

THE DETACHED BRANCH

The Olive Branch of Peace

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BY
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Compiler of
"AS IT IS"

THE DETACHED BRANCH
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CONTENTS

CHAPTERS	PAGE
FOREWORD	1
FOUNDATIONAL STEPS	5
I. THE BRIDE	105
II. TREE OF LIFE	128
III. THE TWELVE MANNER OF FRUITS	155
IV. THIRTEEN AS NATION	171
V. MONEY	184
VI. THE ALLNESS OF GOOD	198
VII. ORGANIZED CHURCH OF THE BIBLE	217
VIII. THE DOOR AND ITS KEY	243
IX. TREE OF THE KNOWLEDGE OF GOOD AND EVIL	261
X. OLD THEOLOGY AS DRAG-ON	282
XI. WEAVING THE BRIDE'S VESTURE	320
XII. THE DETACHED BRANCH	355
XIII. CONCLUSION	393
SUPPLEMENTARY NOTES TO "AS IT IS"	403

FOREWORD

Wholly without intention, "THE DETACHED BRANCH" has sprung into a separate existence, and is animated by a different phase of purpose from its parent Trunk, "AS IT IS," by "A LOYAL CHRISTIAN SCIENTIST." The latter ("AS IT IS") has co-ordinated the *revelation* and *founding* of Christian Science in Church step by step; showing reason therefor in Mrs. Eddy's own words, and in the Bible prophecies: while the former ("THE DETACHED BRANCH") follows Mrs. Eddy's demands *beyond* Church.

Motivated by a desire to bring "AS IT IS" to a further point of completeness of idea, it having been written wholly from within the veil of organized church (with such an over-weaning love therefor that no step at the time was seen beyond it—despite Mrs. Eddy's animate demand for its fulfillment of prophesied *onflow*), the Note-taker was halted at a certain point in the chapter "FOURTEEN" that seemed to obscure the view beyond. In attempting to remove the obstruction with a few words of further effort, a vista was opened that made a book in itself. Thus, "THE DETACHED BRANCH" from FOURTEEN, beyond TWELVE, and even THIRTEEN, proved to be "the Branch of [His] planting; that [He] may be glorified." Isaiah 60: 21.

Its point of detachment from "AS IT IS" was page "799," which, without any sense of the *intrinsic* value of numbers, but rather as a reminder of appropriate facts, was a fitting point of emergence. *Seven* is the full measure of individual *creative labor* and the day of *rest* therefrom—"And on the *seventh* day, God ended His work which He had made; and He *rested* on the *seventh* day from all His work which He had made." (Genesis 2: 2). *Nine* was the point where Jesus "gave up the ghost" of *labored salvation*, "individual and *collective*," Science and Health 18:5 (in the "*ninth hour*," Matthew 27: 45); and *nine* was *numerically* as far as Mrs. Eddy

carried the Branch in the *Field* demonstration—Chicago was the only city in the world where there were *nine branches* when Mrs. Eddy passed on; hence, Chicago was the first to demonstrate its *twelve*—see November, 1913, Journal. (Greater New York, as it now *is*, had nine: but there were only six in Manhattan; thus there were “*numerically*” but six). This spiritual destiny for Chicago was foreshadowed in the following momentous events: It was in Chicago that Mrs. Eddy merged the *National* Christian Scientists’ Association (Universal Assembly when merged) into the *World’s* Religious Congress (Mis. 156: 13), as noted in minute particulars in “*As It Is*” in the chapter, “*Evolutionary Organization.*” It was there that the Gospel was preached for the first time to *every religion on earth*,—Christian Science alone being accorded the privilege of expounding its doctrine.

To use the words of the November, 1893, Journal, p. 344, recording the latter event, it is said: “Every nationality and religion of the world being represented before this Parliament, it is not too much to say that for the first time in the world’s history, the command of Jesus to preach the Gospel to all nations, was literally fulfilled. It is, doubtless, the first time since its utterance, that this commandment could have been carried out.” Mat. 24: 14.

