took collective motherhood in one consciousness, typed by the wilderness-Mother as The Mother Church, to restore (through the process of prayer) the tribes of Israel, typed by the "footsteps of Truth" as the children of The Mother Church, to their mothers' initial conception as "distant idea[s] of Truth," S. & H. 263:22.

The wilderness (or "dry land," interpreted by Mrs. Eddy as expressive of Mind, S. & H. 507:1), which is the habitat of the wilderness-Mother (as The Mother Church), is defined by Mrs. Eddy in the "Glossary" of *Science and Health* as, "Spontaneity of thought and idea; the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence," S. & H. 597:16. Mrs. Eddy also speaks elsewhere of it as "a tangled wilderness," in which thoughts are "wanderers from the parent Mind, strangers in a tangled wilderness," S. & H. 507:9. Thus she presents two definitions: one a desert waste, where Mind springs into "spontaneity of thought and idea"; the other, a Mindless wildwood, where one wanders (so to speak) from tree to tree (typing "beliefs and opinions; human theories," S. & H. 590:5; "human doctrines, hypotheses, and vague conjectures," S. & H. 504:25) in a Mindless fashion.

These two forms of wilderness are illustrated in the ninth picture

* These three tribes are: Simeon, meaning "hearing" (that to the subjective consciousness of woman was never separated from "sight"—Reuben), typing the second day, which God, as interpreted by man, did not bless; Naphtali, meaning "wrestling," above which woman alone could permanently wrestle; and Zebulun, meaning "dwelling," or "home," which latter Mrs. Eddy says is "woman's world" where man and woman are one. Therefore since these tribes belonged wholly to the subjective consciousness of Womanhood, they were not recorded among the blessings and cursings of the tribes in the "Glossary."

(which types the crowned accomplishment of the work of the wilderness-Mother in this eighth picture) by the "tangled wilderness" (of "beliefs and opinions; human theories"; "human doctrines, hypotheses, and vague conjectures") behind the man and woman, and by the cleared desert waste of "Mind" as expressed in intelligence before them—the latter typing the mental "vestibule" where "the objects of sense" have yielded to "the ideas of Soul," expressed by Mrs. Eddy in her definition of "wilderness" as "spontaneity of thought and idea." In this connection it is interesting to note that Mrs. Eddy in her definition of "Mind" in the "Glossary" * medially † baptizes every attribute of God in Mind as the desert "vestibule," in line with her definition of "wilderness" as, ". . . the *vestibule* [of Mind] in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence."

Thus it was through the crystal lens of the desert (Isle of Patmos) that St. John saw the spiritual idea, and Mrs. Eddy places all "receptive hearts" to the spiritual idea's message of Life, Truth, and Love in the desert consciousness, when she under the marginal topic of "receptive hearts" interprets this phase of earth consciousness which swallows up the flood that the dragon casts out of his mouth after the wilderness-woman as: "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the *desert*—are waiting and watching for rest and drink. . . . In this age the earth will help the woman; the spiritual idea will be understood," S. & H. 570:14-23.

So the wilderness in this eighth picture (as the humanized Motherhood-consciousness wherein the work of demonstrating the position of the ninth picture is fully accomplished—this relationship between the eighth and ninth pictures being demanded by the fact that the initial word in the first stanza of the Poem applicable to the ninth picture is "for") is that of the desert waste, symbolized by the bare

* Remembering that the "Glossary" when first introduced was Mrs. Eddy's sole "*Key to the Scriptures*"—the Scriptures being in their entirety the revelation of manhood as the expression of the fatherhood of God, whose exclusive quality is Mind, and, therefore, even Bride, as previously presented, was placed under the shadow of manhood's necessity, in the sense that she was defined as "conceiving *in man* the idea of God"; whereas in our present edition of *Science and Health* she is defined as "conceiving *man in* the idea of God" as generic Womanhood, S. & H. 582:14.

† In confirmation of the fact that "the one Mind" is but a medial position, Mrs. Eddy says that "Father," whose exclusive quality is "the one Mind," is only "commonly *called* God"; while she defines "Mother," which contains no attribute of Mind, as the full "God," S. & H. pp. 586, 592.

furnishings of the room, which is bereft of all objects beyond the bleak necessities of the wilderness-Mother. This barrenness of the room responds to the wilderness prophecy which reads, "Every object in material thought will be destroyed, but the spiritual idea, whose substance is in Mind, is eternal," S. & H. 267:1.

In view of the fact that Mrs. Eddy was forced to close the First Organization of the Boston church because its outer judgment and outer wrestling made it subject to internecine warfare and outer molestation by other churches (Mrs. Eddy having said: "I saw that the crisis had come when much time and attention must be given to defend this church from the envy and molestation of other churches, and from the danger to its members which must always lie in Christian warfare," Ret. 44:19), the healing in this eighth picture, as applied to church consciousness, is the outer judgment and outer wrestling of the First Organization of the Boston church (typed by the man on the bed in the sixth picture) being healed by inner, or self, wrestling, typed by the woman in this eighth picture, who rises above even self-judgment, typed by the man on the bed, in order to complete her consciousness of manhood as Truth, upon which the Second Organization of the Boston church was founded,—remembering that Mrs. Eddy had said that if the First Organization of the Boston church found it necessary to reorganize, it would be "for the completion of its history," which was that of lifting outer Life to inner Truth.

Although The Mother Church as Mrs. Eddy's "handmaid" of purpose was basically formed by twelve of her students (these twelve students being its basic branch foundation), it was at her request, and, therefore, its purposes and aims (typed by its children as the progressive tribes of Israel) were conceived by her but borne by The Mother Church as composed of her own students (in the same manner in which Leah conceived, and Zilpah, her handmaid of purpose, bore her conception). Mrs. Eddy's twelve students who formed The Mother Church were its initial members, and they together with twenty others of her students (who had been taken into membership at the initial meeting of the twelve) became *the sole active and voting body* of The Mother Church (which characterized them as the servant-body of The Mother Church) for nine years from its initial conception (as typing the nine months of finished human motherhood)—from 1892 up to the dawn of the Twentieth Century in 1901. This Twentieth Century as bridal conception ("conceiving [generic] *man in* the idea of God," S. & H. 582:14) was beyond the nineteenth century of Mother-

hood conception ("conceiving *in* [collective] *man* the idea of God") as typing the work of the twelfth chapter of the Apocalypse, S. & H. 559:31. However, The Mother Church, or wilderness-Mother, as a childbearing body during the nineteenth century provided the pattern for The Mother Church only, its Motherhood, or sonship, process being figuratively extraneous to the branches; for its active body as basically composed of Mrs. Eddy's personally "mothered" students had never known true Branch consciousness, which is self-governing, self-existing, and self-rooted in the Word of *Science and Health*.*

THE PROCESS OF THE WILDERNESS-MOTHER AS APPLIED TO INDIVIDUAL HEALING

The Mother Church's self-mothering, or sonship, process required the individual healing work of its members; and thus the healing in this eighth picture as individually applied, and as previously elaborated, presents the man on the bed, typing the weaknesses of the manhood of the woman's own consciousness, as being lifted through "intelligence" into oneness with the woman's own perception of heavenly manhood as Truth, which is one with *Womanhood as Love*, typed by the ninth picture. This was the process needful to the self-mothering of the woman's own consciousness as symbolizing the Motherhood-phase of the God-crowned Woman—the God-crowned Woman's "man child" as absolute Truth being the goal of this Motherhood, or sonship, process in line with the Biblical statement, "And her child was caught up unto God, and to His throne [into oneness with her own God-crowned consciousness, typing the throne of God]." The difference between the process in the eighth picture and the process in the ninth picture (when considered either collectively or individually) is that in this eighth picture the wilderness-Mother is forced to *lift up* her sonship because of its *imperfection* (imperfection always indicating immaturity) to manhood as Truth, while the God-crowned Woman, symbolized by the woman in the ninth picture, *catches up* (from above) her manhood because of its *perfection*.

Without this process of self-motherhood, which identifies Truth and its demands step by step within one's own consciousness, Christian Science becomes but a mere blind belief in outer (vicarious) healing with no intelligent understanding of its inner "workings." Thus Mrs.

* As an evidence of the self-mothering process' being typically extraneous to the branches, each of Mrs. Eddy's Concord branches contained an embraced Mother's Room as a type of finished Christian self-motherhood which had reached its bridal estate in the branches.

Eddy says, "Nothing is more *antagonistic* to Christian Science than a blind belief [intellectual perception] without understanding, for such belief hides Truth and builds on error," S. & H. 83:9. So because human life before it is lifted to Truth lives in a realm of "blind" belief in God and man, the human consciousness must be lifted through the bleeding "footsteps of Truth" (travailing self-motherhood, typed by the woman in this picture) to absolute Truth (wherein human life becomes "the Life that is Truth"), lest it be found to cry out in the presence of God's richest but misunderstood blessings, "It is a fearful thing to fall into the hands of the *living* God," Hebr. 10:31,—to use the words of St. Paul when contemplating the seeming retributive nature of such blessings to the *unprepared* consciousness. It was this same *unprepared* consciousness of Jacob (when fleeing from his brother's retributive wrath) which caused him to cry out in his prophetic dream of the Ladder of Life, that reached unto heaven, "How dreadful is this place! this is none other but the house of God, and this is the gate [Ladder of Life] of heaven," Gen. 28:17.

Thus inasmuch as Mrs. Eddy says that "we cannot do more than we are nor understand what is not ripening in us," My. 195:19, the hallowed dispensations of Truth and Love would seem "fiery indignation" (Hebr. 10:27) to the *unprepared* thought; hence, the Apocalyptic angels (which Mrs. Eddy interprets as ministries of Truth, messages of divine Love, S. & H. 574:10) poured forth seeming "vials of wrath" on earth consciousness until Life (typed by the man in the sixth picture) was lifted to Truth (typed by the pure consciousness of the woman in this eighth picture) through "intelligence" (typed by the man in this picture as the "intelligence" of the woman's own manhood), for it takes "intelligence" to self-see and self-judge one's own limitations. However, it takes the spiritual strength of woman to wrestle and prevail over such limitations after they are self-seen and self-judged—Mrs. Eddy having always given woman the quality of spiritual strength.* So human life in Jesus' first coming sacrificed even Jesus, typing Life, and will continue to sacrifice even the Christ, Truth, of his second coming until it is intelligently understood. Therefore Mrs. Eddy enjoins the human consciousness to "Learn to obey; but learn first what obedience is," *Message '00*, p. 8, and the Bible says, "To obey is better than sacrifice," but sacrifice as "the cross" is

* Mrs. Eddy having said up to the fiftieth edition of *Science and Health*, "Woman should be loving, pure, and *strong*."

yielded to "the crown" of understanding only step by step (rung by rung) up the ascending Ladder of Life to Truth.

Thus this eighth picture types the process of individual healing under the régime of The Mother Church as wilderness-Mother, as well as the process by which the collective, or sum total, result of its individual cross-bearing reached its twelve-starred heavenly crown; for Mrs. Eddy says, "Every individual character, like the individual John the Baptist, at some date must cry in the desert of earthly joy; and his voice be heard [first] divinely and [then] humanly," *Mis.* 81:22. In other words, The Mother Church was established for the purpose of "healing and saving the *world* from sin and death" (*Manual* p. 19) through the sum total of individual demonstration.

WORLD HEALING

During the entire progress of The Mother Church in the nineteenth century as the period of church Motherhood identifying the twelfth chapter of the Apocalypse (Mrs. Eddy having said, "The twelfth chapter of the Apocalypse, or Revelation of St. John, has a special suggestiveness in connection with the nineteenth century," *S. & H.* 559:31), Mrs. Eddy declared that the mission of The Mother Church was "designed to be built on the Rock, Christ [as now, her statement of its design then continuing]; this includes the understanding and demonstration of Truth, Life, and Love, *healing and saving the world from sin, and death*;—thus to represent the Church Universal, and to reflect the Church Triumphant" (*Manual*, from first edition to twenty-eighth in 1902).

However, in the early dawn of the Twentieth Century (which Mrs. Eddy dedicated to the God-crowned Woman as the source of the branches by calling it under the title of her Poem "the New Century," written in January 1901, "Thou God-crowned, patient century, [adding] thine hour hath come! . . . Love doth enter in, and peace is won, and lost is vice: right reigns, and blood [sacrifice *] was not its price," *Poems* p. 22) the previously quoted statement in regard to the mission of The Mother Church was changed by Mrs. Eddy to read: "The First Church of Christ, Scientist, in Boston, Mass., is designed to be built on the Rock, Christ; even the understanding and demonstration of divine Truth, Life, and Love, *healing and saving the world* from sin and death; thus to reflect *in some degree* [only]

* Mrs. Eddy having said that "the spiritual essence of blood is sacrifice," *S. & H.* 25:3, or cross-bearing, typed by The Mother Church as "cross," *My.* 6:19.

the Church Universal and Triumphant" (*Manual*, twenty-eighth edition, 1902, p. 19). So by the limitation which she in the Twentieth Century put upon the ability of The Mother Church to fully reflect "the Church Universal and Triumphant" (her limit being "in some degree" only), Mrs. Eddy left the final degree of reflection to the bridal consciousness of the Twentieth Century, typed by the branches (to which figuratively "right [always] reigns, and blood [cross-bearing sacrifice] was not its price").

There were two outstanding features which were never changed from the first to the last *Manual*, first the demand that The Mother Church *heal and save the world*, and second, that this healing and saving be "*from sin and death*"—not sickness, other than in the sense "that sin is identical with suffering [or sickness resulting therefrom]," Mis. 66:15. It will be noted that the huge bed on which the man is lying in this eighth picture is wholly disproportionate to the size of the room, and that both the headboard and footboard are incomplete, suggesting the bed's limitlessness. Therefore the man on the huge bed types a limitless, or world, demand for healing. Thus the man, figuratively speaking, is the world-patient of The Mother Church's healing mission; and the praying woman, in the same figurative sense, is The Mother Church as the healer of this world-patient.

It will be remembered that in the fifth picture of *Christ and Christmas*, Mrs. Eddy presents two conjoined ascending figures—one the praying, or worshiping, manhood of woman, typing hearing, and the other the far-looking womanhood of woman, typing sight, or vision, with a *closed book* under her arm; also that Mrs. Eddy calls this conjunction of manhood and womanhood "*a woman*" in her article entitled "Christ and Christmas" in *Miscellaneous Writings*. Thus the woman in this eighth picture (typing the wilderness-Mother as The Mother Church) with a *closed book* on her lap lifts the weaknesses of the worshiping man (typing the world-consciousness of Christianity as manhood) as a suppliant petitioner for vicarious deliverance to the strength of his own farseeing womanhood, that utilizes the Truth of Science to claim in its own name the rights of perfection, expressed in Science as, "Man is as perfect now, and henceforth, and forever, as when the stars first sang together, and creation joined in the grand chorus of harmonious being," Mis. 188:3, which was what St. Paul discovered when he said of manhood as Truth, "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love," Eph. 1:4.

This latter bridal vision as the culmination of the foundational work of The Mother Church and as encompassing the medial sonship work of The Mother Church alone will heal the world.

So just as Jesus fell under the weight of his own cross (as typing the sins of others which he was forced to bear as an outer Saviour up the hill of Calvary), the man on the bed in this picture, typing universal Christianity, in bearing the weight of the cross between vicarious healing (as typed by the First Organization of the Boston church) and healing by the self-mothering (self-disciplining) process (as typed by the Second Organization of the Boston church as The Mother Church) which demanded that he would bear the sins of others as his own deficiencies, fell under the added weight of his cross's demands. Hence woman as typing greater spiritual strength was forced to lift him as tenderness and bear his cross up the hill of Science as the weaknesses of her own manhood.

The Second Organization of the Boston church (medially called "The Mother Church") as "the cross," typed by the praying woman in this eighth picture, being founded on "the Rock, Christ [Truth]," *Manual* p. 19, and Truth being the spiritual identity of manhood only, manhood could lift Christianity's cross from Life to Truth as the highest quality of manhood (S. & H. 517:9), but not to Love, typed by Womanhood as its bridal crown.* In other words, since a fountain can rise no higher than its source unless propelled from beneath, church must be "reared on the foundation of Love" (Pul. 2:30) in order to be lifted beyond the Truth of Jesus' second coming to heavenly Love. Therefore Mrs. Eddy was forced to build her own Concord Branch, "reared on the foundation of Love," beneath The Mother Church, in order to lift the foundational Truth upon which The Mother Church was founded to Love. Hence Mrs. Eddy said in *Science and Health* during the entire process of the church's heavenly ascension (and until the descent of the City foursquare in the Word) that it took both "Christ, Truth [symbolized by The Mother Church], and the spiritual idea [symbolized by the first Concord Branch as 'reared on the foundation of Love']" to cast the divisional dragon of Old Theology out of heaven in order that Truth might become one with Love, prior to Love's descent to earth as the City foursquare, or Bride as the true Branch-idea,—which descent was needful to com-

* Manhood crowned with Womanhood as Bride is thus distinguished from womanhood as crowned with manhood in the upper right corner of the first picture as illustrating the accomplished purpose of the Motherhood phase of the God-crowned Woman.

plete the full degree of "the Church Universal and Triumphant," to the end of the branches' full accomplishment of world healing beyond the limits of The Mother Church's partial ability to attain this result.

"CHRIST'S SILENT HEALING"

In 1897, when *Christ and Christmas* was restored to the Field after its three years' withdrawal, the stanza of the Poem applicable to this eighth picture was changed in its last two lines from, "This *mental* healing of her lord [the word 'lord' was decapitalized in both editions of 1893] crowns *Wisdom's* brow," to, "Christ's *silent* healing, heaven heard, crowns the pale brow" (the first two lines remaining the same, with the exception that "for" was changed to "and" on the second line).

Simultaneously with the restoration of *Christ and Christmas* to the Field, Mrs. Eddy did three most momentous things which, as about to be shown, bore a direct relationship to the change of the word "mental" to "silent." Firstly, she gave *Miscellaneous Writings* to the Field, containing her *living* teachings as they had applied from time to time to the direct needs of the Field (in contradistinction to the formulated abstract "*mental*" teachings of authorized teachers). This sending forth of *Miscellaneous Writings* as a "*silent*" spiritual teacher displaced outer "*mental*" teaching, thereby showing the insufficiency of an intellectual perception of Truth. Secondly, she simultaneously silenced other teaching by commanding Christian Science teachers in Canada and the United States to refrain from teaching Christian Science classes for a period of one year under penalty (for the violation of this command) to the extreme degree of expulsion from The Mother Church, stating that *Miscellaneous Writings* was a better teacher than any personal teacher could be (see *March Journal*, 1897 *). Thirdly, but most momentous of all, she simultaneously and

* The following "Notice" written by Mrs. Eddy was published in the *March Journal* of 1897, p. 575: "The Christian Scientists in the United States and Canada are hereby enjoined not to teach a student Christian Science for one year, commencing on March 14th, 1897. 'Miscellaneous Writings' is calculated to prepare the minds of all true thinkers to understand the Christian Science text-book more correctly than a student can. The Bible, Science and Health with Key to the Scriptures, and my other published works, are the only proper instructors for this hour. It shall be the duty of all Christian Scientists to circulate and to sell as many of these books as they can. If a member of The First Church of Christ, Scientist, shall fail to obey this injunction, it will render him liable to lose his membership in this Church." Also from the 10th *Manual*, of 1899 (under the title "Teaching Christian Science," p. 44), to 1902 Mrs. Eddy forbade any teacher to instruct a student of her writings. Also in the same 10th *Manual* (under the title "Board

(Footnote cont. on next page)

individually built her first Concord Branch, "reared on the foundation of Love," as a *silent* symbol of spiritual teaching and characterizingly (of its spiritual significance) taught a class on "Love" therein (before it was chartered as a church) from the spiritual afflatus of her own consciousness as a spiritual source of all "mental" teaching.

Thus the woman in this eighth picture through "*silent*" prayer rises above "mental healing" into the realm of spiritual reality in order to lift mentality to spirituality. Hence when the process of "Christ's *silent* healing, heaven heard" is reached, this *silent* woman has spiritualized to her sense St. Paul's injunction to human woman, identified by the woman in black in the sixth picture, as previously commented upon, "Let woman learn in *silence* with all subjection"—in subjection to her own manhood until she can offer man something spiritually beyond his wilderness-mentality that she initially shares with him in this picture.

As already stated, Mrs. Eddy's original characterization of the woman in this eighth picture as typing "Wisdom's brow" was changed to "the pale brow." In other words, wisdom as the fruit of experience yielded to "the pale brow" of intelligence as an expression of "the one Mind"; for just as "*silent* healing" is beyond "mental healing," so "the pale brow" of intelligence is beyond "Wisdom's brow"—wisdom being born of experience, while intelligence is "the primal and eternal quality of infinite Mind," S. & H. p. 469. In attestation of the difference between wisdom and intelligence, Mrs. Eddy says of wisdom: "Law is never material: it is always *mental* and moral, and a commandment to the *wise*. The foolish disobey moral law, and are punished. Human wisdom [and all wisdom is human, according to Mrs. Eddy's present decapitalized characterization in *Science and Health* *] therefore can get no farther than to say, He knoweth that we have need of experience," Mis. 73:12. Mrs. Eddy also says in answer to her own question, "What is intelligence?" "Intelligence [and all intelligence is human, according to Mrs. Eddy's present decapitalized characterization in *Science and Health* *] is omniscience, omnipres-

* Since the human and divine became coincident in 1903 when Mrs. Eddy decapitalized the initial letters in "wisdom" and "intelligence."

of Education," pp. 67, 68) she permitted such student the privilege of direct examination by the Board of Education should he desire to teach Christian Science, but made this examination entirely optional in the furtherance of this end. Thus the student of all of Mrs. Eddy's writings was especially set apart for both healing and teaching Christian Science without the aid of a personal teacher. These two By-laws remained for about four years and provided a nucleus for the higher teaching of the Word alone.

ence, and omnipotence. It is the *primal* and eternal quality of infinite Mind, of the triune Principle,—Life, Truth, and Love,—named God,” S. & H. 469.

Hence Mrs. Eddy first presents the serpent as a symbol of wisdom (“a wise idea, charming in its adroitness,” S. & H. 515:7), and then lifts it as a “cherub . . . at the gate of understanding [after it becomes one with ‘intelligence’] to note the proper guests” worthy to enter the realm of Truth, S. & H. 538:5. In this connection, it is interesting to remember that Mrs. Eddy says that “Truth is a two-edged sword” which performs the double function of “guarding and guiding”—“guarding” from “without” and “guiding” from “within,” S. & H. 538:4. Therefore “treating the sick” through the *silent* prayer of Truth, which can be reached only through “intelligence,” is a prayer of intelligently progressive guidance that obeys “the prayer of faith [that] shall save the sick,” James 5:15, as illustrated in the sixth picture; for the prayer of faith in the sixth picture inspirationally trusts to its own spirit (where it finds itself at the time) as divine guidance, that justifies its action by saying, I know that I was led to do thus and so, but I don’t know why. The first phase of this justification is always true, for the measure of God within one’s consciousness, as Mrs. Eddy says, “guides every event of our careers,” Un. 3:31, but its guidance intelligently understood presents a progressive guidance in proportion to one’s intelligent (rather than inspirational) understanding of God. So “Christ’s *silent* healing” in this eighth picture being progressive is finally “heaven heard” in the sense that the woman lifts her consciousness to the crowned heavenly Womanhood of the ninth picture; whereas inspirational healing in the sixth picture is only earth heard, in the sense that the man on the bed expects and receives a vicarious healing at the point of his own understanding, which thinks of God as pitying, merciful, patient, and humanly loving.

Thus the man on the bed in this eighth picture types intellect, or human wisdom, that has yielded to intelligence, while the woman types intelligence (as embracing wisdom) that has risen to spiritual Truth as one with Love; for Mrs. Eddy characterized human man from the first to the fiftieth edition of *Science and Health* as “intellectual,” while she gave to human woman the quality of Love—her statement reading, “Woman should be *loving*, pure, and strong; man should be tender, intellectual, controlling.” However, in the sixteenth edition of *Science and Health* (correlated by the ninth picture), which is the goal of this eighth picture, Mrs. Eddy placed “intelligence” as

only the second footstep in "the ideal man," while she presented man's highest footstep as "Truth," to which the woman in this eighth picture lifts her own manhood, typed by the man on the bed.

Therefore the manhood of the woman in this eighth picture, typing intelligence, has risen above the mentally paling objects of sense testimony and its material demands for creature comforts and surrounding sensuous beauty into the promise of "spiritual [heavenly] bliss," as typed by the Bride (or Love) as the original Word of the scroll of "Christian Science" in the ninth picture; for in the words of the Poem as typing the human woman in this eighth picture, "Christ's *silent* healing, heaven heard, *crowns* the pale brow." That the "crown" of this picture is identified with its "crowning ultimate" in the next picture is evidenced by the initial word "for" of the next stanza of the Poem as applicable to the ninth picture—"for" meaning that the ninth picture is the culminating (crowning) result of this eighth picture.

So "Christ's *silent* healing" in this eighth picture, which "heaven heard" rises above "intelligence" to spiritual "Truth," fulfills St. Paul's prophetic demand beyond mere "mental healing," typing intellectual perception,—St. Paul's statement reading: "Casting down [through the inner process of intelligence as the expression of 'the one Mind'] imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity [through the process of the '*silent* healing' of spiritual Truth] every thought to the obedience of Christ," II Cor. 10:5. Hence this *silent* process of woman *silences* the volubility of the serpent, which initially claimed to "make one wise" in knowledge rather than intelligent in understanding; for Mrs. Eddy says, "The inaudible voice of Truth is, to the human mind, 'as when a lion roareth.' It is heard in the desert and in dark places of fear," S. & H. 559:10. Thus the serpent's voluble temptation to woman in the garden of Eden that the fruit of the tree of knowledge of good and evil "was pleasant to the eyes, and a tree to be desired to make one wise" (Gen. 3:6) was for the first time *silenced* when her eyes were closed to sensuous beauty and her vision thus opened to the wisdom that is gained only in the wilderness of "spontaneity of thought and idea" as the needful vestibule "in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence," S. & H. 597:17.

Inasmuch as The Mother Church was initially given the mission of *world healing*, it is interesting to note the immense power that

Mrs. Eddy gives to "*silent healing*" as a world-reaching process when she says, "The '*still, small voice*' of scientific thought reaches over continent and ocean to the globe's remotest bound," S. & H. 559:8. However, when Mrs. Eddy later limited The Mother Church to "reflect in some degree [only] the Church Universal and Triumphant," it was a demand that Truth be lifted to Love through The Mother Church's initial branch consciousness, since Love alone as the generic term for God is universal, and therefore it takes a universal consciousness for universal complete healing. Thus the *silent prayer* as "the '*still, small voice*' of scientific thought [that] reaches over continent and ocean to the *globe's remotest bound*" is the medium for universal healing by the Branch-idea alone, or Love as the highest potentiality of Motherhood, to which crowning glory the woman in this eighth picture lifts the manhood of her own consciousness.

WHITE GARMENTS

"Even in this world, therefore, 'let thy garments be always white.'"—S. & H. 267:27

It will be noted that in this eighth picture there is no light of window, door, candle, lamp, or chandelier in the room, and yet the room is normally illumined. What but the whiteness of the garments of the woman as typing purity and the white covers of the man's bed as typing *purification* are the illuminators of the room? The man on the bed at the point of self-judgment has been brought to purifying suffering as the final estate of the sin of intellectual knowledge, or "the wisdom of this world," which the Bible says is "foolishness with God," I Cor. 3:19.

It is interesting to contemplate that the last sin that Mrs. Eddy casts into the "First Degree" ("Depravity") in the "Scientific Translation of Mortal Mind" (S. & H. p. 115) is "self-justification" (self-righteousness) as the reversed form of self-judgment. And as self-judgment, which brings sin to its final estate in human consciousness, is the evident sin of the man on the bed in this picture, he has reached the "Second Degree" in the "Scientific Translation of Mortal Mind" of "Evil beliefs disappearing," expressed as the transitional qualities of "humanity, honesty, affection, compassion, hope, faith, meekness, temperance," S. & H. 115:25, which the woman in its "Third Degree" of "Understanding" translates into "wisdom, *purity*, spiritual understanding, spiritual power, love, health, holiness," S. & H. 116:1.

At first glance the whiteness of the human woman's garments and the bed covering of the man may suggest a nursing picture. However, upon a more analytical examination, it will be seen that this picture has not the characterization of either *materia medica* or Christian Science nursing. If it were *materia medica* nursing, the room would have windows or doors for ventilation, medicine would be in evidence as in the sixth picture, and *Science and Health* would not be either open or closed on the lap of the nurse. If it were a Christian Science nurse, the nurse would not be "treating the sick," which is the province of the practitioner. Too, Christian Science nursing was not authorized in the *Manual* until 1909—sixteen years after this (never changed) picture was introduced into *Christ and Christmas* in 1893. Thus the white garments in this barren room must in their final analysis type Mrs. Eddy's high concept of true humanhood, expressed in the following words, "The more I understand true humanhood, the more I see it to be sinless,—as ignorant of sin as is the perfect Maker," Un. 49:9.

"WISE AS SERPENTS, AND HARMLESS AS DOVES"

The original Scriptural "basis" for this picture, which appeared in the second edition of *Christ and Christmas* (the first edition containing no Scriptural "bases" for the pictures) before this book was restored to the Field in 1897 (at which time this picture was given its present Scriptural "basis," "Heal the sick"), was:

"Behold, I send you forth as sheep in the midst of wolves: be ye therefore *wise* [italics are Mrs. Eddy's] as serpents, and harmless as doves.—CHRIST JESUS."

While both this original and the present Scriptural "basis" for this picture have the same general trend (uttered as they were by Jesus at the same time), the original "basis" presented a negative tendency towards self-protection through the wisdom of the serpent, for Mrs. Eddy says in interpreting this original Scriptural "basis" that "the wisdom of a serpent is to hide itself," Mis. 210:11. This tendency towards self-protection is the Christian method of running to cover by hiding oneself in the "secret place of the most High" outside of oneself when the "wolves" of material sense (perhaps largely in the very thinking of one's own consciousness) attack one, thus covering oneself and one's motives from oneself and others in order to be "harmless as doves" to one's own false sense of peace. This is as far as Christi-

anity can go in the light of St. Paul's concept of the carnal mind expressed in the following words: ". . . the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be," Rom. 8:7.

So the healing of the carnal mind was impossible under Christianity—even Jesus demanding that "devils" be "cast out" rather than self-healed. The nearest case of self-healing in Jesus' first coming was the case of the man whose "devils" were self-named "Legion," of which case Mrs. Eddy says, "*Jesus caused the evil to be self-seen and so destroyed,*" S. & H. 411:18. But the limitation of the process of the man's self-seeing his own errors in order that they might destroy themselves lay in the fact that while healing resulted for him through Jesus' consciousness, his "devils" were only "cast out" and destroyed, but not healed; for at their own request and by Jesus' permission they went into a herd of swine which "ran violently down a steep place into the sea . . . and were choked in the sea," Mark 5:13; S. & H. 411:13-19. Thus the swine into which the "devils" went at their own request were destroyed instead of being healed by the process of redemption to the underlying idea of their true nature, which they in their violence reversed; for Mrs. Eddy says, "Now a lie takes its pattern from Truth, by reversing Truth. So evil and *all its forms* are inverted good," Un. 53:1.

One cannot help but wonder if these "devils" as "cast out" by another ever returned, in view of Jesus' parable which reads: "When the unclean spirit is gone out of a man [instead of being intelligently dissipated as well as self-seen], he walketh through dry places, seeking rest; and finding none he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished [by the consciousness of another]. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first," Luke 11:24-26,—in line with the thought that Jesus expressed to the man who had been healed at the pool of Bethesda, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee," John 5:14. When one's house is "swept and garnished" by another's consciousness (through the inspiration of divine Love that accomplishes the healing at one visit, S. & H. 365:15), it is always at the point of that other's having "cast out" the resistances ("devils") to the "footsteps of Truth" as the seven rungs on the Ladder of Life—thus one is lifted to a realm of consciousness which only that other's thought can sustain.

Thus when the consciousness of the one who has received such vicarious healing finds that he cannot sustain it in his own life, he is forced to face an eighth evil ("devil") worse than the other seven, which turns him back to his original position (the house from which he came out) with not only his original seven "devils" but an additional one that he must yet not only self-see but heal as resident in his own consciousness. Had the man stayed within his own house after it was "swept and garnished" by another and sustained within his own life (through an ascending process) its purified atmosphere, he would have spared himself the "dry places" that the emptiness of his house entailed, and his healing would have been permanent.

Thus in order that the carnal mind may be self-healed, Mrs. Eddy in the "Scientific Translation of Mortal Mind" (S. & H. 115) starts consciousness in its process of healing at the lowest level, "Depravity" (rather than at the inspirational point), and forces it to self-reach its highest level, the "Spiritual," through progressively self-treating the sick, or the seven "devils" of one's own consciousness. It is true that the process of healing the carnal mind is not a painless one, for Mrs. Eddy says that either "suffering or Science" ("or both") is needed to heal the errors in one's own consciousness, Mis. 213:5. When Science "within" accomplishes the healing work, the error is self-destroyed—"kills," or "pierces itself,"—through the process of the remaining third of error, or suffering; for suffering "stimulates and gives scope to higher demonstration," Mis. 355:15. In other words, the wrestling with error and prevailing thereover through increasing wisdom or intelligence attained through "suffering or Science, or both," destroys "the adversary."

Note that Mrs. Eddy by the context of her comments on this healing of the man whose "devils" were self-named "Legion" indicates the limitation of this healing by placing it upon the plane of a practitioner's necessity to call a disease by its name in order to heal it, in the sense that she says that she had discovered in the practice of her students (contrary to her own experience) that disease responded more quickly when called by its name and adds, ". . . but this was because the student was not perfectly attuned to divine Science, and needed the arguments of truth for reminders," S. & H. 411:3-10.

In line with the thought that sin must be self-named, or self-seen, before it can be destroyed, Jesus healed only the results of sin that had reached the point of active physical manifestation, such as dementia (those possessed of "devils"), dumbness, deafness, blindness,

—all being the manifestations of parental sin and not the sufferers' own. The "man born blind from his mother's womb" was an expression of the last degree of sin, his case eliciting from Jesus' disciples the query, "Master, who did sin, this man, or his parents, that he was born blind?" and Jesus' response, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him [who was bearing in his body the last degree of sin, sickness, or deformity, by which sin had uncovered itself, and thus merited the covering of 'the veil of harmony'—'the works of God . . . made manifest in him']," John 9:2, 3.

Mrs. Eddy implies that neither Jesus nor the "ancient inspired healers," with whom she classes the quality of his healing, had more than the *spirit* of Truth, and that they did not have its letter, S. & H. 144:30-7; 483:19-21. Jesus (in his first coming), therefore, performed no sin-healing, which demands the letter of Truth that characterized his second coming. This is clearly manifested in the cases of the two magdalens. To the one who entered the house of Simon the Pharisee, Jesus said, "*Thy* faith hath saved thee; go in peace," Luke 7:50; thus he placed the healing within *her own* consciousness. And Mrs. Eddy in recounting this event says that Mary Magdalene *won her own* pardon, and makes her *inner* state of consciousness a standard for worthiness to practice Christian healing, S. & H. 365:19-24. Also in the case of the other magdalen taken "in the very act" of adultery, *she lifted up* her own self after the condemnation of her accusers was silenced. The men had set her on the ground in their midst, they remaining standing. Jesus stooped down on the ground with the woman while they stated their case against her; then Jesus lifted up himself to the men and dramatically said, "He that is without sin among you, let him first cast a stone at her." The Bible narrative continues: "And again he stooped down, and wrote on the ground. And they which heard it [his dramatic pronouncement], being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman *standing* in the midst" before he had again lifted himself from the ground, John 8:7-9. Thus when man lifted his condemnation from woman, she was forced to find within herself her own method of uplift. This Jesus let the woman do, he having no condemnation within himself, for he said, "Neither do I condemn thee: [you] go, and [you] sin no more," John 8:11; thus he placed upon her the full responsibility for her own future action.

These two cases of the magdalens are the only cases of sin-healing (sin always demanding inner Truth as a healing basis) that ever came into Jesus' experience, and they were healed from "within" and not from "without," Truth being an inner process as the reflection of the motherhood of God (while Jesus in his first coming manifested only the outer process of the fatherhood of God as Life, S. & H. 562:4; 569:1).

In the case of the man at the pool of Bethesda, while Jesus clearly indicated that sin had caused his infirmity, he placed upon the man his own responsibility for his sin-healing by admonishing him after he had been physically healed of the fruits of sin, saying, "Behold, thou art made whole: [you] sin no more, lest a worse thing come unto thee," John 5:14. Had he healed the man of the sin that caused the physical infirmity, the man *could not* have repeated the sin; yet Jesus admonished him not to repeat the sin, thereby implying a possible susceptibility. Mrs. Eddy speaks of having "struggled long, and perhaps in vain, to lift a student out of a chronic sin," S. & H. 373:8, because sin-healing is the operation of the inner consciousness of Truth. Thus Mrs. Eddy says that "healing physical sickness is the smallest part of Christian Science. . . . The emphatic purpose of Christian Science is the healing of sin," Rud. 2:23. One can awaken in another through audible Truth a demand for such healing but can never permanently silence the sinful tendency; this the "sinner" must do for himself.

Jesus was forced to permit the fulfillment of prophecy and even to aid Judas Iscariot in his plan to betray him, by saying to Judas at the Last Supper, "That thou doest, do quickly," John 13:27, because he could not heal sin or perform the work of his second coming within the scope of his first. Thus in his first coming and at the end of three years' effort to lift even his disciples out of sin through the spiritual afflatus of his own life, Jesus was forced to submit to the tragic plan of Judas Iscariot's betraying sin.