Woman symbolizing generic man (S.&H. 561), preached the gospel to all nations *generically*. In addition to twelve other presentations of Christian Science by twelve of her “disciples” chosen for this purpose, Mrs. Eddy presented to every religion on earth, in an address read by the then-Editor of the Christian Science periodicals, “the spiritual idea” as *Woman*. This address was never given to her Church, as previously noted in “*As It Is*,” and appears only in “*The World’s Parliament of Religions.*”

The following is an excerpt from Mrs. Eddy’s address on that occasion, showing the nature of the gospel preached to the whole world: “Christian Science solves the problem of the *relative* rights and privileges of man and woman on their

diviner claims. It finds in Scriptural Genesis, that Eve recorded last is therefore first, she is a degree higher than Adam, in the ascending intelligence of God's creation. Woman neither sprang from the dust of which *adamah* was formed nor from an ovum. . . . It is a woman that discovered and founded the Science of Christianity." The World's Parliament of Religions, Vol. II, p. 1422. Although the other addresses were all published month by month in the Journal, this address was never given to the Church, as before stated.

This limit of *nine* in Mrs. Eddy's personal work and Jesus' (the point of unity between "the two witnesses," My. 346: 29-2) is suggested by the *ninth* picture in Christ and Christmas, and the *nine* black birds on the *cross* in the eleventh picture in Christ and Christmas—the labor of aspiration (S.&H. 511:28-3). This point of union was also prototyped in Issachar, the *ninth* tribe of Israel, as the point of union between Leah and Rachel, Gen. 30: 14-18,—the Mothers of the Twelve Tribes of Israel; which latter "show the workings of the spiritual idea." S.&H. 562.

The *tenth* (white) bird brought the Olive Branch of Peace with which Jesus started his mission in his *tenth* hour call to his disciples (John 1: 39), but was defeated in his purpose by the lack of receptivity of his disciples—"For if Jesus had given them *rest*, then would he not afterward have spoken of another day" (Hebrews 4: 8); although the dove lighted on him *individually*, with its implied Olive Branch of Peace. The *tenth* bird also points to Zebulun, the *tenth* Tribe of Israel, "the haven of the sea; and he shall be for an haven of ships" (Gen. 49:13),—typing peace after a tempestuous voyage.

This is the DETACHED BRANCH of which this little book is a glimpse, planted in the human consciousness by the hand of God—"the branch of [His] planting that [He] may be glorified." For love is the hand of God, and it is sent out with a heart's prayer for the reception of its message. It has been a white Dove of Peace to its channel; and, as it is the second

invitation to the Wedding Feast (the City foursquare), it is hoped it will prove *lovingly compelling*. One may allow "labor" to seem an obstruction; but the gift of a *Dove* presents a more pleasing aspect.

THE NOTE-TAKER.

N.B.—Italics and capitalization of words, are used in quotations which sometimes do not appear in the original—not for the purpose of implying undue emphasis, but for ready identification of the portion directly applicable to the point in hand. Also, citations of lines for references *do not always start a sentence*, for the same reason.

The abbreviations of Mrs. Eddy's specific writings are those used in the Concordance for her writings other than Science and Health with Key to the Scriptures—S.&H. is used for the latter book.

FOUNDATIONAL FOOTSTEPS

"God requireth that which is past," Ecclesiastes 3:15.

"I *through the law* am dead to the law, that I might live unto God," Galatians 2:19.

Jacob: "*The revelation of Science*," Science and Health 589:5 and 6.

"The twelve tribes of Israel . . . show the *workings* of the spiritual idea," Science and Health 562.

The antecedent ("AS IT IS") of this little book—its Mother Vine, so to speak—has presented in its first chapter, entitled "The Spiritual Idea," that *Idea* as Mrs. Eddy defines it in her writings. It is presented as a *key* to the interpretation of her repeated evolutionary changes in her revelation and founding. Mrs. Eddy says that *the Twelve Tribes of Israel* "*show the workings of the spiritual idea*," S.&H. 562. Mrs. Eddy's thought was thus taken step by step in "AS IT IS" through the science of the Twelve Tribes as prophetically presented in the Bible up to the point of her final demand for THE DETACHED BRANCH as the only *possible* process by which the last step in her founding of Christian Science may be realized, and she thereby be released through her Word to fulfill its highest demands. For Mrs. Eddy has revealed the *Bride*, and has called it the Word, My. 125:26, and asked us to look for her in her writings, and not in her person, Miscellany 120:2-4.

"AS IT IS" has emphasized the great spiritual value of Mrs. Eddy's *decided provision* for the branches as *detached* from the human vine (Manual, Art. XXIII, Sects. 1-6—the latter, particularly lines 19-24); and has shown its meaning in terms of the *Twelve Tribes*, which are the Twelve Gates of the City foursquare—the *bridal* between "Christianity" (manhood, typed by the first *seven* Tribes) and "Science" (Womanhood, typed by the last *five* Tribes). Therefore, "THE DETACHED BRANCH" starts with the descending of *Bride*, Revelation 21:2. For a vision of this *Idea*, the

Branch must be detached, as Isaiah prophesied that a "Branch shall grow out of his *roots*" rather than from the "rod" of the "*stem* of Jesse" (Isaiah 11:1). "The BRANCH . . . shall build the temple of the Lord." Zechariah 6:12.

Looking from left to right, this is pictured in The (little) Mother Church on the outgoing vestibule window (subject, "A Little Child Shall Lead Them," Isaiah 11) by a sturdy "man child" with a *detached* branch of grapevine over his right shoulder ("the government shall be upon his shoulder," Isaiah 9:6) and his left arm around the lion's neck ("Moral courage is the *lion* of the Tribe of Judah," S.&H. 514—suggesting the Manual, with its *embraced* moral demands). This is also suggested by the *detached branch* on the *door* at which the *descending* Truth is knocking in the tenth picture in Christ and Christmas; the *detached branch* on our Quarterly, which Mrs. Eddy made and *left twice* its present size, and it was thus *outstanding* (it was reduced in 1929 to its present *half* proportions); and, more particularly, the *detached Olive Branch* of Peace in the bill of the *descending* white *dove* in the eleventh picture of Christ and Christmas. This latter has been the inspiration of this message of love to our beloved Cause.

In order that "THE DETACHED BRANCH" may "stand upright on [its own] feet," and not be "lame from [its] mother's womb," Acts 3:2, the general tendency of its origin and point of its conception must be considered in the light of the first seven chapters of "AS IT IS"—there being sixteen chapters in *all*, exclusive of its Appendix.

As before stated, "AS IT IS" presents as its basic chapter "The Spiritual Idea," which Mrs. Eddy defines in Science and Health 562:3-7; note the marginal topic in this reference — "Spiritual idea revealed." Here Mrs. Eddy says: "As Elias presented the idea of the *fatherhood* of God, which *Jesus* afterwards manifested, so the Revelator *completed* this figure with *woman*, typifying the spiritual idea of God's motherhood." Thus, it is unmistakably true that it takes the

union of the two—man typed by Jesus, and woman typed by Mrs. Eddy—to *complete* this *idea*, as *quality* expressions of the Father-Mother God; for Mrs. Eddy says “Union of the masculine and feminine *qualities* constitute *completeness*.” Thus, sex is redeemed in antecedent *quality* to the point of the marriage of the Bride and the Lamb in Mind, *heaven*, Rev. 19th chapter, and their complementary descent to *earth* in the City foursquare, Bride, Rev. 21st chapter, as the DETACHED BRANCH.

The specific *quality* of the teachings of Mary Baker Eddy in Science and Health with Key to the Scriptures must be conjoined with the *very different in quality* (but absolutely *congruous*) teachings of Jesus, who is the embracing character of the whole Bible,—the Old Testament prophesying of the coming of this “highest human *corporeal* concept of the divine idea,” S.&H. 589:16-17, and the New Testament recording its human advent, life and disappearance to the point of John’s Revelation, inclusive. In the latter, Jesus reappeared to the highest of earth’s channels at that time (and the only one which was always faithful), and prophesied of his *second coming* in his *scientific* manhood, Rev. 10th to 12th chapters, inclusive; and his Womanhood, Rev. 21st chapter.

It is but natural, as well as *true*, that the teachings of Jesus in his “first coming” of *denying, forsaking, cross-bearing*—in short, *Christian warfare*, Mat. 10:34-37—*negative* in their trend,—should be embraced in the teachings of his *second coming* as revealed by Mary Baker Eddy. “The second coming of *Jesus* is, unquestionably, the spiritual advent of the *advancing* idea of God, as in Christian Science,” Ret. 70:20-22.