Lazarus literally "died" after being raised from the dead by inspirational healing; the people afterwards hungered even though they had been fed in the wilderness with bread from heaven, the limitless idea of spiritual substance. Thus did all the recipients of Jesus' healings in his first coming return measurably to their old bases of thinking and acting. Hence the need of "treating the sick" (all forms of limitation) up to the point of completing one's own consciousness in the light of daily advancing symbols, when all yield to the clarion call of

Truth—"The truth of being is perennial, and the error is unreal and obsolete," S. & H. 265:20,—the last textual change ever made (1909) in *Science and Health*. Thus Jesus said, in prophecy of his second coming in the human consciousness in the "Spirit of truth," "And ye shall know the truth, and the truth shall make you free," John 8:32, and not, *I shall know the truth for you, and it shall make you free.*

Recurring to Jesus' warning statement to his disciples when sending them out on a mission of vicarious healing, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore *wise* as serpents, and harmless as doves" (the original Scriptural text of this eighth picture),—the changed method of the healing of his second coming, which made possible the healing of the carnal mind as the "wolves" within one's own consciousness, renders the warning of this original Scriptural text inapplicable to this eighth picture, that illustrates the point where the "wolves" (as the previously lowest estate of mortal mind, or "Depravity") rise through the "Scientific Translation of Mortal Mind" into the lambs' own spiritual domain, such process making it possible for the "wolf" to "dwell with the lamb," as prophesied by Isaiah, Isa. 11:6. Hence Mrs. Eddy changed the original Scriptural text of this eighth picture to read as now, "Heal the sick"—the "sick" meaning the "wolves" in one's consciousness; for she says, "These wolves in sheep's clothing [covered error] are detected [found out] and killed by innocence, the Lamb of Love," S. & H. 567:28. Thus the wisdom of "serpents" becomes the harmlessness of "doves" when the consciousness of man translates itself as serpentine wisdom into a wise idea, charming in its adroitness (S. & H. 515:7), that needs no "secret place" in which to hide for its protection.

THE "DRAGON" AS "THE SUM TOTAL OF HUMAN ERROR"—*Science and Health* 563:10

As has been previously shown, there is a higher process of healing than being forced by another's consciousness to self-see one's own errors and thus be dependent on that other's consciousness for the final release from suffering that such self-knowledge as self-judgment brings, and that higher healing is through Science, typed by the woman in this picture, who uncovers her own manhood deficiencies (as typed by her manhood on the bed), and through the wrestling of spiritual strength casts them out of her own consciousness of heaven as harmony—harmony between her own human life and its ideals. This wrestling with one's own human weaknesses, as typed by the man

on the bed, and one's ideals, as typed by the woman in white symbolizing purity, is Mrs. Eddy's own interpretation of the Bible's account of the warfare that caused the dragon to be "cast out" of heaven—her interpretation of the Bible statement, "Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven," being, "Truth and Love come nearer in the hour of woe, when strong faith or spiritual strength wrestles and prevails through the understanding of God," S. & H. 567:3; Rev. 12:7, 8.

The process of one who must look to another to the end of casting out his own errors, which he has been caused by another to self-see, has been previously illustrated in these comments by the man whose "devils" were "Legion"; for after Jesus caused the man to self-see his own errors, the man was unable to cast them out and so appealed to Jesus to do so, asking that they be cast into the swine, which, in turn, ran violently into the sea and choked themselves. But such demand for the outer destruction of error was not the case of the woman in this eighth picture, who types the consciousness that without another's aid self-sees its own errors (as typed by the man on the bed as her own self-seen consciousness) and through "strong faith or spiritual strength wrestles and prevails" thereover, S. & H. 567:4. However, as the manhood consciousness of the woman in this picture is an ascending consciousness that flees earth for heaven, it cast only out of *heaven* the dragon of Old Theology. Thus just as the dragon (like the "devils" cast down into the swinish element of earth by Jesus) goes into the earth and into the sea, this woman but casts down to earth from her own heavenly consciousness that which she will be forced to descendingly redeem on earth. This casting down of the dragon to the earth by the ascending manhood of woman, typed in this eighth picture by the wrestling human woman as "Michael," demands a descending redemption by womanhood; for this eighth picture being wholly "Michael," who "fights the holy wars," S. & H. 567:1, in its characterizing wrestling presents no phase of true Womanhood as "the Gabriel of His presence [that] has no contests," S. & H. 567:6.

Hence as this picture presents no "Gabriel of His presence," Mrs. Eddy's consciousness is not identified therein. In further attestation of this, even *Science and Health* in its sixth edition (which this eighth picture correlates) as characterized by "past" *manhood* as it appeared in our now "Glossary" was not objectively redeemed by her in the Word of *Science and Health* until the sixteenth edition (cor-

related by the ninth picture), that presented her *own manhood* (“man child”) as *absolute Truth*, which is inseparable from Love. Also this is the first picture in *Christ and Christmas* in which “shadow” does not manifestly resist “type” as indicating the specific form in which the *dragon* of Old Theology is symbolized, for the dragon (defined by Mrs. Eddy as, “The serpentine form . . . winding its way amidst all evil, but doing this in the name of good,” S. & H. 563:27, and referred to by St. Paul as “spiritual [not moral or mental] wickedness in high places [heavenly, for the dragon in this picture is ‘cast out’ of the citadel of heavenly consciousness]”) is the self-judgment of the man on the bed as the dragon’s highest claimed position of scientific Christian virtue, that is overcome by the spiritual wrestling of the woman. Hence the dragon is “cast out” of heaven and down to earth when “judgment . . . begin[s] at the house of God,” I Pet. 4:17,—the highest point of scientific Christian consciousness. Thus Mrs. Eddy says, “From first to last The Mother Church [typed by the wrestling woman in this picture] seemed type and shadow of the warfare between the flesh and Spirit,” Pul. 20:14, and again she says, “The twelfth chapter of the Apocalypse [typed by the work of The Mother Church and symbolized in this picture by the woman] typifies the divine method of warfare in Science, and *the glorious results* of this warfare,” S. & H. 568:5,—“the glorious results” being the casting out from heavenly consciousness of the dragon, which Mrs. Eddy defines as “the sum total of human error,” S. & H. 563:10.

THE SIXTH EDITION OF SCIENCE AND HEALTH, WHICH INTRODUCED THE GLOSSARY AS THE SOLE KEY TO THE SCRIPTURES

As previously mentioned, the sixth edition of *Science and Health*, which this picture correlates, added the “Glossary” as the sole “*Key to the Scriptures*” to *Science and Health*, fulfilling Revelation eleventh chapter, eighteenth verse, which reads, “. . . and that Thou shouldest give reward unto Thy servants the prophets, and to the saints”; and then the nineteenth verse records that “the temple of God was opened in heaven,” the sequence to which as the God-crowned Woman was presented in the sixteenth edition of *Science and Health* (remembering that both the sixth and sixteenth editions given to the First Organization of the Boston church before its dissolution were beyond this “church’s” utilization as founded on Life and that they were,

therefore, forced to await demonstration by a church founded on Truth).

This picture undoubtedly is the human response to the divine call of *Science and Health* in its "Glossary" to mentalize life and its values as the result of turning from the literalized symbols in the Bible to the spiritual ideas behind them. This process is the necessary foot-step to the universalizing of man as Truth (typed by the man on the limitless bed); for all ideas are limitless and universal in their application and potency. Therefore it would be impossible to associate an idea other than with universal consciousness, which dissipates personal limitation as the only demand for healing. In this connection, Mrs. Eddy says, ". . . the world feels the alterative effect of truth through every pore," S. & H. 224:1. Thus the bed of human reason upon which the man in this picture is lying is the bed of the whole world, human reason being based on the accumulated experience of the entire human consciousness from the time of Adam. So the consciousness that moves in the realm of ideas as presented in the "Glossary" of *Science and Health* has mentally perceived the "key of David" (as indicated by the Scriptural text that introduces the "Glossary"), which keeps an open door to universal good. This is the mental state of the woman with the closed *Science and Health* in this picture, in line with Mrs. Eddy's statement: "On the swift pinions of spiritual thought man rises above the letter, law, or *morale* of the inspired Word to the *spirit of Truth*, whereby the Science is reached that demonstrates God," My. 238:16.

Woman through the unfolding Word inserted the golden *Key to the Scriptures* into the Bible treasure-troves in this eighth picture when she revealed the "Glossary" as the then sole "Key," characterizing it in the sixteenth edition of *Science and Health* (when texts were first placed before the chapters) and ever afterwards by the following Scripture from Revelation: "These things saith He that is holy, He that is true, He that hath the *key of David*, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it." (This Scripture now appears on the flyleaf before "Genesis" and "The Apocalypse" but still remains, as originally, the exclusive Scriptural text before the "Glossary"; while both "Genesis" and "The Apocalypse" separately have their own particular texts.) What was the "key of David" but David's vision of unseen values that enabled him to translate shepherd, rod, staff, cup, house, and so on, in the Twenty-

third Psalm into their underlying spiritual ideas? This vision exalted his shepherd-song into the highest position in "The Apocalypse" of *Science and Health* because the symbols of his own life (he being a shepherd) were identified in his song.

The following résumé of the past footsteps of Mrs. Eddy's revelation will show why it was necessary for her to introduce the "Glossary" into the sixth edition of *Science and Health*, which this eighth picture correlates:

First, inasmuch as Mrs. Eddy in her revelation of Christian Science in the first edition of *Science and Health* divided her discovery as the full trinity of Life, Truth, and Love into its manhood phase of Truth in fulfillment of Jesus' prophecy concerning the nature of "the little book" (Rev. 10:10) which a man-angel (both "the little book" and the man-angel typing Truth, for heavenly Truth is manhood, and an angel is one with its message, S. & H. 558:9; 566:29; 574:6-10) would bring to earth clothed in the "cloud"-clothes of manhood, and inasmuch as it resulted in the assumed supremacy of manhood in her Cause, that asserted itself even to the point of its utter obliteration of the "face" of the man-angel, which "was as it were the sun," typing the farseeing vision of Womanhood beyond the "cloud"-clothes of manhood,—she was forced prophetically to respond to the heavenly call to "Come up hither"; that is, to return to the initial vision of Womanhood as her subjective discovery of Christian Science.

Second, inasmuch as the third edition of *Science and Health objectively* revealed for the first time Mrs. Eddy's subjective discovery of Womanhood, it, therefore, presented completed Motherhood as having already lifted up her "man child" from "creation" to "Life," and from "Life" to "Truth" (her definition of "the male idea" then being, "The male idea corresponds to creation, Life, and Truth"), through all the preceding footsteps of "creation" from the first to the sixth day of Genesis to the point of finished heavenly Womanhood, typing Love in the seventh day, through which footsteps Mrs. Eddy's objective Christian consciousness had passed previously to her discovery of Christian Science, else she could not have received the vision of Womanhood in which "the female idea" embraced "the male idea," as presented in the third edition of *Science and Health*.

Third, inasmuch as Mrs. Eddy had found that her *subjective* consciousness of Woman as a heavenly idea (Mrs. Eddy having said in the third edition of *Science and Health* that *heaven* is the "female of

Spirit"), which must have been based on the finished work of man as having ascended to this idea before the revelation of Womanhood was possible, could not be objectively received by man on earth (or a human woman, for that matter) until the manhood of Woman's previous thought-footsteps had been intelligently identified in his life,—she at this point was forced to fulfill the prophetic demand for giving interpretive "reward unto Thy servants the prophets, and to the saints," as recorded in the Bible, Rev. 11:18, by adding to the sixth edition of *Science and Health* as the then sole *Key to the Scriptures* our present "Glossary." This "Glossary" opened "the temple of God" on earth by definitively presenting man from Adam to Jesus and from Jesus to the Christ. That Mrs. Eddy intended to retraversingly (to her sense) build up in her interpretations of these Bible characters the living body of man from "creation" through "intelligence" to "Truth" is seen in the excerpt from the writings of Henry Day with which she prefaced the "Glossary" in the sixteenth edition of *Science and Health* (the next revision after the sixth, that this eighth picture correlates), which read:

"Language may be defined as the *Verbal Body of Thought*. Language is not, as sometimes represented in loose expression, the mere *dress* [italicized in *Science and Health*] of thought. It has a vital connection with thought, and is far more truly and appropriately conceived of as the *living organic body of thought*,—as the natural body, with the Life of the Spirit, having *living connections between its parts*, giving it a unity and making it a whole,—then as a mere dress, having no relation to thought, and no organic dependence in its parts."

From the foregoing second reason (in the résumé) for the introduction of the "Glossary" into *Science and Health*, it will be seen that the symbols of "creation" as days of consciousness in the first chapter of Genesis were translated into ideas as orderly footsteps from the first to the seventh day (the seventh day being recorded in Genesis second chapter), inclusive of both, for the first time in the third edition of *Science and Health* (this translation of symbols into ideas [stated in terms of our present edition of *Science and Health* because of its accessibility] might be fragmentarily presented as: water as symbolizing "the elements of Mind"; dry land as typing "absolute formations instituted by Mind"; rocks and mountains as typing "solid and grand ideas"; fowl as typing "aspirations soaring beyond and above

corporeality" and as "angels of His presence"; whales as typing "strength"; lion as typing "moral courage"; "cattle upon a thousand hills" as typing "diligence, promptness, and perseverance"; worm as typing "patience"; and serpent as typing "a wise idea"). Therefore having translated the symbols of "creation" in Genesis from the first to the seventh day (the seventh day being lifted to the quality of rest) in the third edition of *Science and Health* and having defined "Father" in the "Glossary" in the sixth edition of *Science and Health*,—Mrs. Eddy was forced to find an interpretive symbol for "the male idea" (presented in the sixth day of the first chapter of Genesis) in the realm of Mind as the first step beyond the animal kingdom as mere "creation," or "Life." This she found (in fulfillment of the prophetic demand of Bible prophecy "that Thou shouldest give reward unto Thy servants the prophets, and to the saints, Rev. 11:18) in the men that had been the channels for Mind's revelations; for Mind being the quality that did not then (and does not now) appear in the definition of "Mother" in the "Glossary," Mother was unable to interpret man in his earthly quality of "intelligence" as emanating from "the one Mind."

Thus Mrs. Eddy interprets in the "Glossary" of *Science and Health* (then the sole *Key to the Scriptures*) the characterizing men of the Bible, starting with Adam (the first Bible character, though not the first name in the "Glossary," for all names are alphabetically arranged) as typing the unregenerate earth consciousness of man (rather than man's highest point of consciousness), which as redeemed earth Mrs. Eddy calls "the male . . . of Spirit" (that is inseparable from "the female of Spirit," which Mrs. Eddy says types "heaven"), typing Truth,—man at the highest point of Truth being the only consciousness of man that Mother ever knew as her own manhood, or "man child." Starting with Adam as the first Bible character in the "Glossary" is in line with her association of him as the "darkness . . . upon the face of the deep" as symbolizing the last half of the first day of the first chapter of Genesis,—this "darkness" typing Reuben's sin that called forth Mrs. Eddy's negative interpretation of him in the "Glossary."

Mrs. Eddy continues in the "Glossary" with Eve as the next Biblical character (though not the next as alphabetically arranged) as typing the unregenerate earth consciousness of woman, which at its highest point of conception types "heaven" as the "female of Spirit." The definition of "Eve" is the only definition of a female in the "Glossary";

and Mrs. Eddy presented her in the sixth edition of *Science and Health*, which this eighth picture correlates, in the following light:

“. . . Truth questioned the woman regarding the knowledge she had imparted, and found her honest in her reply, that ‘the serpent beguiled me, and I did eat.’ The woman was first to see her way out of the difficulty . . . and is the first to abandon the belief that life originates materially, and receive a sense of spiritual being as demonstrated by our Master at the sepulchre. She should be first to reflect the All Mother, or the Womanhood of God, in the spiritual idea of Love,” Vol. II, sixth edition, pp. 83, 84.

Thus Mrs. Eddy through the lens of Womanhood saw in Eve’s confession and repudiation of error the germinating nucleus of both “the All Mother, or the Womanhood of God, in the spiritual idea of Love,” which she associates in our present edition of *Science and Health* with Eve, Mary, the mother of Jesus, Mary Magdalene, and herself as the spiritual interpreter of the Scriptures (all four women being placed on the same page for many years under the marginal topic of “Womanhood” up to the last revision of *Science and Health*, in 1902, and not divided as now by page-ending necessity under the topic of “False womanhood”), S. & H. 533:26-7. The reference to Adam as typing error as presented in the “Glossary” and to Eve as error’s repudiator as presented in the passage just quoted from the sixth edition of *Science and Health* symbolize the separation of earth and heaven in the second day of the first chapter of Genesis, which types the consciousness of Simeon, or the division between earth and heaven, as typed by the “tree of knowledge of good and evil,” upon which all church consciousness is founded.

After defining Adam and Eve, Mrs. Eddy then continues in the “Glossary” with specific definitions of the tribes of Israel, following closely in these definitions Jacob’s prophecy concerning these tribes as redeemed and unredeemed, as previously noted; then she continues with her interpretation of Moses (whose father and mother were both Levites) as the channel for Levitical law, Moses identifying the third day of the first chapter of Genesis, typed by the tribe of Levi. Mrs. Eddy, of course, climaxes her definitions of the manhood characters in the “Glossary” with Jesus in his first coming, Jesus being of the tribe of Judah, which types ascension and identifies the fourth day of the first chapter of Genesis.

From this cursory review of the “Glossary” it will be seen that the “Glossary” in the sixth edition of *Science and Health*, correlated by

this eighth picture, intelligently identified "the male idea" with the character symbols of men in the Bible. This identification must be made by every one at that point in his own life where he has previously contemplated merely the historical values of these Bible channels as symbols of "creation" (as the first step in "the male idea"). Thus man translates himself as the earthly climax of "creation" into progressively analytical *moral* values as an earthly foundation for Woman's subsequent spiritual compounding of these moral values into a whole related Science, for Woman is the heavenly culmination, or superclimax, of man's earthly ascending unfoldment. This collectivity of men is seen in the fact that after the Bride and the Lamb were wed in heaven, Rev. 19:7, the collective saints in white as specific men followed "the male idea," typed by Jesus as the Lamb, who, "clothed with a vesture dipped in blood," rode on a white horse, and his name was "called The Word of God," Rev. 19:11, 13, this Word being typed by the Bible as including within itself all the men characters who have with their lives and writings composed it. This divisibility of the Bride and the Lamb in heaven into men types the fact that the Bride of heaven as the goal of Christianity but weds (rather than unites with) Christianity, of which Jesus was the collective idea, as symbolized by the fact that he chose twelve disciples as types of the twelve tribes of Israel, which "stand in type for *the whole human race.*"

To impersonalize the Bible characters by the translation of history into living factors and qualities (as is done in the "Glossary" of *Science and Health*) opens the casket of form, removes its jewels (the casket having confined these ideas to the "dead past"), and turns the activities of these ideas as the immortal diversification of the Principle of Life into the channels of each thinking consciousness. This silences Old Theology with its glasses of obscured vision. When Abel is accepted as "watchfulness" or "self-offering," Abraham as "fidelity," Asher as "hope and faith" or "spiritual compensation," Gad as "Science," and so on through the entire "Glossary," the jewels of ideas have been removed from the casket in which they so idly rested awaiting the time of translation into animate, limitless values.

True, Mrs. Eddy had introduced this sixth edition of *Science and Health* with its "Glossary" into her First Organization of the Boston church (and even the subsequent completely revised sixteenth edition of *Science and Health*); but the necessity for the final dissolution of the First Organization of the Boston church shows that the Science

of the "Glossary" was never understood by its organic members, nor could it be on the fragmentary basis of the First Organization's foundation, which was the "word and works" of Jesus as individualized (impersonated) in his first coming rather than as impersonalized in his second coming, for Mrs. Eddy says that Jesus was the "impersonation of the spiritual idea" in his first coming (S. & H. 565:13) rather than its impersonalization as in his second coming. However, since Mrs. Eddy's revelation always pressed forward in advance of the church's demonstration, this eighth picture indicates the next demonstrable step of church after the dissolution of the First Organization of the Boston church—that of translating people and church into ideas; and when the church reached that advanced stage of demonstrable translation, Mrs. Eddy's thought had gone on to collecting these ideas into a Science in the fiftieth edition of *Science and Health*, as subjectively typed by the seventh picture,—there being no medial necessity for demonstration in her consciousness, for a revelator in his own life is always at the point of his own revelation.