Jesus had said to his disciples at the *close of his earthly ministry*, “I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth . . . and he will show

you things *to come*: He shall *glorify me*,"* John 16:12-14; "And I will pray the Father, and he shall give you another Comforter that he may abide with you forever; even the Spirit of truth, etc." John 14:16-17. Mrs. Eddy says in *correlating this very latter scripture*: "This Comforter, I understand to be *Divine Science*." S.&H. 55. And again, Mrs. Eddy interprets the New Jerusalem (the City foursquare which descended from God out of heaven, Rev. 21st chapter) as "*Divine Science*," S.&H. 592:18. Mrs. Eddy has further made *Divine Science* the *fourth side* of the City foursquare in S.&H. 575:17-20, and "*Christian Science*" also, the *fourth side* in S.&H. 577:12-19, thus demanding their *coincidence*.

Note that the four sides of the City are most distinct in their characterizations, and yet they are "*equal*," for they all bespeak the same thing; their only limitation being that of the surrounding conditions in which they appeared—the surrounding mind's period being holden by the prophecies against it. For only the human mind divides and limits Truth, as it is whole and *indivisible*. Thus, Jesus in the four thousandth year (*fourth* day of consciousness, typed by the *fourth* tribe of Israel, Judah—his own Tribe†) could not *reveal* the fulfillments of the sixth day, "typical of six thousand years since Adam," S.&H. 560:2-4,—"*one day is with the Lord as a thousand years*," S.&H. 504:21-26. For Moses had prophesied against this possibility in the first chapter of Genesis, demanding their *divisible analysis*, based on *the several hundred years' antecedent* Jacob's Ladder, which was "set up on the earth, and the top of it reached to heaven: and behold the angels of God *ascending* and *descending* on it," Gen. 28:12. This Ladder was afterwards objectified in Jacob's twelve sons by the two Mothers—Mother-earth, Leah; and Mother-heaven, Rachel (they using their two handmaids as servant-

* Fulfilled in S.&H. 200:25-29, which appeared in 1908.

† Remembering that the Twelve Tribes of Israel "show the *workings* of the spiritual idea," S.&H. 562, their *numerical order* as indicating specific stages of *progress* must be considered.

mediums), *Genesis 29th, 30th and 35th chapters*. Jacob was given both wives *at the same time* when he wanted but one,—Rachel, heaven. He was told in substance that he could not have Rachel—heaven—until he had reached it by the ascent from earth through Leah—“I through the law am dead to the law that I might live unto *God*”—Spirit, Love,—Rachel, Gal. 2:19; as his Ladder had *visioned*, for the angels thereon first *ascended* and then *descended*. Moses showed that seven ascended, for the seven days of creation are all *ascending*, as Mrs. Eddy speaks of the last as *ascending* order. S.&H. 508: 21-23.

Thus, Jacob worked seven years for Rachel and was given Leah, *law*, the channel for his seven ascending angels (sons), corresponding to the seven days of ascending consciousness, Gen. 1st chapter; and then seven more years for Rachel, and was given the Mother of Joseph (heaven) and Benjamin (earth)—“The Spiritual Idea.” Joseph prototyped Jesus’ thought, and Benjamin Mrs. Eddy’s. Had Rachel seen the two (heaven and earth) in one it would have spared her Motherhood its “half a time,” for Love has but one idea, and this she must wed—“Love wedded to *its own* spiritual idea.” S.&H. 575. This *could* have been done, for there is no prophecy of *time limitation* against the descending angels,—only the ascending *seven*. But because she did not see the one—“only begotten”—son, but named Joseph, her first born, “increase, addition,” the elements of male and female (S.&H. 57:4-14) demanded separate *analysis* in order to intelligently unite them. Thus, the City foursquare is the final union of the Twelve Tribes in one City or conjoined male (Leah, law) and female (Rachel, Love) consciousness, in the conjunction of their offspring, “The Twelve Tribes of Israel.”