People can never harmonize or unify—ideas alone do this. Hence when Mrs. Eddy says that "man's harmony is no more to be invaded than the rhythm of the universe," Ret. 61:10, she refers to generic whole man as a collection of ideas (each idea harmonizing with the others as emanating from a common source and having a common trend), for in her interpretation of "creation" in the first chapter of Genesis, she states, "To discern the rhythm of Spirit and to be holy [whole], thought must be purely spiritual," S. & H. 510:4. This is Womanhood, or "generic man," S. & H. 561:22, which can only be demonstrably perceived through the Science of moral, not physical, relationships.

The "Glossary" presents this Science of moral relationships in which people are translated into ideas, and, therefore, it contains the Principle of church harmony, or harmony among people. The circumstances of the dissolution of the First Organization of the Boston church show clearly that this Principle had not been utilized by the "church" to the point of ascertaining relative thought-positions of its members—each of which positions might have had direct Biblical basis, according to the standpoint of its individual advocate in the "church." There is no doubt but that Abraham, Isaac, Jacob, Moses, Elias, Jesus, and Paul could never have dwelt together in harmony in the same church at *the various stages of their progress* recorded in the Scriptures any more than could the advocates of the various

thought-positions which Mrs. Eddy revealed in her progressively unique revisions of *Science and Health*, that brought respondent changes of teaching and preaching.

Take, for instance, Elias and Jesus (who are chosen from the fact that Mrs. Eddy says that "Elias presented the idea of the fatherhood of God, which *Jesus* afterwards manifested . . .," S. & H. 562:3): Elias (Elijah) slew all the prophets of Baal, caused a great famine in the land, and brought fire down from heaven on his enemies; while Jesus severely rebuked James and John for suggesting that they bring down fire from heaven on the Samaritans when they refused to allow Jesus to pass through their country on his way to Jerusalem—Jesus' rebuke being, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them," Luke 9:55, 56. When Mrs. Eddy associates Jesus and Elias with the fatherhood of God ("Elias presented the idea of the fatherhood of God, which *Jesus* afterwards manifested . . .,") and yet defines "Elias" ("Elijah") as "Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold . . ." (S. & H. 585:10), she but presents the evolutionary process of Fatherhood in the human consciousness from inexorable Principle, presented by Elias, which of necessity is merciless to mortals, and its tempered-with-mercy manifestation through the consciousness of Jesus * to Elias as "Christian Science," that was beyond the consciousness of Jesus in his first coming and of which he could but prophesy as the fulfillment of his second coming. So by the fact that "Elias [first] presented . . . the fatherhood of God" as inexorable Principle and in ultimate idea "Christian Science" as the union of Truth and Love as the highest expression of Motherhood, it is seen that the fatherhood of God was never in reality separated from Principle as Love.

Thus just as Jesus in his repudiation of fire as a weapon to be used upon his enemies could not have lived harmoniously with Elias in his mercilessness, neither could Elias as "Christian Science" in its highest manifestation have lived with Jesus, for Mrs. Eddy says that "Christian Science teaches only that which is spiritual and divine, and not human," S. & H. 99:14; while Jesus' teachings not only recog-

* It is true that Jesus said, "I am come to send fire on the earth; and what will I, if it be already kindled?" Luke 12:49, but this was not the literal fire that Elijah brought down from heaven upon the companies of men that were sent out to take him captive (II Kings 1:9-15) or the literal fire that James and John wanted to bring down upon the heads of the Samaritans, but the purifying fire which his teachings kindled in the hearts of men.

nized the human but denounced its faults and foibles to such degree that Mrs. Eddy says that it is recorded that Jesus' rebuke was fearful to behold, her statement reading, "Jesus uncovered and rebuked sin before he cast it out. . . . It is believed by many that a certain magistrate, who lived in the time of Jesus, left this record: 'His rebuke is fearful,' " S. & H. 6:23, 29. And certainly the twenty-third chapter of Matthew (verses 13-29) bears this out.

This disparity between the consciousnesses of Elias and Jesus, representing as they do different states and stages of unfoldment of the same basic Principle in human consciousness, shows that no Bible characters (be they ever so faithful to their own God-concepts at the point of their unfoldment) can dwell together in harmonious relationship in a single consciousness without orderly interpretive classification any more than could the specific thought-revisions of *Science and Health*; hence Mrs. Eddy reveals in the "Glossary" the Principle for the union of the various links in what she elsewhere calls "the chain of scientific being reappearing in all ages, *maintaining its obvious correspondence with the Scriptures* and uniting all periods in the design of God," S. & H. 271:2.

Remembering that in the "Glossary" of *Science and Health* Abel is characterized as "watchfulness," Abraham as "fidelity," Moses as "moral courage," Elias as "prophecy" of "Christian Science," Jesus as but "the highest human corporeal concept of the divine idea," and so on, and remembering to carry these conceptions in mind when pondering the "word and works" of these characters, one can embrace each and all in his own consciousness in harmonious relationship and thus step by step make his own life a replete channel for their unified fulfillment. This alone is Church, whose human members only force each other to draw more and more upon this great reservoir of intelligent identification of moral forces in order to attain affirmative demonstration to the end of meeting the negation of diverse thought-positions among its members. Hence the tribes of Israel as defined in the "Glossary" "show the workings of the spiritual idea" (S. & H. 562:18) in an individual consciousness.

The "Glossary" of *Science and Health* shows that the whole of human life is an allegory in which each of the Bible characters represents not merely an individual, but a state of consciousness through which each and every individual must pass from sense to Soul when he reaches a corresponding point of progressive unfoldment in his own life. Thus Mrs. Eddy implies that the whole of human life is an

allegory when she says, "No one can reasonably doubt that the purpose of this allegory—this second account in Genesis [which spreads throughout the Bible and throughout the gamut of human life]—is to depict the falsity of error and the effects of error," S. & H. 537:19. St. Paul likewise said that the struggle between Sarah and her handmaid Agar [Hagar] was "an allegory," adding, "for these are the two covenants [Agar and Sarah] . . . and [Agar] answereth to Jerusalem which now is, and is in bondage with her children. But [Sarah as] Jerusalem which is above is free, which is the mother of us all," Gal. 4:24-26. So St. Paul encompassed the whole of human life as an allegory in the principle of the struggle between the law of moral relationships, typed by Agar, and "the rhythm of Spirit," S. & H. 510:4, typed by Sarah.

This same allegorical struggle was perpetuated in the unfoldment of the twelve tribes of Israel to the point of the final solution of the problem of being in the progressive character-symbols of these twelve sons (characterized by their mothers—Leah, typing divine Law as Life; and Rachel, typing Love), that Mrs. Eddy calls "lamps in the spiritual heavens of the age, which show the workings of the spiritual idea," S. & H. 562:17. For each earthly moral relationship walks in the light of a lamp in the spiritual heavens, the moral relationship being but an earthly conception of "the spiritual idea" which gives it animate, earthly expression. Thus the interpretation of the tribes of Israel in the "Glossary," that appeared in this sixth edition of *Science and Health* (which this eighth picture correlates), for the first time presented the Principle of spiritual harmony. An intelligent answer in one's own consciousness in regard to the full reason for Mrs. Eddy's definition of any one of these tribes would suggest the Principle of all. Thus Church in idea starts in the "Glossary."

The woman in this eighth picture is demonstrating the truths of the "Glossary" (in its presentation of the prophets and saints of manhood, Rev. 11:18) as the "Key" that unlocks the door of her own manhood step by step to the consciousness of Womanhood, thus identifying as her own the symbol of universal Christian manhood on the bed. For woman's *crown* of manhood could rest upon the "pale brow" of "Wisdom" as intelligence, only after manhood had yielded his earthly symbols to Woman as the compounded spiritual idea embracing all ideas, of which his symbols were natural types. So "Treating the Sick" (the title of this eighth picture) is always a process of utilizing the

ideas in the "Glossary" to identify the human footsteps of six thousand years of demonstrated manhood.

The woman in this eighth picture is also every woman, for although Mrs. Eddy passed through the sorrows and privileges of the wilderness-woman in bringing forth her "man child" in her Word, she no more spared other women the privileges of being this woman than did Jesus' wilderness-experience spare others his desolation in their attainment of the same result. Mrs. Eddy says of Jesus: "While we adore Jesus, and the heart overflows with gratitude for what he did for mortals . . . yet Jesus spares us not one individual experience, if we follow his commands faithfully; and all have the cup of sorrowful effort to drink in proportion to their demonstration of his love, till all are redeemed through divine Love," S. & H. 26:1-9. Mrs. Eddy also says, "Every individual character . . . at some date must cry in the desert of earthly joy; and his voice be heard divinely and humanly," Mis. 81:22. The "Glossary" (the wilderness-process of *Science and Health*) gives man a higher ideal and joy for every pleasure or pain it takes away, each personal conception yielding to a divine idea—just as in the prophecy of Isaiah the Christ-idea gives "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness," Isa. 61:3.

Thus this eighth picture fulfills the demand that the "voice" of "every individual character . . . be heard . . . humanly," and the ninth picture that it "be heard divinely"; for this eighth picture types the "desert of earthly joy" (Mis. 81:23), while the ninth picture types the desert promise fulfilled. So the stanzas of the Poem applicable to these two pictures (as previously noted) are connected by the word "for," making the ninth the fulfilled (crowned) process of this eighth—woman's crowned manhood, for Mrs. Eddy says of the God-crowned Woman of the Apocalypse, ". . . the woman in the Apocalypse symbolizes generic man," S. & H. 561:22, as indicated by her twelve-star crown, typing the twelve tribes of Israel, which "stand in type for the whole human race," *April Journal*, 1895.

In connection with this link of Mind between the eighth and ninth pictures, Mrs. Eddy in the "Glossary" (that first appeared in the sixth edition of *Science and Health*, which this eighth picture correlates) defined "Father" in the sixth edition of *Science and Health* as, "The great forever, eternal Mind; divine Principle, *named* God," and "Mother" as, "Divine and eternal Principle,—Life, Truth, and Love," thus showing the one quality of "Father" which "Mother" did not

then and does not now possess to be "the great forever, eternal Mind." So when "Father" was recognized in the "Glossary" (then called *Key to the Scriptures*) of this sixth edition as "the great forever, eternal Mind," "Mind" was given its present definition in the "Glossary" as embracing every element of being—" . . . the only Spirit, Soul, Principle ['divine Principle' in present edition], Substance, Life, Truth, Love." Thus when Mrs. Eddy in her revelation recognized the necessity for demonstrating Mind as Father, she simultaneously in her all-embracing definition of "Mind" baptized every quality of being in *Science and Health* in this demand, leaving her footstep for the necessity of those who would later be at the same point of unfoldment. In other words, when the demonstration of "Mind" is one's necessity, despite the fact that it is the lowest quality in the scale of the unfolding definition of God in "Recapitulation" (Mrs. Eddy's chapter for teaching), every quality of being (like John the Baptist, *Mis.* 81:22), to human sense, "must cry" in the wilderness of Mind (Mrs. Eddy having defined "wilderness" in the "Glossary" as "spontaneity of thought and idea") in preparation for the next footstep of being—just as the full twelve tribes, including both Leah's children (typing earth) and Rachel's children (typing heaven), were forced to pass through the same wilderness, typing Mind, into the "Promised Land."

Thus as Life (expressed in all its seven ascending forms in the first chapter of Genesis, S. & H. 526:7, 8, and in the first three verses of the second, S. & H. 523:22-24) had been baptized in the "mist" that "went up . . . from the earth" (which "mist" claimed to make matter the producer), this "mist" must be dissipated in the desert of Mind as the only means of lifting Life to Truth, the latter watering the earth with the "raindrops of divinity" (S. & H. 288:17) from above in the place of the "mist" that arose from the earth beneath. So there is no escape from the parched ground of earth as earth's "mist" evaporates, for Mrs. Eddy says that *only* through such evaporation of the "mist" will the "curse . . . be removed which says to woman [as 'mother'], 'In sorrow thou shalt bring forth children,' " S. & H. 557:16. Thus the "half a time" of all motherhood is dissipated in the wilderness, *Rev.* 12:14. So without the "spontaneity of thought and idea" that the wilderness alone brings forth (S. & H. 597:16), earth seen in the light of theoretical Truth materializes Spirit in its attempt to spiritualize matter (so to speak); hence "every object in material thought . . . [must] be destroyed" (S. & H. 267:1) in the wilderness of Mind before it is replaced by the heaven-bestowed idea of Spirit.

Therefore in the "Glossary" Mrs. Eddy does not share the quality of *Life*, which she has always apportioned to Mother, with Father until Father as Mind has forced all human concepts of ". . . Spirit, Soul, divine Principle, substance, Life, Truth, Love . . ." (S. & H. 591:16) to pass through the mistless desert of Mind—on the way from creative Life in Mother to Truth (which is her position in this sixth edition), that is inseparable from Love (the entire trinity of Life, Truth, and Love being progressive qualities of Motherhood). So the quality of "Life" was never given to "Father" in the "Glossary" until the City foursquare descending from heaven (with its heaven-bestowing redemption of previous effacements) was added to "The Apocalypse" of *Science and Health* in the fiftieth edition, of 1891, which is demonstrably correlated by the tenth picture.

This eighth picture correlates the second motto which Mrs. Eddy gave to the branch churches, "Christianity is again [ascendingly] demonstrating the Life that is Truth, and the Truth that is Life," My. 214:8; for it presents the process of the "footsteps of Truth" to the end of unfolding an orderly Science, thus demonstrably lifting Life to Truth, at which point Truth embraces Life. The "Life that is Truth" is the necessary footstep to the "Truth that is Life." These "footsteps of Truth" must be taken through the processes of the tribes of Israel in the "Glossary" in order that the necessary bond of intelligence between the man on the bed and the woman in this picture may be established; thus his inner consciousness is awakened to "the one Mind" to the end that Truth may become Life in demonstration.

The main body of this sixth edition of *Science and Health* with the exception of the abridgment of the chapter entitled "Demonology" was identical with the third edition, even to the point of "the female idea's" embracing the full trinity of "Life, Truth, and Love." This sixth edition, like the third, also appeared in two volumes. It is interesting to note how the very long chapter entitled "Demonology" naturally shrank under the light of the footsteps of "intelligence" as furnished by the newly added "Glossary" in this sixth edition of *Science and Health*, in which "Glossary" human man, who was formerly obliterated, was given the foothold of the "past" as presented in the Scriptures—the "past," typed by human manhood, becoming a present mental and moral potency when its impersonal Principle was revealed in the spiritual evolution of the Word in *Science and Health*. The casting out of *demons* ("devils") was the last demand of Jesus' command to his disciples, as quoted in the Christian Science

seal on the cover of our textbook, "Heal the sick, cleanse the lepers, raise the dead, cast out *demons*," Matt. 10:8. This seal was added for the first time in the third edition of *Science and Health*, when the chapter entitled "Demonology" appeared in that edition, for it was really the first time that the true nature of "demons" was ever exposed.

Someone may ask why *Science and Health* is illustrated in this eighth picture as a single volume when the sixth edition, in which the "Glossary" first appeared, was composed of two volumes? The answer is that while the sixth edition was published in two volumes in 1883, six years before the First Organization of the Boston church was dissolved, *Science and Health* became one volume in the sixteenth edition, in 1886, three years before the First Organization of the Boston church was dissolved.

"ZONE TO ZONE"

The "zone" of the "fast circling" star in this eighth picture is *Asher*, the second son of Leah by her handmaid of purpose Zilpah ("Zilpah" meaning "*contempt of the mouth*"), and the eighth son of Jacob (or the eighth tribe of Israel). "Asher" means "*happy*," and his birth is recorded in the Bible as follows, "*And Zilpah Leah's maid bare Jacob a second son. And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher,*" Gen. 30:12, 13.

(Identical Fulfillment)

"*And Zilpah Leah's maid bare Jacob a second son*"—Note that again, as in the case of Gad, Zilpah merely "bare Jacob a . . . son" rather than "conceived and bare" Jacob a son. Also, as in the case of Gad, the origin of the conception of Asher was Leah, who having conceived both sons of Zilpah (Gad and Asher) claimed them as her own. Leah, as noted in the comments on the seventh picture, mentally sensed in Gad the universality of Science ("Gad" meaning "Science"), which is conceived through the consciousness of the original perceiver rather than through the consciousness of the servant, or re-hearer, of such conception, as was Zilpah; for a re-hearer is always the servant, who "knoweth not what his lord doeth," and, therefore, merely bears in his body the conception of his lord, or master,—in this case the conception of her mistress. Thus Gad (correlating the

seventh picture) as universal Science, the first son of Zilpah ("Zilpah" meaning "contempt of the mouth," or channel), takes the second step in its "haste towards harmony"—happiness, for "Asher" means "happy."

"Happiness" as defined by dictionaries as "harmony," "joy," and "bliss" indicates spiritual values, of which pleasure (all too often mistaken for happiness) is the material counterfeit. And as Mrs. Eddy says that heaven represents "harmony," Asher, like Gad, is a heavenly idea on the topmost rung of the Ladder of Life, which quickens Gad as static rest (for all science is static knowledge until utilized) into active rest, in line with Mrs. Eddy's statement that "the highest and sweetest rest, even from a human standpoint, is in holy work," S. & H. 520:1. Thus Asher types "spiritual compensation" (S. & H. 581:15) for ascending church labor to the end of lifting the entire human consciousness to its heavenly goal, in line with Mrs. Eddy's statement that "happiness . . . cannot exist alone, but requires all mankind to share it," S. & H. 57:18.

Likewise Mrs. Eddy (prototyped by Leah) conceived Asher in the sense that she affirmatively defined "Asher" in the "Glossary" of *Science and Health* as "spiritual compensation" (or reward) for Christianity's ascending labor through The Mother Church (prototyped by the body of Zilpah) as the second phase of her higher "handmaid" of purpose—the second phase being the *demonstration* of the "Science" brought forth (as Gad by Zilpah) in her first phase of "handmaid"-service, typed by the branches. Thus the outer judgment and the outer wrestling of the First Organization of the Boston church, prototyped by Dan and Naphtali as the children of Rachel's handmaid "Bilhah," meaning "confusion," must be healed by the two children of Leah's handmaid Zilpah—Zilpah in this eighth picture being typed by the wilderness-Mother as The Mother Church. In other words, "spiritual compensation," typed by Asher (embracing Gad as "Science") as Zilpah's composite child, could not be reached until Dan as outer judgment and Naphtali as outer wrestling (also the negative phase of Gad as torpid "rest," typed by the sleeping man on the bed) were intelligently overcome ("healed").

The healing of the sick in this eighth picture (through "*treating the sick*," its title) being both an affirming and a negating, or denying, process, Asher as the tribal "zone" of this eighth picture must have both an affirming and a negating nature, typing both the divine and human, and this dual nature of Asher is defined in the

“Glossary” of *Science and Health* as both “spiritual compensation” and “the ills of the flesh rebuked.” Inasmuch as Mrs. Eddy first defines Asher in the “Glossary” as “spiritual compensation” and then as “the ills of the flesh rebuked,” “spiritual compensation” being the higher position becomes the final goal of its negating process. (This process is the same as that of a practitioner who firstly affirms the Truth and secondly ascendingly denies the error, until the final goal of the initial affirmation is reached.)

So the branches (prototyped by Zilpah’s first child, Gad as Science, illustrated by the seventh picture) as the first phase of Mrs. Eddy’s second “handmaid” of purpose and The Mother Church (prototyped by Zilpah, who brought forth the negating, or self-denying, phase of her second child Asher as “the ills of the flesh rebuked”) as the second phase of Mrs. Eddy’s second “handmaid” of purpose typed the two phases of the heavenly God-crowned Woman; for the Apocalyptic God-crowned Woman first appeared in the fullness of her undivided completeness but more latterly in her Mother-phase dividedly brought forth her “man child” as absolute Truth, which was “caught up unto God, and to His throne,”—that is, “*caught up*” into oneness with her divine consciousness. This ascending process of the God-crowned Woman’s “man child” was a pattern for the wilderness-Mother as The Mother Church (which *humanly* symbolized the Mother, or divided, phase of the God-crowned Woman) to negatingly *lift up* her sonship to the same position of absolute Truth as that of the God-crowned Woman when bringing forth her “man child,” at which point it (the sonship of The Mother Church), too, was “caught up unto God, and to His throne,” thus becoming one with the initial completeness of the God-crowned Woman, typing Asher as “spiritual compensation,” which (having rebuked the ills of the flesh) demonstrably embraced Gad as Science, typed by the branches. And since Mrs. Eddy says that the God-crowned Woman “symbolizes generic man,” S. & H. 561:22, the heavenly God-crowned Woman, typing Asher, holds full “spiritual compensation” for the twelve tribes of Israel as symbolized by the God-crowned Woman’s twelve-star crown, S. & H. 562:11.

Had not The (medial) Mother Church been basically a branch, it never could have risen to the full estate of the Branch-idea in the God-crowned Woman, or Asher, later symbolized by the Extension. However, inasmuch as The (medial) Mother Church was basically a branch (and, therefore, embraced in the Branch-idea, just as the Mother-

phase of the God-crowned Woman was embraced in her initially completed being), both the branches and The Mother Church were conceived by the same source,—namely, Mrs. Eddy (whose consciousness typed the true Branch-idea). Both the branches and The Mother Church were likewise borne through the same channel,—namely, church as a "servant"-consciousness (prototyped by Zilpah). However, even though the conception of the branches and The Mother Church was from the same source, and both were borne through church as a "servant"-consciousness, the branches were illustrated in the seventh picture by a little child (which Isaiah prophesied would be the expression of the Branch-idea) and The Mother Church is illustrated in this eighth picture by a woman (which Isaiah prophesied would be a "mother," in the sense that The Mother Church would be the "stem" out of which a "rod" as a "man child" would "come forth"). Isaiah's prophecy attesting that both the branches and The Mother Church would grow from the same Branch root, typing "self-existence," reads, "And there shall come forth a rod out of the stem [symbolized by The Mother Church] of Jesse, and a Branch [symbolized by all branches] shall grow out of his roots [which same 'roots' were also the source of the 'stem'] . . . and a little child [typed by the Branch-idea] shall lead them," Isa. 11:1, 6.

SPIRITUAL AND INSTITUTIONAL CHURCH

In line with the fact that the branch churches were established before The Mother Church and that The (medial) Mother Church was originally a branch-church,—the Branch-idea of which it must ascendingly regain as its final goal,—Mrs. Eddy's definitions in the "Glossary" of spiritual Church (as typed by the branches), and institutional church (as typed by The Mother Church) bear the same relationship to each other as that of the affirming and negating definitions of Asher.

The first part of Mrs. Eddy's definition of *spiritual* Church as "the structure of Truth and Love" (not Life, S. & H. 583:12) entirely locks its doors to the human consciousness (demanding human ascent thereto), for "Truth and Love" are heavenly qualities, as attested by the fact that Mrs. Eddy correlates the "lights in the firmament of the *heaven*" with "Truth and Love," S. & H. 510:6-9; while the second part of Mrs. Eddy's definition of *spiritual* Church as "whatever rests upon and proceeds from divine Principle," by reason of both resting *upon* divine Principle and proceeding *therefrom*, leaves no latitude

for the ascending "footsteps of Truth" (as the expression of divine Truth) in the human consciousness—divine Principle being a forever foundation, and Truth being always a revelation from its heavenly source ("Truth is a revelation," S. & H. 117:27), which knows nothing of the ascending approach of the human consciousness thereto.

The second division of the definition of "Church," as stated by Mrs. Eddy in the "Glossary," presents *institutional* church as the servant-body in which is borne in the human consciousness the ascending "footsteps of Truth" leading to indivisible heavenly Truth, which to the ascending objective consciousness is the first step in the spiritual structure of Church as "Truth and Love"—"Truth" being symbolized by The Mother Church, and "Love" as the final step being symbolized by the branches. In other words, the servant, or "handmaid," of purpose is medially defined as the institutional approach of the human consciousness through scientific Christianity, or the "footsteps of Truth," towards the goal of divine Truth. So Mrs. Eddy defines *institutional* church as follows: "The Church is that institution, which affords proof of its utility [servant-sense] and is found *elevating the race*, rousing the dormant [typed by the sleeping man on the bed in this picture] understanding from material beliefs to the apprehension of spiritual ideas [typed by the consciousness of the ministering woman at his bedside] and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick," S. & H. 583:14. But such church can progress no further than the scope of the divine idea which animates it; thus institutional church as the *servant* of the divine idea of "Truth and Love" had to be *founded* on Truth before it could ascendingly reach Truth as divine Principle that is one with Love, for a fountain can rise no higher than its source. As previously noted, the First Organization of the Boston church was not founded on Truth, but on the "word and works," or Life, of Jesus in his first coming as "Master," Jesus having prophesied that his second coming would be as Truth, which would not only dwell with us but *in* us, and, therefore, would constitute self-mastery, John 14:17.

Mrs. Eddy by her definition of "Mother" in the "Glossary," as alone embracing the quality of Truth as distinguished from the qualities of "Father," demands that Church as Truth must be born of Woman in strict accordance with Jesus' own prophecy to St. John in his great Revelation when he figuratively demanded the birth of the "man child" as heavenly Truth through the God-crowned Woman

—her "man child," which was "caught up unto God, and to His throne," typing the necessity for the wilderness-woman as the earthly counterpart of the God-crowned Woman to *individually* and objectively lift up her "man child" (manhood) in the Word of *Science and Health*. The lifting up (elevating) of the *collective* human consciousness through the "footsteps of Truth" was the institutional process of church as typed by The Mother Church in its rôle of wilderness-Mother, this process ultimating in the God-crowned Woman, later typed by the Extension. Thus the process of the wilderness-woman was distinguished from that of the wilderness-Mother in that the wilderness-woman lifted up her "man child" (manhood) not through institutional church as the wilderness-Mother but through the ascending "footsteps of Truth" in the progressively ascending Word of *Science and Health*, that gradually rose to oneness with its heavenly Bride as the God-crowned Woman in the Apocalyptic *Key to the Scriptures*. In other words, The (medial) Mother Church was the servant-body, or wilderness-Mother (prototyped by Zilpah, Leah's handmaid of purpose), through which the "footsteps of Truth" were progressively demonstrated after being placed in the Word of *Science and Health* by the wilderness-woman (Mrs. Eddy as prototyped by Leah) in response to the ascending requirements of The (collective) Mother Church consciousness. Neither the Bible nor *Science and Health* calls the wilderness-woman by the name of "Mother." However, the church forced this appellation upon Mrs. Eddy, due to its lack of understanding of the distinction between the wilderness-woman and the wilderness-Mother.

The demand upon institutional church to *elevate the race* in symbolic fulfillment of Jesus' Apocalyptic prophecy of the God-crowned Woman's "man child," that was "caught up unto God, and to His throne," was the sonship process of The Mother Church. This prophetic process found its initial identity in *Mrs. Eddy's writings* in the sixteenth edition of *Science and Health*, in 1886 (which was the next revision to that of the sixth edition, that first added the "Glossary" to *Science and Health* with its definition of "Church"), in which Mrs. Eddy presented, in the first appearance of the chapter entitled "The Apocalypse," the heavenly God-crowned Woman (identifying Mrs. Eddy's revealing consciousness of Church as "the structure of Truth [manhood] and Love [Womanhood]," afterwards typed by the Extension as "the crown") bringing forth her "man child" as absolute Truth, to which the wilderness-woman as the God-crowned Woman's

founding counterpart must needs lift up the human consciousness through the "footsteps of Truth" in *Science and Health* (particularly through its "Glossary")—remembering that the sixteenth edition of *Science and Health* was published in 1886, before The Mother Church was ever contemplated as a medial necessity.

THE MEDIAL NECESSITY FOR THE MOTHER CHURCH

Since institutional church was the medial necessity of the human consciousness to *elevate the race* through its own collective elevation by the lifting of its Life to Truth, this more expansive demonstration needful to *elevate the race* required a collective church. This process of collective church being the scientific Christianization of the human consciousness, it must be established by Christians, or Science would have no field for its work; for Mrs. Eddy says, "Christian Science may absorb the attention of sage and philosopher, but the Christian alone can fathom it," S. & H. 556:13.

In line with this thought, the Massachusetts Metaphysical College Association, composed exclusively of Mrs. Eddy's students, was (as previously presented in the comments on the "Mission of Christ and Christmas") dissolved at the time of the dissolution of the First Organization of the Boston church and resolved at the same time into an "Assembly of Christians" (June *Journal*, 1890)—the By-laws of the Massachusetts Metaphysical College Association being revised in line with its prophetic destiny. Among other changes in its By-laws two new provisions were added—one calling it the "parent Association," as if to prophesy The (at that time future) Mother Church, and the other pledging its members to life membership.* Thus Mrs. Eddy's students, one and all, were self-placed under the limitation of Christianity for life, and under this limitation they were later forced to form the Second Organization of the Boston church, called "The Mother Church." Hence The Mother Church as "the cross" (My. 6:19) was predestined to the limitation of Christianity only, whose goal is heaven—heaven being reached through the footsteps of progressively scientific Christianity. When Mrs. Eddy set aside the Massachusetts Metaphysical College Association as an "Assembly of Christians" (composed exclusively of her students, as was basically the First Organization of the Boston church), upon which The Mother Church was subsequently founded, it was in recognition

* See revised Constitution and By-laws of the Massachusetts Metaphysical College Association in the pamphlet entitled *Christian Scientist Association, Revised Edition*.

of the great chasm between herself and her students, which she realized must be crossed by them before she could build her own expression of Branch—first in the Word and then in symbolic expression, as subsequently presented.

The need of medial Motherhood as applied exclusively to Mrs. Eddy's students was by reason of the fact that her students—some of whom had been taught by her even many years before *Science and Health* was written and the remainder taught from time to time concurrently with the radically progressive changing revisions of *Science and Health* (as well as having had Mrs. Eddy's personal counsel and admonition as applied to their own individual needs)—represented the sum of diverse personal teachings that were to be of great value to the world when harmonized and unified into the *living* Word, in support of her more progressive teachings in her completed revelation in the fiftieth edition of *Science and Health*, in 1891, in which she declared, "Truth [upon which The Mother Church was founded in 1892] is revealed. It needs only to be practiced" (our present S. & H. 174:20). It was upon the relative success of this harmonizing and unifying process in the lives of her students (as indicating progressive need) that Mrs. Eddy doubtless based much of her abstract corrective teachings in *Science and Health*. However, the great deterrent tendency in the thought of these students was to exalt Mrs. Eddy's personal teachings above her impersonal progressive Word.

It is now accepted as dangerous to exalt the old editions of *Science and Health* above the last revised edition, and this judgment rests upon no less authority than that of Mrs. Eddy, My. 237:5. And yet excerpts from Mrs. Eddy's letters, personal conversations with her, and notes from her class teachings (including the nine years' teachings previous to the writing of *Science and Health*) were all cherished and relied upon by her students long after the point of unfoldment in *Science and Health* had been passed during which they had been taught by her personal teachings, admonitions, and exhortations. All these teachings had been in the relatively dim light of her revealing consciousness as presented in the editions of *Science and Health* published during her students' respective instruction by her, which conveyed lasting impressions upon them below the standard of the more progressively changing forms of thought in the many succeeding revisions of *Science and Health*. If at any time her personal ministrations seemed different from her revealed Word contemporary with such personal ministrations, it was due to the immediate personal need

of one student as distinguished from that of another student; while her revealed writings were a common standard for all at the time of their publication.

At one time at the turn of the twentieth century, when the mortality among Mrs. Eddy's students was great, someone asked one of her eldest students, "What is the occasion of this surprising fact?" The reply was that Mrs. Eddy's students were unable to adapt themselves to the progressively changing demands of her impersonal teachings in *Science and Health*; for they viewed her personal teachings as a privilege in advance of her Word, in which she was and is progressively and solely found, Mrs. Eddy having said, "Those who look for me in person, or elsewhere than in my [published] writings, lose me instead of find me," My. 120:2.

The great progressive diversity of Mrs. Eddy's personal teachings, which diversity was due to the point of the revelation in her consciousness at the immediate time of the presentation of her teachings to her students and the needs of her classes generally as applied to her collective teaching, had to be standardized with the progress of her Word. These diversities of ministrations were occasioned by Jesus' diversified prophecies in his great Revelation to St. John concerning the progressive steps of the Church which he had promised to build in the human consciousness. Such diversities were typed by the seven stars which Jesus held in his right hand as the angels (Rev. 1:16, 20), or spiritual ideas, of the seven churches, Revelation second and third chapters; the man-angel bringing the "little book," Revelation tenth chapter; the heavenly vision of Woman crowned with twelve stars, who brought forth her "man child" as Truth, together with the wilderness-woman, who lifted the human consciousness thereto, Revelation twelfth chapter; the marriage of the Bride and the Lamb in heaven, Revelation nineteenth chapter; the descending City four-square, Revelation twenty-first chapter; and the "tree of life" bearing its "twelve manner of fruits," Revelation twenty-second chapter, each fruit being a type of a progressively changing consciousness which must be fulfilled.

Also it was the differences of Mrs. Eddy's ministrations with her students, incident to the particular progressive tribal unfoldment of her consciousness (in line with her students' then needs), that required unification by her students collectively, she having said that the (*gathered*) twelve tribes of Israel "are the lamps in the spiritual heavens of the age, which show the workings of the spiritual idea," S. & H.

562:17. Thus The Mother Church was formed exclusively by Mrs. Eddy's students for the reason that they were the only Christian Scientists that had had the privilege of her teachings not only for nine years before she wrote *Science and Health*, but during the period of her progressive revisions of *Science and Health*—from 1875 when she wrote the first edition of *Science and Health* until 1886 when she wrote the sixteenth edition, and for a short time thereafter. The fiftieth edition of *Science and Health*, published in 1891, covered the whole Word as Bride, her subsequent additions to *Science and Health* presenting the progressive footsteps of the bridegroom, Mrs. Eddy having said in *Miscellany* (p. 125) even in 1899, ". . . the bride (Word) is adorned [completed in the *Key to the Scriptures*], and lo, the bridegroom [*Science and Health*] cometh," which shows that the "adorned" Bride was complete over fifteen years before the bridegroom as the ascending human consciousness demonstrably reached this goal of vision in 1906. And so in the light of the advantage of the compounded revisions of *Science and Health*, Mrs. Eddy's students bore a peculiar responsibility to the Cause to unify their concepts of the diversity of her teachings, in line with the instruction presented in the March and April issues of the *Journal* of 1891, in which the great privilege of keeping the old editions of *Science and Health* for their progressive comparative value (to the end of unifying the footsteps therein) was referred to as a "treasure-trove."

Undoubtedly the warfare prophesied in the twelfth chapter of the Apocalypse between the woman bringing forth her "man child" and the "dragon" found its battleground in The Mother Church. Of this prophesied warfare in Revelation twelfth chapter Mrs. Eddy says, as often quoted, "The twelfth chapter of the Apocalypse typifies the divine method of warfare in Science, and the glorious results of this warfare," S. & H. 568:5. And in identification of The Mother Church's warfare, Mrs. Eddy says, "From first to last The Mother Church seemed type and shadow of the warfare between the flesh and Spirit," Pul. 20:14. Thus the warfare which The Mother Church was prophesied to wage was resultant upon the efforts of its members to harmonize their lives with her more advancing Word through the medium of the *impersonal* teachings of *Science and Health*. As an example of this need of harmonization, her students in the First Organization of the Boston church received such teachings of absolute Truth as: "God never said that man would become better by learning to distinguish evil from good,—but the contrary, that by this knowl-

edge, by man's first disobedience, came 'death into the world, and all our woe,' " Un. 14:27, and again: "I do not find my authority for Christian Science in history, but in revelation. If there had never existed such a person as the Galilean Prophet, it would make no difference to me," My. 318:31; while contrastingly the Second Organization of the Boston church was founded upon the vital need for her students to distinguish evil from good in their own lives, as demanded by Mrs. Eddy's statement (added to *Science and Health* in the fiftieth edition, in 1891, before The Mother Church was formed): "I therefore plant myself unreservedly on the teachings of Jesus, of his apostles, of the prophets, and on the testimony of the Science of Mind. Other foundations there are none," S. & H. 269:22. Thus it was necessary for Mrs. Eddy's students to distinguish between the teachings of "divine Science" as the revelation of the God-crowned Woman (remembering that this God-crowned Woman was manifest in heaven to Mrs. Eddy's consciousness from the third to the sixteenth edition of *Science and Health* [1881-1886] before she dividedly brought forth her "man child" as Truth) and the teachings of the wilderness-woman as her founding human counterpart needful to lift up the human consciousness to Truth in the Word of *Science and Health* by reducing "divine Science" to "human apprehension," which is "Christian Science," S. & H. 471:30,—this latter process being the pattern for the ascending sonship of the wilderness-Mother as The Mother Church.

As late as even 1895 (*April Journal*), three years after The Mother Church was formed, Mrs. Eddy wrote, "If ever I wear out from serving students, it shall be in the effort to help them to obey the Ten Commandments and imbibe the spirit of Christ's Beatitudes," Mis. 303:16. This would indicate that her students as the *reborn* from the First Organization of the Boston church were necessarily below the manhood of Woman in Jesus' "second appearing" upon which the Second Organization of the Boston church was basically founded—the foundation of the Second Organization being "the Rock, Christ [Truth]," *Manual* p. 19. That her students were below the manhood of Woman was further indicated by Mrs. Eddy's pathetic lament when she indited (in the same year, 1895) the *Manual* of The Mother Church to only "those beloved students, whose growth is taking in the Ten Commandments and scaling the steep ascent of Christ's Sermon on the Mount," My. 229:20. This shows that she was forced to hold a strong hand (the word "manual" meaning "hand") over the living "epistles" (her students) of her personally imparted Word, which "epistles"

should have been written in the spirit of her own progressive life, Mrs. Eddy bearing the same relationship to her students to whom she personally ministered as St. Paul did to those of his followers regarding whom he said, "Ye are our epistle written in our hearts, known and read of all men . . . written not with ink, but with the Spirit of the living God," II Cor. 3:2, 3.