Because the City foursquare is the union of the teachings of the human founder of Christianity, Jesus (My. 338: 23-28), and the human founder of the *Science* thereof, Mary Baker Eddy, it is but a circumscribed *City*, walled about with protections against its defilement by outside adulterations of *their*

conjoined Word; the Manual of Mother-earth (Leah, law) protecting the domain of Mother-heaven (Rachel, Love)—the conjoined Word, which is the Bride, embracing the male and female elements, S.&H. 577:4-11. For “union of the masculine [Michael, holy Christian warfare, S.&H. 566:30-1; Mat. 10:34-37; Luke 12:51-53] and feminine [‘The Gabriel of His presence has no contests,’ S.&H. 567:6-7] qualities constitute completeness,” S.&H. 57:4-5, of *even the Word*. Hence, the “Bride (Word),” My. 125:26, is a compound of both, S.&H. 577:4-11. For both the ascending and descending angels must have united expression in one consciousness, as was prophesied by the first consciousness that saw them on Life’s ladder *at the same time*,—Jacob. The “two witnesses” must become one, else forever testify “clothed in sackcloth,” Rev. 11:3, My. 346:29-2, for their methods (of *denial and affirmation*) war against each other. S.&H. 566:30-3. Thus, “*the spiritual Idea*” is the union of *both* qualities in one (Michael’s *ends*—denials of error—are fulfilled in Gabriel’s *method*—affirmations of Truth—My. 364:9-18); and the understanding of “*the spiritual idea*” thus conjoined in the Word, Bride (S.&H. 577:4-11), is necessary to the attainment of the four major ends of Christian Science as an aid to human endeavor.

To gain a *foothold* for the understanding of Christian Science, S.&H. 534:30-1.

To accomplish *unfailing* healing, S.&H. 496:15-19.

To receive *triumphant* guidance, S.&H. 566:1-11.

To have the kingdom of heaven revealed “*within*” *here and now*, S.&H. 576:21-23.

The next chapter in “AS IT IS” is entitled “Evolutionary Comparisons,” wherein it is shown that whenever Mrs. Eddy made the *slightest* change in “the ideal man” and “the ideal woman,” S.&H. 517:8-10, it not only *caused* her revisions of Science and Health, adding whole chapters thereto, but it affected vitally her human expression of man and woman in the chapter on “Marriage” in Science and Health (as well

as her *Church demands*), showing that Mrs. Eddy's revelation and founding in the human consciousness was kept *coincidental*. *Comparative* references from Science and Health covering these two points are given in "AS IT IS" in the chapter under consideration, from the first edition to the last; together with proof of Mrs. Eddy's approval of such *use of the old editions*, as presented in the *April, 1891, Journal*, p. 7, in an article entitled "Science and Health."* This article was given the widest circulation by direction of Mrs. Eddy, and never retracted. The latter is shown by the June, 1891, *Journal*, p. 123.

The next chapter in "AS IT IS" is entitled "The Finality of the Revelation," showing that the *necessity* for the several (widely separated in point of time) changes in "the ideal man" and "the ideal woman" (in Mrs. Eddy's mission to demonstrably *wed them*) was due to the varied and earth-broken prophecies of Rev. 10th, 11th, 12th, 19th, 21st and 22nd chapters. For, what could be more varied than "*book*"; "*witnesses*"; "*stars*"; "*wedding*"; "*gates*" and "*fruits*"?—the symbols in these chapters expressing their subjects. The changes of design were likewise varied in their *human demands* (it was natural that but one design could be humanly seen at a time); and their demonstration, of necessity, lay in the *founding work* of Mrs. Eddy in Church coincidental therewith,—the human marriage in Church as responsive to the divine marriage in her revealed Word. Thus, Mrs. Eddy's six revisions of Science and Health followed the changing of Bible demands; and their "touchstone" was the wedding of earth and heaven as symbolized by "the ideal man" and "the ideal woman," S.&H. 517:8-10.

Mrs. Eddy said in the third to the fifteenth editions of Science and Health (1881-1885 inclusive): "and this earth and heaven are now and forever the male and female of Spirit, *alias* the Elohim, or sons and daughters of God," *third* edition of Science and Health, p. 120. This "forever" fact is un-

* The statement in this Journal is quoted elsewhere.

mistakably apparent in her latest revision of *Science and Health*; *although more hidden*, as woman was prophesied to *hide her leaven*, and she *did*, Mat. 13:33; Mis. 174:30-5, but she left her hiding place an *open* secret to Christian Scientists in the availability of these old editions. As late as 1909 (practically simultaneously with her warning in the August Journal of 1908, My. 237:4-11), she demanded their use for Miscellaneous Writings in her six footnotes thereto (none of which were in the 82nd edition of Miscellaneous Writings in 1908, and all of which were in the 86th edition of 1909; and none of the alternate references are Mrs. Eddy's), showing that she never modified her *authorized* statement in the April, 1891, Journal, in which it was said on the occasion of the presentation of the 50th edition of *Science and Health*: "*Do not attempt to dispose of the earlier editions. . . . Keep them all; they will prove a treasure-trove.*"