In view of the fact that Jesus first appeared to St. John in his great Revelation standing in the midst of "seven candlesticks" (which he called the "seven churches" of ascending manhood, Rev. 1:20) holding seven stars in his right hand (which he called "the angels of the seven churches") and prophesied of these seven churches that each and all would manifest diverse weaknesses as typing the nights of division, or separation, between the days of ascending consciousness in the first chapter of Genesis,—is it any wonder that when all of these diversities came together in one church (the First Organization of the Boston church) merely to "commemorate the word and works of our Master," that their differences of concept and ministration resulted in the utter confusion of all? For had not each and all types of diverse consciousnesses come together directly from churches of manifestly sharp angles of division as to creeds and dogmas (as Jesus inferred they would do)? And is it any wonder that Mrs. Eddy was forced to close this "church" because of the "molestation of other churches" (Ret. 44:21), whose divided consciousnesses were identical weaknesses of all those brought together in the Christian Science Church, which enabled them to reach the Christian Science Church through like weaknesses? And is it any wonder that Mrs. Eddy was forced to establish a church on the basis of unified Truth as embracing the true idea of all the weaknesses of doctrinal beliefs in order that its members might through the impersonal Word effect self-mastery sufficiently to do for themselves that which she in her own work had failed to accomplish with them in the First Organization of the Boston church—warm marble, quench volcanoes, and patch breaches widened the next hour (Mis. 316:21-24)?

THE FOUNDING AND MISSION OF THE MOTHER CHURCH

Having failed to lift her students' consciousnesses to the plane of her own heavenly manhood and womanhood during the ten years' period of the First Organization of the Boston church, Mrs. Eddy was forced in 1892 to request twelve of her students to found a church in which by impersonal Motherhood teachings they could retrace,

or reascend (Pul. 11:1) the "footsteps of Truth" together in their own consciousness—the impersonal "footsteps of Truth" requiring the self-mothering (self-disciplining) of a Mother Church.

Therefore when Mrs. Eddy requested *twelve* of her students (*Manual* p. 18) to form The Mother Church by reorganization (re-birth rather than "new birth"), it was founded upon the basis of "the Rock, Christ [Truth]," *Manual* p. 19,* in contrast to the basis of the First Organization of the Boston church, which was that of Jesus as Life, *Manual* p. 17; for Christ is collective, while Jesus is individual. Mrs. Eddy (as previously noted) not only called upon *twelve* of her students to form The Mother Church but permitted them at the initial meeting to take into its membership twenty others of her students who were waiting to enter at the same meeting, *Manual* p. 18. This process of having *twelve* members take in the twenty additional members shows the special significance of the basic *twelve* in point of their symbolism. All of them (the original *twelve* and the additional twenty) were called "First Members," and with subsequent additions to their ranks they were the active and voting *body* through which Mrs. Eddy governed The Mother Church for several years, as the early editions of the *Manual* show.

Thus while The Mother Church as her "handmaid" brought forth, or "bore," the fruit of Mrs. Eddy's spiritual purpose, she *conceived* and governed it from without, as she was never a member of The Mother Church (typing the "cross"), having said before the laying of its corner-stone, "My work for the Mother Church *is done* [*italics are Mrs. Eddy's*]," June *Journal*, 1894. Mrs. Eddy's work in Motherhood was done when she unfolded the tribes of Israel in the "Glossary" of *Science and Health* in the sixth edition, in 1883; for in preconceiving the tribes in the "Glossary," she completed Motherhood to her consciousness in advance of the entire work of The Mother Church. Therefore when Mrs. Eddy added to *Science and Health* the

* A financial Deed of Trust to the property on which The Mother Church was built was given (Sept. 1, 1892) three weeks before the second formation of a church (Sept. 23, 1892) in order to keep financial responsibility wholly *outside of church*. This Deed of Trust permitted only appointed officials wholly *outside of church* to hold legally the property of the church (for there was no church formation in Boston at the time the Deed was executed). This made possible the formation of a church without the necessity of a charter under human law, as was the limitation of the First Organization of the Boston church. See October *Journal*, 1892, for a record of the painstaking efforts Mrs. Eddy made in this connection to free The Mother Church from legal responsibilities. Also see footnote on page 130 of the *Manual*. Thus the Deed of Trust had no church relationship or *associated* responsibility for its property. See Article XXIV, Section 2, on page 75 of the *Manual*.

God-crowned Woman bringing forth her "man child" as Truth in the sixteenth edition, in 1886 (three years before the First Organization of the Boston church was dissolved in 1889), it presented the *history* of her own revealing consciousness in *Science and Health* at that point; and Mrs. Eddy's presentation in the same edition of the wilderness-woman's lifting up the human consciousness to her revealing consciousness registered her own demands (through motherly ministrations) upon her students, in her endeavor in the First Organization of the Boston church to lift the human consciousness (in and through her students) to the plane of her own manhood consciousness as heavenly Truth, that was one with Love as its heavenly Bride. In recognition of the fact that Mrs. Eddy's Motherhood was in her unfolding Word and not in organic church, The Mother Church edifice was built by her students as a memorial to her previously finished Motherhood, as stated in the March and May issues of the *Journal* in 1895.

However, when Mrs. Eddy in 1883 added the "Glossary" to *Science and Health*, defining not only the tribes of Israel but "Church" for the first time, she elementally made a demand upon the human consciousness for The (later institutional) Mother Church, "the cross," to the end of ascendingly lifting up the tribes of Israel from the "cross" of their human deficiencies to their spiritual identification as the stars in the "crown" of rejoicing—the God-crowned Woman's crown, later typed by the Extension. These two symbols of "cross" and "crown" were necessary to identify Mrs. Eddy's "Glossary" definition of "Church" in its two divisions—spiritual Church as a collective Branch-idea, typed by the Extension, and institutional church, typed by The Mother Church. Neither of these divisions of church could be borne by an inspirational "church" of Life founded upon the mere *commemoration* of the Life ("word and works") of Jesus as "Master" of the human consciousness, as was the First Organization of the Boston church, *Manual* p. 17; for the "cross" must be borne scientifically by institutional church founded upon "the Rock, Christ [Truth, which gives *inner* mastery to the human consciousness]," before the "crown" could be reached.

Although the ascending footsteps of The Mother Church reached their manhood goal at the point of the seventh rung of the Ladder of Life, typing the *seven* stars of manhood which Jesus held in his right hand, Rev. 1:20, when Mrs. Eddy chose *twelve* of her students to *found* The Mother Church and afterwards placed *twelve stars*—corre-

sponding to the *twelve stars on Woman's crown* (Rev. 12:1)—by their names in the list of members of The Mother Church in the back of the *Manual of The Mother Church*, so long as the list of members was published therein, she figuratively declared that not only were the *twelve stars on Woman's crown*, typed by the Branch-idea, The Mother Church's *ultimate* goal but its *primitive* estate underneath its medial mission as founded on "the Rock, Christ [Truth]," *Manual* p. 19. It was necessary for the Branch-idea of Life, Truth, and Love to be placed under "the Rock, Christ [Truth]" in order that Truth as manhood might reach the God-crowned Woman, typing the heavenly trinity of Life, Truth, and Love; for Truth alone without the propulsion of Life and Love could not reach this heavenly trinity. In other words, the *seven* stars of manhood must be increased by the *five* additional stars of Womanhood in order that manhood might reach its goal of the heavenly God-crowned Woman crowned with *twelve* stars, typed by the Branch-idea, as its "primitive and ultimate source of being," S. & H. 63:9. That the Branch-idea was not only *ultimately beyond* but *primitively underneath* The Mother Church's medial foundation of "the Rock, Christ [Truth]" will be more fully presented under a subsequent topic, as will also the fact that one of the names of the formative members of The Mother Church more latterly lost its star (even though the name retained its place in the list of membership), for the Branch-idea alone could sustain the full twelve stars.

However, as an illustration of the old adage that "coming events cast their shadows before them [because their shadows type the undemonstrated 'past' which God requires]," Mrs. Eddy first chose but eleven students to form The Mother Church, as if to indicate that her place as a charter member of the First Organization of the Boston branch, in which The Mother Church had its "roots," could be supplanted by no one; but she later symbolically relinquished her own place to her adopted "man child," Dr. Ebenezer Johnson Foster-Eddy, as subsequently presented, to whom she had previously given all of her church responsibilities, such as being President of both the Massachusetts Metaphysical College Association and the National Christian Scientist Association, each and both of which positions she had previously held exclusively. The authority for the statement concerning Mrs. Eddy's choosing but eleven students is the following quotation from the decision of the Supreme Judicial Court of Massachusetts (terminating the literature litigation): "The First Church of

Christ, Scientist, in Boston, Mass.,' was organized on September 23, 1892, by eleven persons. . . . These eleven persons together with one other [later added] were voted to be 'First Members of The First Church of Christ, Scientist.' Others designated as 'First Members' were added from time to time by vote of 'First Members.' "

For three years (1892-1895) after the formation of the Second Organization of the Boston church, personal preaching, or ministry entirely from "without," continued to be the order of service in both The Mother Church and the branches, together with the *International Bible Series* to which had been added by the Christian Science Church correlative passages from *Science and Health*. Mrs. Eddy was never the personal active pastor of The Mother Church, as evidenced by the fact that she was called its "Pastor Emeritus" (which relegated her preaching to the First Organization of the Boston church), and the rarity of her visits thereto is evidenced by the fact that she did not see The Mother Church at all until April 1895, although its first service was held in December 1894. When the *Manual* appeared in 1895, the Bible and *Science and Health* were for the first time ordained as impersonal preachers consistently with the impersonal basis of the new organization founded on "the Rock, Christ [Truth]," *Manual* p. 19.

By comparing the definition of "Children of Israel" with that of "Children" in the "Glossary" of *Science and Health*, it will be seen why Mrs. Eddy's own consciousness of Church was cast with the "Children of Israel" in the unfolding Word of *Science and Health* (as "the offspring of Spirit . . . Christ's offspring") rather than with the children of men (as "counterfeits of creation, whose better originals are God's thoughts, not in embryo, but in maturity"), who compose organic church membership. Only as the children of men translate themselves into the "Children of Israel" in the light of the "fast circling" star in *Christ and Christmas*, which goes from "zone to zone," can they claim as their reward the right to be "the offspring of Spirit, who, having wrestled with error, sin, and sense, are governed by divine Science"; which translation through wrestling was the medial work of The Mother Church in lifting up its collective sonship through the "footsteps of Truth." Thus The Mother Church had to bear its "cross" before it could win its spiritual complement in its "crown," symbolized by the Extension.

The Mother Church as the Second Organization of the Boston church started its ascending tribal identification in the consciousness

of Dan as the next tribe beyond Judah, the latter being the point at which Jesus disappeared to the human consciousness in his first coming, and likewise the point at which the First Organization of the Boston church ("designed to commemorate the word and works" of Jesus in his first coming as Life) "left bearing" in its "church" demonstration when it was dissolved by Mrs. Eddy in 1889. Thus just as Rachel's children (through her handmaid Bilhah), Dan, meaning "judgment," and Naphtali, meaning "wrestling," had to be intelligently "healed" to the point of an affirmative useful purpose in order to purify the muddy waters of mortal malice, which Dan brought to the surface,—so Mrs. Eddy was forced to intelligently "wrestle" above them in the First Organization of the Boston church, leaving the necessity for her students to do likewise through the channel of their own self-motherhood in The Mother Church. Thus Mrs. Eddy's students in The Mother Church became the ascending sonship of their own self-mothered consciousness, whose manhood goal was to reach the "man child" (Truth) of Mrs. Eddy's own revealing consciousness as typing the God-crowned Woman—the "Glossary" of *Science and Health* becoming their Ladder of Life through which they must reascend (Mrs. Eddy having previously interpreted the human ascent from Life to Truth therein).

Hence The Mother Church became the Zilpah which merely "bare" the negating phase of Asher as "the ills of the flesh rebuked" needful to understand Mrs. Eddy's "footsteps of Truth" in *Science and Health*, which footsteps The Mother Church must retraverse (reascend, Pul. 11:1), as symbolized by Dan, Naphtali, Gad, and Asher (typed by the fifth, sixth, seventh, and eighth pictures, leading to the ninth, that types the God-crowned Woman's own "man child" as Truth, or the full register of Mrs. Eddy's previously revealed manhood consciousness in *Science and Health*). While Zilpah prototyped The Mother Church, which "bare" the negating phase of Asher, that included all previous negating phases of the children of ascension (Simeon, Levi, Judah, Dan, Naphtali, and Gad), Asher in its affirmative phase prototyped The Mother Church's heavenly goal of "spiritual compensation" for the finished work of all these previous children of ascension, which formed the collective sonship of the Second Organization of the Boston church—remembering that the First Organization of the Boston church started its work in Simeon.

As illustrative of the dual phase of Asher, Mrs. Eddy says that "the spiritual idea [the God-crowned Woman, typing the affirmative phase

of Asher] is crowned with twelve stars [typing the forever completion of her being]," and she continues this statement with a demand upon the human consciousness as typing the need for the ascending (cross-bearing and self-disciplining) tribes to rise thereto, saying: "The twelve tribes of Israel with all mortals,—separated by belief from man's divine origin and the true idea,—will through *much tribulation* yield to the activities of the divine Principle of man in the harmony of Science," S. & H. 562:11)—the "tribulation" here described symbolizing the work of The Mother Church, prototyped by Zilpah, who "bare" the negating phase of Asher.

The Bible speaks of the Mother-phase of the God-crowned Woman as "travailing in birth, and pained to be delivered," Rev. 12:2, and Mrs. Eddy interprets this Mother-phase of the God-crowned Woman as a different phase of Womanhood from that of the God-crowned Woman in her indivisible completeness, saying: "*Also* the spiritual idea is typified by a woman in travail, waiting to be delivered of her sweet promise, but remembering no more her sorrow for joy that the birth goes on; for great is the idea, and the travail portentous," S. & H. 562:24. The greatness of the idea lies in the selflessness of happiness, typed by the Mother-phase of Asher, since Mrs. Eddy says that "happiness . . . cannot exist alone, but requires *all mankind* to share it," S. & H. 57:18-21. Thus the God-crowned Woman, despite the fullness of her God-crowned being, dividedly brings forth her "man child" as Truth against the resistance of the dragon as "the sum total of [all] human error," in order to provide a saving pattern for "all mankind" by which it might reach her initial fullness of joy as "spiritual compensation." Hence Mrs. Eddy's statement that the woman remembers "no more her sorrow for joy that the birth goes on; for great is the idea, and the travail portentous." Thus the "much tribulation" of The Mother Church in its self-mothering process corresponded to the "travail" of the Mother-phase of the God-crowned Woman as dividedly bringing forth her "man child" as a saving pattern for "all mankind," since each and every human consciousness must bring forth its own "man child" within its own consciousness (in the words of Mrs. Eddy) "through understanding, dearly sought, with fierce heart-beats" as typing the chastening of the Lord, or the negating rebuke of "the ills of the flesh," at every ascending footstep of Truth (ascent indicating an earth-fleeing consciousness from "the ills of the flesh" within), in fulfillment of St. Paul's trenchant declaration, "For whom the Lord

loveth He chasteneth, and scourgeth every son whom He receiveth," Hebr. 12:6.

Asher was prophesied to be the only childbearing tribe (Moses having said of Asher alone, "Let Asher be blessed with children," Deut. 33:24), because in its generic completeness (typed by the God-crowned Woman as symbolizing "generic man"), it contained the spiritual identity for every "matter belief," or "counterfeit," of the twelve tribes of Israel, Mrs. Eddy having said that "every creation or idea of Spirit has its counterfeit in some matter belief. Every material belief hints the existence of spiritual reality; and if mortals are instructed in spiritual things, it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand," Mis. 60:27. Thus Asher's children being the twelve diversified (self-contained) elements of the God-crowned Woman's own generic being, typed by her crown of twelve stars, were counterfeited by "matter belief[s]," which must through "the ills of the flesh rebuked" ascend to the end of their own completion in basic ideas. In other words, the Mother-phase of the God-crowned Woman, which brought forth her "man child" as Truth furnished the pattern to the human consciousness for only the ascending children, which were needful to identify the Truth-elements of the God-crowned Woman. And The Mother Church being founded on Truth, its progressive children were only such as were needful to complete its ascending church "history" to the goal of heavenly Truth, which "history" started in the First Organization of the Boston church.

MOTHERLY ADDITIONS TO THE WORD OF SCIENCE AND HEALTH

From the time of the establishment of The Mother Church as "the cross" up to the time that textual preparations were made in *Science and Health* for the building of Mrs. Eddy's first Concord Branch in 1897, and even after that up to 1902 when preparations were begun to the end of identifying The Mother Church as "cross" with the witness of its accomplished purpose, typed by the Extension (its spiritual complement) as its "crown," the progressive additions to *Science and Health* pertained exclusively (with one exception) to the founding process of the wilderness-woman in response to the progressive demands of the wilderness-Mother (The Mother Church) for the lifting up of the human consciousness to the goal of heavenly Truth. As outstanding instances of these characterizing Motherly changes, early in 1894 (in the eighty-first edition of *Science and Health*, simultaneously

with her temporary withdrawal of *Christ and Christmas* from the Field) Mrs. Eddy introduced an outstanding feature into *Science and Health* and reintroduced another, as the following outline presents:

The outstanding feature introduced into the eighty-first edition of *Science and Health*, in 1894, was the presentation for the first time of the "tenets of Christian Science" evidencing the fact that Mrs. Eddy's Church was in the Word of *Science and Health* rather than in institutional church. Therefore note that in *Science and Health* Mrs. Eddy speaks of the "tenets" as those of "Christian Science" and not as those of The Mother Church, p. 497. However, these "tenets," which were revised in response to the progressive demands of The Mother Church, were later placed in the *Manual* when it first appeared in 1895, thus making the "tenets of Christian Science" in *Science and Health* the "tenets" of The Mother Church, all subsequent changes being made simultaneously in both books.

The outstanding feature reintroduced into *Science and Health* in its eighty-first edition, at the same time that the "tenets" were added in 1894, was the "mental court case," or "trial," at the end of the chapter entitled "Christian Science Practice." This "trial" had originally appeared in the first edition of *Science and Health*, in 1875, and had remained therein for sixteen years previously to its withdrawal in the fiftieth edition, in 1891. There is no doubt but that Mrs. Eddy entirely eliminated the "mental court case," or "trial," from the fiftieth edition of *Science and Health* in the light of her addition of the City foursquare to her "Apocalypse" in this same edition (published during the interim between the Boston churches), inasmuch as the City foursquare is the last step in spiritual Church, and had it been understandingly accepted it could have obviated the medial demand for The Mother Church prophesied in the twelfth chapter of Revelation. Thus the elimination of this "trial" of *Christianity's* "nursing" method was with the hope that the City foursquare as *Science* (embracing Christianity) could be spiritually appropriated by Christian Scientists at that time as the last footstep in Church, and with the feeling perhaps that the great wrestling in the First Organization of the Boston church had probably fulfilled the prophecy of the wilderness-woman's struggle in lifting up the human consciousness, typing the Woman's "man child," who was "caught up unto God, and to His throne" (the interpretation of this prophecy in the twelfth chapter of Revelation having been revealed to this First Organization of the Boston church in the sixteenth edition of *Science and Health*, under

the chapter title of "The Apocalypse," three years before its dissolution), thus obviating any necessity for further church organization to symbolize the prophesied warfare in the twelfth chapter of Revelation, of which chapter Mrs. Eddy says, "The twelfth chapter of the Apocalypse typifies the divine method of warfare in Science, and the glorious results of this warfare," S. & H. 568:5. In the light of such hope Mrs. Eddy expressed the doubt, recorded in the comments on the seventh picture, that a reorganization of the Boston church would ever be needed, leaving the decision to "the providence of God."

However, as the result of the dissipation of this hope, Mrs. Eddy was forced in 1892 to accept The (medial) Mother Church as the channel for the collective demonstration of her progressive Word, which channel lifted "nursing" Christianity to scientific Christianity as the animus of the "trial," which was restored to *Science and Health* in 1894. These necessary Motherly additions to *Science and Health* temporarily baptized the branches of the Word with their medial demands—particularly was this true in regard to the "tenets of Christian Science," for while "the tenets" were constantly changed in line with the progressive footsteps of The Mother Church towards the goal of Mrs. Eddy's Apocalyptic vision as her own Church consciousness, they never went beyond the footsteps of The Mother Church, and thus during the entire period of these progressive changes the "tenets" cast the shadow of Motherhood over the Word. In other words, the introduction of the "tenets" into *Science and Health* baptized the Word of *Science and Health* (in which the branches were rooted) into the progressive necessities of Motherhood in The Mother Church, although the final changes in the "tenets" in the Word of *Science and Health* in eliminating the necessity for The Mother Church freed the Word and, therefore, the branches (rooted therein) from the limitations of undemonstrated Christianity, as later presented in this book.

So the restoration of the "trial"—presenting the healing by Science of "nursing" Christianity—to the eighty-first edition of *Science and Health*, in 1894, and the addition at the same time of the "tenets" of Christian Science bore a close analogy, in the sense that The Mother Church was designed to heal the world of "nursing" Christianity by the progressive footsteps of "treating the sick ['nursing' Christianity]," as indicated by the constantly progressive changes in the "tenets."

Thus the previous remarks in the comments on this eighth picture

in refutation of its being a "nursing" picture are fully confirmed by this "trial" in *Science and Health* in the sense of the contrast between "nursing" the sick and "treating the sick," the latter the title of this picture. In the "trial" the nurse grew ill, as Christianity always sympathetically partakes of the sorrows and ills of others; while in this eighth picture the self-practitioner never falls under the claim of the sympathy arising from "watching beside the couch of pain" (either of one's own illness or that of another, which renders it impossible to heal oneself, as in the case of the sleeping man), S. & H. 435:19, for she does not watch but scientifically prays and is crowned therefor. In other words, "nursing" Christianity is the patient that is healed by Science in the "trial" and also in this eighth picture.

During the period of the work of The (medial) Mother Church Mrs. Eddy made progressive textual changes in her interpretation of the Lord's Prayer, two significant instances of which were: first, late in 1891, immediately before The Mother Church was formed in 1892, and in unwitting preparation therefor, she changed her interpretation of "our Father, who art in *heaven*" as "Our eternal Supreme Being, all harmonious," to "Our *Father and Mother* God, all harmonious"; second, late in 1896, immediately before she built her first Concord Branch in 1897 as the outward expression of her subjective consciousness, as subsequently more fully presented, Mrs. Eddy changed her interpretation of "[Let] Thy kingdom come" as, "Ever-present and Omnipotent," to, "Thy kingdom *is come*." On the threshold of the publication of the Twentieth Century Revision of *Science and Health* in preparation for the building of the crowning Extension in 1906, typing the heavenly God-crowned Woman, and when she was preparing to build the second Concord Branch (dedicated in 1904) as the collectively objective expression of the entire Field consciousness, as well as her own, she changed her previous interpretation, "Thy kingdom is come," to "Thy kingdom is within us"; for "Thy kingdom is come" pertained to God's kingdom on earth rather than to its mere promise in heaven, which could only be cherished as a promise within one's own consciousness until fulfilled on earth in demonstration. However, in 1907 when the main body of *Science and Health* was illumined with the textual changes indicating the spiritual descent of the City foursquare into the Word of *Science and Health* (which City foursquare had been Apocalyptically added to *Science and Health* in 1891), or the spiritual descent of the "New Jerusalem" (defined by

Mrs. Eddy as, “. . . the kingdom of heaven” on earth), Mrs. Eddy changed the statement as it then read, “Thy kingdom is within us,” to read as formerly, “Thy kingdom *is come*.”

Also during the period of Motherly additions to the Word of *Science and Health*, Mrs. Eddy constantly changed the “Scientific Translation of Mortal Mind” (see S. & H. pp. 115, 116, formerly called the “Scientific Definition of Mortal Mind,” until 1902) to the end of meeting the pressures of The Mother Church, this “Scientific Translation” tending to shape mortal mind’s own progressive definition of itself, in line with Jesus’ demanding of the man whose “devils” were “Legion” that he definitively name the state of his own consciousness—in the words of Mrs. Eddy, “Jesus caused the evil to be self-seen and so destroyed,” S. & H. 411:18. Thus Mrs. Eddy during this period forced mortal mind to progressively define itself before it could be translated,—that is, “caught up unto God, and to His throne” through the process of lifting mortal mind to the human consciousness, and the human consciousness (humanity) into coincidence with the divine (S. & H. 561:16) as the finished work of Motherhood.

The one outstanding exception to the Motherly additions was the addition of Mrs. Eddy’s spiritual interpretation of the Twenty-third Psalm, S. & H. 578, to the eighty-first edition of *Science and Health*, in 1894. This interpretation was the first step out of Church in *Science and Health*, and, as such, supersedes in order and scope even the City foursquare as the last step in Church, S. & H. 575:6-21, its symbolic value in this regard being presented elsewhere in this book. So Mrs. Eddy introduced into *Science and Health* at the same time both the “tenets of Christian Science” as Church and that which supersedes Church.

After requesting the formation of The Mother Church by her students and demanding its own self-building (in the sense that she requested of forty of its members who were her own students one thousand dollars each for its building), also after adding to *Science and Health* in the eighty-first edition—the first in 1894—the momentous features previously elaborated, Mrs. Eddy in the early part of 1894, while The Mother Church was preparing to lay its cornerstone, published in the June *Journal*, as already presented, the following trenchant statement, “My work for the Mother Church *is done* [*italics are Mrs. Eddy’s*].” This statement undoubtedly occasioned a stir, for in the next issue of the *Journal*, July 1894, the following

loving, but altogether reënforcing, statement written by Mrs. Eddy appeared: "In your last No. of the *Journal* I said, 'My work for the Mother Church is done.' By this I meant that my approbation of and interest in this Church, and our other church organizations, are not in the least abated, but a Sabbath rest was stealing over me when contemplating what had been accomplished. The church, more than any other institution, at present is the cement of society, and it should be the bulwark of civil and religious liberty. But the time cometh when the religious element, or Church of Christ, shall exist alone in the affections, and need no organization to express it. Till then this form of godliness seems as requisite to manifest its spirit, as individuality to express Soul and Substance," p. 133. Note that Mrs. Eddy here expresses "approbation of and interest in" The Mother Church, but no more than she does for all other Christian Science church organizations (the branches), which were formed before (as well as after) The Mother Church was formed. Also note that Mrs. Eddy indicates her "Sabbath rest" (after the unfoldment of Gad as "Science," or the seventh day of rest, typed by the seventh picture) and clearly shows its nature and manner of attainment by her then and future students—however, indicating that it could be attained only after her students had fulfilled in their *church* body the conceptions of her previously revealed Word, even then Apocalyptically completed to the step beyond The Mother Church, that of the City foursquare.

THE BRANCH-IDEA AS THE ORIGIN AND THE ULTIMATE GOAL OF THE MOTHER CHURCH

It is evident that the branches which were formed during the First Organization of the Boston church, when each and all of the churches had equal footing with the Boston church, could not (having been previously self-conceived) be children of The Mother Church, or a branch of such parent Vine when the Vine was formed subsequently to their own church being. That the branches could not be the children of The Mother Church is Biblically attested by the often-quoted prophecy of Isaiah, which reads, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots . . . and a little child shall lead them," Isa. 11:1, 6. From this it will be seen that (as previously presented) the Branch-idea was prophesied to grow directly from the "roots" of Jesse, meaning "self-existence"; and that The (medial) Mother Church as "the stem of Jesse" out of which the "rod" of correction came forth (the "rod" being typed by

the corrective consciousness of the "man child [as Truth], who was to rule all nations with a rod of iron," Rev. 12:5) was prophesied to basically grow from the "roots" of the Branch-idea as the "roots" of Jesse. Therefore the Second Organization of the Boston church (medially called The Mother Church) was rooted in the First Organization of the Boston church as Branch-idea in fulfillment of Isaiah's prophecy.

Because the Second Organization of the Boston church was rooted in the First Organization of the Boston church as Branch-idea, the Second Organization was foundationally named by Mrs. Eddy "The First Church of Christ, Scientist, in Boston, Mass." (placing it basically in the same position as the First Organization of the Boston church) and not "The Mother Church"—doubtless with the expectation that the Second Organization of the Boston church would naturally revert to the broader privilege as well as name of its basic branch identity after its medial Motherhood work had been accomplished. So "The First Church of Christ, Scientist, in Boston, Mass." (and not The [medial] Mother Church) in its Second Organization was founded *in its branch formation* on the twelve stars of the God-crowned Woman's crown (symbolized by its original twelve-star founding members) as the "roots" of Jesse, or "self-existence," beneath the "Rock, Christ [Truth]"—the latter indicating its medial Motherhood mission.

Mrs. Eddy in choosing the twelve-star formative members for the reorganization of the Boston church (medially called "The Mother Church") chose her adopted "man child," Dr. Ebenezer Johnson Foster-Eddy (who had reached the mature age of forty when she adopted him), to represent her own Branch-church consciousness (she having been a charter member of the First Organization of the Boston church as branch)—giving him the first star of ascent * (corresponding to the twelfth star of descent) among the twelve stars of symbolic value which she placed in the back of the Mother Church *Manual* by the names of the twelve formative members of her own choosing. Dr. Ebenezer Johnson Foster-Eddy, typing her own "man child" as distinguished from the sonship of The Mother Church, lost his star two years before his name was dropped from the list of members of The Mother Church,

* As indicated by the placing of Dr. Eddy's name in the first position in the Notice (in the back of the *Manual*) naming the twelve-star foundational members of The Mother Church, which Notice preceded the alphabetical listing of the members of The Mother Church in which these twelve-star foundational members' names again appeared with a distinguishing star placed beside each of their names.

which doubtless proved to Mrs. Eddy (as did the falling apple to Newton) that there lay a principle behind its occurrence, this principle indicating that it would take basic Bride typed by the Branch-idea as "the spiritual idea" of Womanhood rather than even her own "man child" as the "offspring" of her objective revelation of Christian Science to fulfill her prophetic statement in *Science and Health* during the entire period of The Mother Church,—namely, that it would require both "Christ, Truth [sonship, typed by The Mother Church], and the spiritual idea [typed by the Branch-idea as the everlasting arms of Love, or composite Womanhood, which Moses had prophesied must rest under the ascending sonship of Asher]" to accomplish the work of The Mother Church. In other words, this experience with the symbolic human "offspring" of her consciousness caused Mrs. Eddy to see that it would take the basic conception of the Bride, or the Branch-idea, to lift the sonship of The Mother Church to its goal of heavenly bridal consciousness.

Bride as typed by the Branch-idea alone conceives, for Mrs. Eddy defines "Bride" as "conceiving [generic] man in the idea of God," S. & H. 582:14, and since Bride as the heavenly God-crowned Woman (the collective Branch-idea) is "the spiritual idea of God," S. & H. 561:23, she conceives (expands, or unfolds) within her own consciousness (not by "accretion," S. & H. 68:27); for Mrs. Eddy says that "even eternity can never reveal [unfold] the whole of God," S. & H. 517:22. This is evidenced by the fact that the God-crowned Woman, which Mrs. Eddy says "symbolizes generic man," is crowned with the twelve stars of generic being, and the God-crowned Woman as Bride as descended to earth embraces the twelve tribal gates as the boundless "city of our God," in which grows "the tree of life" bearing "twelve manner of fruits," that symbolize the twelve tribes of Israel which "stand in type for the whole human race," *April Journal*, 1895. Therefore Motherhood, as typed by The Mother Church, "bears" (to earth consciousness) but never "conceives," for in its highest sense Motherhood (in the words of Mrs. Eddy) merely *discovers* "some distant idea of Truth" which has been conceived by the Bride, and in its lowest sense "it is a new multiplication or self-division of mortal thought, as when some finite sense peers from its cloister with amazement and attempts to pattern the infinite," S. & H. 263:21-26.

If Mrs. Eddy could be conceived of as a "Mother" (which title her followers gave her and she accepted, even in the First Organization

of the Boston church *), it could be only in the sense of *discovering* one by one the progressive “distant idea[s] of Truth” typed by the stars on the crown of heavenly Womanhood (which stars Mrs. Eddy says are humanly identified by the twelve tribes of Israel, S. & H. p. 562) and founding them in the human consciousness through church body. Contrastingly The Mother Church as that body could but fragmentarily self-divide these “distant idea[s] of Truth,” typed by the twelve stars on the God-crowned Woman’s crown, into a “family” of ideas and could not self-discover them in the highest sense of Motherhood as original idea in line with the statement in the first edition of *Science and Health*, “There could be no second creation after ‘all was made that was made,’ nor ever a man formed since the full idea of God was given,” p. 236. So The Mother Church but divisibly and *ascendingly* repeated what Mrs. Eddy as the true Branch-idea had already progressively self-discovered in her own consciousness and ascendingly (expansively to her sense) interpreted in the chapter entitled “Genesis” in the *Key to the Scriptures of Science and Health* and what she had revealingly and *descendingly* (to the consciousness of others) objectively unified (as the “male and female” ideas typing earth and heaven in one consciousness) in the chapter entitled “The Apocalypse” in the *Key to the Scriptures of Science and Health*.

However, inasmuch as Mrs. Eddy’s generic discovery of Christian Science as the true Branch-idea of Life, Truth, and Love corresponded to the first day of consciousness in the first chapter of Genesis, wherein heaven (typed by “the female idea”) and earth (typed by “the male idea”) were one *on earth* as compound idea and, therefore, were underneath both objective Word (in which all branches were rooted) and church as the symbol thereof,—she could at the point correlated by this eighth picture (wherein *Science and Health* was under the shadow of Motherhood †) find no identity in *Science and Health* to her own consciousness of the basically united male and female idea in either *ascending* manhood, typed by *ascending* Church in “Genesis,”

* In the First Organization of the Boston church Mrs. Eddy encouraged the calling of herself by the name of “Mother” (which she resisted in the Second Organization after her work of Mother had been finished), as evidenced by a telegram sent by her to the National Christian Scientist Association, reading, “‘All hail! He hath filled the hungry with good things, and the sick hath he not sent empty away,’ [signed] *Mother Mary*,” *July Journal*, 1890.

† Which it had been since the sixteenth edition, wherein the “male and female” ideas had been definitively divided for the demonstration of Truth, simultaneously with the God-crowned Woman’s bringing forth her “man child” as Truth in “The Apocalypse.”

or *descending* Womanhood, typed by *descending* Church in "The Apocalypse." The only place in *Science and Health* where earthly "man" and earthly "woman" were characterized was in the chapter entitled "Marriage." In this chapter Mrs. Eddy had up to this time characterized earthly "man" and earthly "woman" as divided into "individualities" needing each other for completion. Therefore finding no basis in *Science and Health* for the *earthly symbolization* of her subjective undivided consciousness of the Branch-idea as the full trinity of Life, Truth, and Love, she was forced at this point in preparation for this symbolization in church expression to change "man" and "woman" under the chapter entitled "Marriage" into "qualities" and "elements" in order that they might "conjoin *naturally* with each other"; for "man" and "woman" as the reflection of God as "*natural good*" (S. & H. 119:21) alone could identify her own consciousness of the true Branch-idea. Her statement after these changes were made (in the 113th edition, late in 1896) read, as now: "These different *elements* conjoin *naturally* with each other, and their true harmony [concord] is in spiritual oneness," instead of as formerly, "These different *individualities* meet and need each other [the earlier editions using the stronger term 'demand' instead of 'need'];" S. & H. 57:8. Mrs. Eddy had also previously said, "The attraction between man and woman will be perpetual only as it is pure and true . . ."; this statement was also changed at this point to read, as now, "The attraction between *native qualities* will be perpetual only as it is pure and true . . .," S. & H. 57:11.

Thus it was immediately after these changes, which translated "man" and "woman" into "elements" and "qualities" (making possible their qualitative oneness in one consciousness), that Mrs. Eddy in 1897 built her first Branch Church in Concord, New Hampshire, which in addition to identifying the unified "male and female" idea as the true Branch-idea of Life, Truth, and Love (growing from the "roots" of her own consciousness) embraced a Mother's Room, typing Truth as identifying the full scope of The Mother Church. Therefore just as Mrs. Eddy said of Jesus, "He did life's work aright not only in justice to himself, but in mercy to mortals,—to show them how to do theirs . . .," S. & H. 18:6, she (since "spiritual teaching must always be by symbols") was forced to symbolize her consciousness of basic Branch-idea beyond its own subjective vision in "justice" to her own need of church completion (she having been a charter member of the First Organization of the Boston church) and later to expand it to

collectivity ("in mercy to mortals") in order to fulfill the collective demands of Woman as symbolizing "generic man." It was requisite that the Branch symbol of unified man and woman (the first Concord Branch) should be built in her own "City" consciousness (Concord [New Hampshire], typing the *concord* of the male and female consciousness), inasmuch as completeness is the expression of the unified *concord* of manhood and womanhood—Mrs. Eddy having said that the "union of the masculine and feminine qualities constitutes completeness," S. & H. 57:4. Thus the Branch-idea, which expresses the unified completeness of the masculine and feminine qualities, in fulfillment of the prophecy of Zechariah, grew "up out of his [own] place [Mrs. Eddy's home city consciousness]" in order to "build the temple of the Lord," Zech. 6:12.

Inasmuch as the listing of the Christian Science Church of Concord, New Hampshire, did not appear in the *Journal* and this first Concord Branch was not chartered until February 1899 (despite the fact that it was utilized as an edifice on December 5th, 1897, for its first Christian Science service), it is evident that the initial edifice was intended to symbolize Mrs. Eddy's own individual consciousness and, as such, was built wholly by her, she having said of its construction: ". . . in October, 1897, I proposed to one of Concord's best builders the plan for Christian Science Hall in Concord, N. H. He drew the plan, showed it to me, and I accepted it. From that time, October 29, 1897, until the remodelling of the house was finished, I inspected the work every day, suggested the details outside and inside from the foundations to the tower, and saw them carried out," My. p. 145.

It is interesting to note from the charter of the first Concord Branch, which is available to all, that Mrs. Eddy's name does not appear thereupon, as showing that the symbolic church edifice (later described in the comments on the tenth picture) was the contribution of idea and not church labor. Equally as symbolic was the fact that the church was chartered by seventy (one) members in contrast with the twelve formative members of The Mother Church. This symbolic disparity between twelve and seventy was undoubtedly designed to type the fact that "when he [Jesus] had called unto him his twelve disciples, he gave them power *against* [denoting earthly warfare] unclean spirits," Matt. 10:1; whereas he gave the seventy power "over [not 'against'] *all* the power of the enemy," Luke 10:19, after these seventy had returned with joy, saying, "Lord, even the devils are subject unto us through thy name," Luke 10:17. Thus while the salvation of The

Mother Church as formed by twelve members was given power only "against unclean spirits" (Mrs. Eddy having said that "from first to last The Mother Church seemed type and shadow of the warfare between the flesh and Spirit," Pul. 20:14), the true idea of Branch as founded on seventy received salvation as a heavenly gift ("over all the power of the enemy") and not as a labor.

Did not the fact that in his Revelation to St. John Jesus appeared to the first church only in the midst of seven candlesticks (which he called the "churches") holding seven stars in his right hand (which he called "the angels [spiritual ideas] of the seven churches") and the further fact that he gave to this first church the exclusive promise of "the tree of life" bearing "twelve manner of fruits" of Love (thus embracing both the seven ascending and five descending tribes of Israel) show that all the elements of the Branch-idea were embraced in the first church, typing the first day of Genesis as the "*beginning*," or "*the only*"? Thus this first church symbolizing the "root" of all branches initially embraced its own ascending "offspring," prototyping the ascending sonship of The Mother Church, in line with Jesus' final statement to the churches in his great Revelation to St. John (after Jesus had subjectively in his prophecies advanced beyond unified Church consciousness to "the branch of . . . [God's] planting," or "the tree of life" bearing its "twelve manner of fruits"), "I am [both] the root and the offspring of David, and the bright and morning star [as the 'daystar' of generic light]," Rev. 22:16. Hence inasmuch as the first day of the first chapter of Genesis is interpreted by Mrs. Eddy to be the only day of revelation and Mrs. Eddy was that revelator, she alone could build a church which symbolized the Branch as the "*root*" that could lift its medial self-contained "*offspring*," symbolized by The (medial) Mother Church, to its *heavenly* goal as the heavenly God-crowned Woman crowned with twelve stars—such church was the first Concord Branch, which fulfilled the following prophecy:

"*And Leah said, Happy am I, for the daughters will call me blessed*"
—As if to suggest the fulfillment of Leah's prophecy at the birth of Asher, when she exclaimed, "*Happy am I, for the daughters will call me blessed*," the most prominently displayed motto in the first Concord Branch was a stanza of an old hymn which read: "*Daughter of Zion, awake from thy sadness; awake! for thy foes shall oppress thee no more. Bright o'er the hills dawns the day-star of gladness; arise! for the night of thy sorrow is o'er.*"

Thus Mrs. Eddy as typing Leah in her founding consciousness could truly exclaim after building the first Concord Branch, "Happy am I, for the daughters [as typed by the branches] will call me blessed," because she had restored to them on earth the joy of their initial Branch-idea as the full trinity of Life, Truth, and Love, which joy they had temporarily lost when they failed to reclaim "Truth" to their own Branch consciousness on earth at the time that the generic National Christian Scientist Association (composed of the branches' own individual Associations) was merged into the "Universal Assembly" at the World's Parliament of Religions at the World's Fair in Chicago in 1893, as previously recorded in this book under the title of "Mission of Christ and Christmas"; and yet Mrs. Eddy's own *individual* subjective consciousness as symbolized in the first Concord Branch could never complete for them the deficiency of the collective branches after this failure.

Remembering that Mrs. Eddy *alone* as the true idea of Branch in the First Organization of the Boston church (of which she was a charter [basic] member) had fulfilled the demand made by her upon the branches in her address to the "Universal Assembly" of all nations at the World's Parliament of Religions (her address uniting the qualities of the "male and female" ideas in Womanhood),—it was but natural that she should be the first to symbolize in the first Concord Branch her consciousness of this completeness of the "male and female" idea.

In June 1899, shortly after the first Concord Branch was chartered on February 22nd, 1899, Mrs. Eddy in a Communion address to The Mother Church (with which the branches annually communed) admonished the field branches (other than her own) to "bend upward [as contrary to their previously descended earth expression of the City foursquare] the tendrils [in line with the course of the ascending sonship of The Mother Church] and to incline the vine * *towards* the parent trunk [the heavenly God-crowned Woman]," My. 125:6. This admonition was given in order that the branches as heavenly ideas of Life and Love might be figuratively wed in heaven to Truth as demonstrated by The Mother Church's ascended sonship—the

* Mrs. Eddy uses the word "vine" in association with the branches in this statement and elsewhere in connection with The Mother Church in fulfillment of the prophecy of Jacob concerning Judah, when he said, "Binding his foal [a female horse, or mare] unto the *vine*, and his ass's colt unto the *choice vine* . . .," Gen. 49:11. The import of this prophecy is that The Mother Church would type "the vine" and the branches "the choice vine"—the "ass's colt" originating from an entirely different source than a horse.

branches giving place to Mrs. Eddy's own branch conception of Life, Truth, and Love as the propulsion, or underlying arms, beneath this ascending sonship; for despite the fact that the branches were rooted in the *objective* Word of *Science and Health*, the first Concord Branch as Mrs. Eddy's Branch conception was rooted in her own consciousness *underneath* the written Word of *Science and Health*. In confirmation of this latter fact and as pointing to its significance, Mrs. Eddy says: "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, and in order to rise above "the letter, law, or *morale* of [even] the inspired Word," the consciousness of the underlying arms of Love must exist beneath. Thus Mrs. Eddy's Branch-idea as symbolized by the first Concord Branch typed *her subjective consciousness* of the Bride as the Word, which was "in the beginning . . . with God, and . . . was God," John 1:1.

All branches other than Mrs. Eddy's own first Concord Branch had been baptized into the necessities of Motherhood through the Motherly phases of the Word of *Science and Health* in which they were objectively rooted and must, therefore, ascendingly await The Mother Church's final demonstration of Truth (the "man child" of Motherhood). In other words, all other branches than Mrs. Eddy's typed the Motherhood elements (Life and Love) *after* the God-crowned Woman had dividedly brought forth her "man child" as Truth, which must be "caught up unto God, and to His throne" to await its human demonstration as the sonship of The Mother Church. In the meantime the first Concord Branch, typing Mrs. Eddy's subjective consciousness of initially completed being, stood for the resplendency of the completeness of the heavenly God-crowned Woman as the full trinity of Life, Truth, and Love *before* she dividedly brought forth her "man child" as Truth—this division temporarily separating the trinity of Life, Truth, and Love, into Truth, typing sonship, and Life and Love, typing daughterhood. The term "daughterhood" is used to express the estate of the branches after Truth was separated from Life and Love for demonstration, since Womanhood embraces the full trinity of Life, Truth, and Love in one Church consciousness.

In line with the necessity of the branches (other than Mrs. Eddy's) to ascend with the ascending course of The Mother Church, Mrs. Eddy, four months after demanding that the "tendrils" of the branches be *bent* (contrary to their natural trend) "upward," divided between

the branches three mottoes expressing the heavenly trinity of Love, Truth, and Life, respectively, My. 214:5-14,—no one branch being permitted more than *one* motto (in contrast to the three entirely different mottoes in the later second Concord Branch). The mottoes which Mrs. Eddy gave to the branches, dividing the heavenly trinity of Love, Truth, and Life into a “family” idea, were as follows: “Divine *Love* always has met and always will meet every human need”; “Christianity is again demonstrating the Life that is *Truth*, and the *Truth* that is Life”; “Jesus’ three days’ work in the sepulchre set the seal of eternity on time. He proved *Life* to be deathless and Love to be the master of hate.” The divinizing of these mottoes (as indicating their heavenly source as the God-crowned Woman—their “parent trunk”) was expressed in the capitalization of the qualities of Love, Truth, and Life (in contrast with their humanization as indicating their earth mission in the mottoes of the later Concord Branch); and yet the three mottoes were presented in descending order to the branches as showing a demand for their collective descent after their goal had been ascendingly completed.

Note that when Mrs. Eddy divided the mottoes of Love, Truth, and Life, she *gave as a free gift* to the branches the motto expressing “Truth” (My. 214:8) as the promise of the demonstration of The Mother Church’s collective sonship to the point of manhood as Truth, as well as two other mottoes expressing “Life” and “Love,” typing daughterhood as separated from sonship.

This restoration of “Truth” to the branches in one of their mottoes as the *gift* of salvation, thereby absolving them from the ascending labor of The Mother Church, was in line with the fact that Jesus at the highest prophetic point of his own mission told his twelve disciples as types of the twelve tribes of Israel, “*Fear not*, little flock; for it is your Father’s good pleasure to *give* you the kingdom,” Luke 12:32. This indicates that salvation is a gift (and not a labored demonstration) to the collective consciousness of the branches. So Mrs. Eddy made a free gift to the Field of the first Concord Branch, which was typical of the fact that the Branch-idea, typing Womanhood, never labors for salvation but receives it as the demonstrated gift of manhood, in line with Christianity’s demand of ascending sonship to the highest point of manhood as absolute “Truth”—“Work out your own salvation with fear and trembling,” Phil. 2:12.

Mrs. Eddy undoubtedly had hoped (as previously presented) that each branch church, as “rooted and grounded” in the objective Word

of *Science and Health*, could and would attain unto the fullness of its initial calling as the expression of Life, Truth, and Love at the time that she dissolved the First Organization of the Boston church and added the City foursquare to "The Apocalypse" of *Science and Health* as the church's collectively descending consciousness (in the interim between the First and Second Organizations of the Boston church), but when she was forced to permit the formation of The Mother Church on "the Rock, Christ [Truth]," in 1892, thus dividing the trinity of Life, Truth, and Love between The Mother Church and the branches, and realized at the meeting of the Universal Assembly at the World's Fair in Chicago in 1893 that the branches could not yet reclaim the quality of Truth, she had no alternative but "to bend upward the tendrils [of the branches] and to incline the vine towards the parent trunk [the heavenly God-crowned Woman]," My. 125:6, lest the "sons and daughters of God" as churches unite before each completed itself in its heavenly source. So The Mother Church as presenting ascending sonship (whose goal was manhood as absolute Truth) and the branches as presenting ascending daughterhood (Life and Love, which must ascendingly await the demonstration of Truth as a *free gift*) never had any connection other than in the objective Word, in which they were both rooted, until they together reached their heavenly source in the God-crowned Woman, wherein they as typing the marriage of the Bride (symbolized by the branches) and the Lamb (symbolized by The Mother Church as ascending sonship) were figuratively wed in heaven as the crowning ascending demonstration of The Mother Church—both the branches and The Mother Church being symbolic emanations of the God-crowned Woman as Life, Truth, and Love.

A repetition of the Bible record of the fatal (to the completion of each) mistake of "the sons of God [who] saw the daughters of men that they were fair; and they took them wives of all which they chose" (Gen. 6:2) was thus avoided in church by this figurative ascension and wedding of the sonship of The Mother Church and the daughterhood of the branches in heaven; for the union of the "daughters" of earth church (the branches) with the "sons" of The Mother Church before their human ascent to their divine Principle would have certainly resulted in "sons" and "daughters of men," inasmuch as every human "footstep of Truth" in its ascending process to divine Truth must be taken before the human can become one with the divine.

However, during the period of incompleteness of the branches,

Mrs. Eddy symbolically permitted an interactivity between the then "family" of branches to the end of their symbolic completeness (which required all three phases of the branches as Life, Truth, and Love to be collectively unified in one Branch). This interactivity of the branches as between themselves (but not between The Mother Church and the branches) was not only permitted but demanded by the By-laws of the *Manual* up to the time of the branches' separation to their communion in 1908, as subsequently more fully presented. A specific instance of this was the interactivity of the branches in Chicago where the first and second churches built the second church; the first, second, and third churches built the third; the first, second, third, and fourth churches built the fourth; and so on. This plan continued until the end of the inter-branch activity demanded by the *Manual*, which is now forbidden under Article XXIII, Section 1.

That The Mother Church and the branches had no connection except in the objective Word of *Science and Health*, in which they were rooted, until they were figuratively wed in heaven is shown by the fact that *although* from the first edition of *Science and Health* to the fiftieth (which added the City foursquare to "The Apocalypse," wherein Woman embraced man with the respondent result that man was merged into Woman, under the chapter entitled "Marriage" in the same edition) Mrs. Eddy kept "the female idea" under the domination of "the male idea" (in the sense that she made the latter the "controlling" element under the chapter entitled "Marriage"), at no time did she allow The Mother Church, typing ascending sonship, to control the branches, typing daughterhood, despite the fact that The Mother Church never advanced to the fiftieth edition of *Science and Health* as characterized by the Bride as the descending City four-square, but was working under the sixteenth edition (in which the woman bringing forth the "man child" was the sole "Apocalypse," and "woman" was still under the control of "man" in her human characterization of "man" and "woman"). Neither did Mrs. Eddy herself control the branches, but permitted them at all times self-government and self-existence. Thus the divinity of the branches (The Mother Church typing the ascending human consciousness) was at all times preserved as a witness on earth of the heavenly God-crowned Woman; for even during the ascension of the branches to their daughterhood source, the first Concord Branch bore witness to the divinity of the Branch-idea, which basically included all branches.

As an evidence of the exclusively upward tendency of the branches

and The Mother Church as rooted in the Word of *Science and Health*, Mrs. Eddy added to *Science and Health* late in 1896, immediately before the building of the first Concord Branch (at the same time that she made all the preparatory changes bearing thereupon in *Science and Health*), the last paragraph of the chapter entitled "Science of Being." This paragraph *then* read in part, "One God unifies men and nations . . . annihilates Pagan and Christian idolatry; *all* social, civil, criminal, political, and religious codes [the semicolon later corrected to a dash, for 'annihilates' carries both divisions of this statement]," instead of "*whatever is wrong* in social, civil, criminal, political, and religious codes," as now, S. & H. 340:23. That this was not done inadvertently is seen in the fact that her original statement remained intact * until 1903 (during the entire period of ascension by the sonship of The Mother Church), in which year the corner-stone of the second Concord Branch was laid as typing the descended City foursquare on earth. In other words, heavenly ascent was inspired wholly by heavenly Truth, which knows nothing of earthly "social, civil, criminal, political, and religious codes," and thus "annihilates" them to the ascending consciousness in order to save one from their limitations; whereas the descending sense of the Word *redeems* the right motives of such human efforts to the larger values of their basic ideas, annihilating therein only "*whatever is wrong.*" Thus it will be seen from the heavenly and earthly aspects of these two Concord Branches why Mrs. Eddy prepared for the second Concord Branch in a Deed of Trust in January 1898 immediately after she completed her first Concord Branch in December 1897, but the symbolic distinguishing characteristics of the first and second Concord Branches as declaring their specific missions will be presented in subsequent pictures.

"*And she called his name Asher*"—Mrs. Eddy defines "Asher" as, "Hope and faith; spiritual compensation; the ills of the flesh rebuked," S. & H. 581:15. To Mrs. Eddy's consciousness Asher was "spiritual compensation" (incident to the bringing forth of the "man

* With the exception of the fact that Mrs. Eddy originally placed a semicolon between the two divisions of this statement—the semicolon remaining until the Twentieth Century Revision of *Science and Health*, in 1902, at which time she corrected this statement by changing the semicolon to a dash, thus making "all social, civil, criminal, political, and religious codes" the emanations of "pagan and Christian idolatry," which "God . . . annihilates." The word "corrected" is used because it will be noted that each divisional statement in the entire sentence has its own distinctive verb, such as "unifies," "constitutes," "ends," "fulfils," and so on. Therefore the statement in question could not be separated by a semicolon.

child" as Truth in the Word of *Science and Health*) in the spiritual unfoldment of the twelve tribes of Israel at the point of its eighth tribe; while to The Mother Church's consciousness as "the cross," Asher was "the ills of the flesh rebuked" in the ascending "footsteps of Truth" in the lives of its members to the end of reaching Mrs. Eddy's conception of Asher as "spiritual compensation," its "crown." Jacob prophesied of Asher: "*Out of Asher his bread shall be fat [as 'spiritual compensation' resultant upon 'the ills the flesh rebuked'], and he shall yield royal [crowned] dainties,*" Gen. 49:20.

As previously noted, Asher means "happy," Leah having said at his birth, "happy am I," Gen. 30:13. Nothing *leads to* happiness but demonstration; yet demonstration in The Mother Church had no vision of its own, its conception being entirely outside of itself. One must *struggle* to gain the vision of another until the degree of righteousness is attained that made the original revelator worthy of the revelation, for happiness as well as peace is always the "fruit of righteousness." The Bible speaks of "the peaceable fruit of righteousness" through denial and cross-bearing. Therefore St. Paul said: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby," Hebr. 12:11. Thus St. Paul speaks of Melchisedec (typing the Christ-consciousness) as being *first* the "King of righteousness, and *after that* also King of Salem, which is, King of peace," Hebr. 7:2. Asher's crown as expressed in the stanza of the Poem applicable to this picture (which reads, "crowns the pale brow") is inherent in the meaning of this tribe's name, "Happy," for Mrs. Eddy says, as previously quoted, "Happiness . . . is unselfish; therefore it cannot exist alone, but requires *all mankind* to share it," S. & H. 57:18-21. Hence Leah's conception in the eighth son of Jacob demanded a "family" gathering of ideas, typed by The Mother Church, into the bond of scientific Christianity where "all mankind" shares a spiritual identity.

Therefore The Mother Church, typing the ascending negating consciousness of Asher, as founded on Truth was lifted by the everlasting arms of Love, typed by the first Concord Branch, to the affirmative consciousness of Asher as its crown of "spiritual compensation" for labor—this propulsion of Love underneath fulfilling Moses' prophecy of Asher, "The eternal God is thy refuge, and *underneath* are the everlasting arms," Deut. 33:27. This God-crowned goal was in fulfillment of Mrs. Eddy's concept of Church expressed by her at

the dedication of The Mother Church, which reads, ". . . our true temple is no human fabrication, but the superstructure of Truth, reared on the foundation of Love, and pinnacled in Life [as 'the spontaneity of Love']," Pul. 2:28. The labor incident to this accomplishment fulfilled Mrs. Eddy's prayer, also expressed at the time of the dedication of The Mother Church, "May the kingdom of God within you, —with you always,—reascending, bear you outward, upward, heavenward" (Pul. 10:30)—heaven being the goal of The Mother Church as typing all motherhood.

Mrs. Eddy confirms heaven as being the final goal (home) of Motherhood in the concluding verse of her hymn entitled "The Mother's Evening Prayer," which reads, "No night drops down upon the troubled breast, when heaven's aftersmile earth's tear-drops gain, and mother finds her *home* and *heavenly* rest" (Mis. p. 389) in her initial "unity" with her own manhood ("man child"). This regained "unity" typed the marriage of the Bride and the Lamb in heaven (Rev. 19:7), which Mrs. Eddy describes in *Science and Health*, under the marginal topic "Spiritual wedlock," as, "Love wedded to its own spiritual idea" (S. & H. 575:3)—Life and Love wedded to Truth in heaven. However, this crowning figurative event is the subject of the next picture, which, of necessity, is recapitulatory of the entire previous "footsteps of Truth" that were needful to reach this crowning culmination; for the ninth picture gathers together the footsteps of Truth in the Word of *Science and Health* as the work of the wilderness-woman (typing the Mother-phase of the God-crowned Woman) and the *symbolic* work of The Mother Church as the wilderness-Mother in its ascendingly human demonstration of these footsteps of Truth.