Mrs. Eddy's only warning, My. 237:4-11, was that what she wrote twenty-five years before (1908) she did not consider "a *precedent* for a present student of this Science." "*Precedent*" (derived from *prae*, before, + *cedo*, go) means to take *authority over*, or be used to take the place of, her latest revisions. When the nature of her old editions is seen as progressive—evolutionary—the intent of her warning is most apparent. Their great value as *confirming* the *orderly* unfolding of the Twelve Tribal Gates in her *Word* corresponding to the City foursquare (which she says is *Bride*, *Word*, My. 125:26), will be most apparent when the Twelve Tribes are seen *in her Word*. But the wonder of it all is that the footsteps of the Twelve (distinct) Tribes in the whole *Word* (*latest revision of Science and Health*), which is *Bride*, are definitely and fully preserved as the gates of ingress and egress to the City foursquare, each and all having *equal* value in the whole Idea, although each has its distinct, *non-exchangeable* place.

The central wedding idea of the *Word of Science and Health* is that of "*Christian*" and "*Science*" (the former

dealing wholly with *man*; and the latter interpreting "*God and man*;" No and Yes 10:6-10, which shows its embracing nature). The *general* use of the word "Christian Science" in Science and Health is as one with Christianity only, S.&H. 372:17-18. Thus, the statement of Christian Science throughout our Text-book is one with cross-bearing, trials, mockery of motive, etc.,—"Pilgrim on earth, thy home is heaven," S.&H. 254, being its highest hope. There are but three exceptions even now in our Text-book to this rule of "Christian Science" in expression therein, and they are S.&H. 442:25-32; 200:25-29; 99:13-17; all of which were added as late as 1907, 1908 and 1909, respectively—in the order named; when *Christian Science became one with divine Science* (as subsequently noted), and thus laid claim to Divine Science's promises. This had always been prophesied by the definition of "*Christian Science*" in Rudimental *Divine Science*, p. 1:1-4, and also by Mrs. Eddy's making them *synonymous* as the fourth side of the City foursquare, first calling the fourth side "Divine Science," S.&H. 576, and last "Christian Science," S.&H. 577, as before noted. This demanded wedding of these two *great divisions* of the Word of Science and Health, which was not *bodily* (in the body of the Word) manifested until the first promise that was ever put into our Text-book in Christian Science (salvation a gift and not a *labor*—S.&H. 442:25-29—reversing Paul's position on "Christian" labor with Jesus' statement) was added to our Word *late in 1907*. This specific *wedding* of *Jesus'* highest promise (Luke 12:32) to "*Christian Science*" lifted "*Christian Science*" (then one with Christianity, S.&H. 372:17-18) to the *absolute*, which had always been the position of *Divine Science*. "Divine Science is absolute, and permits no half-way position . . . The *starting point* of *divine Science* is that God, Spirit is All-in-all," S.&H. pp. 574-575. Mrs. Eddy states that "*Christian Science is absolute*"—*in very word*—for the first time in the Sept. 3rd, 1910, Sentinel; My. 241-242.

The two *keys* of Christian Science and Divine Science,

respectively, may be seen in S.&H. 99:5-12, using Paul's laboring statement (that is reversed in the reference, S.&H. 442:25-29) as the "Key to the kingdom" (marginal topic) in *Christian Science* (lines 13-17 were not added until 1909, when *Christian Science* was one with *Divine Science*); and S.&H. 171:4-11, under the marginal caption of "*Paradise regained*," as the *Key of Divine Science*. Thus, the key of *Christian Science* unlocked the door of *labor for salvation*, while the *Key of Divine Science* unlocked the gates of *Paradise*. When *Christian Science* and *Divine Science* responded to the same *key* they were *one*, and "the natural order of heaven [came] down to earth" (bringing its *Paradise*), S.&H. 118:31-32,—this last reference was given us simultaneously with the City foursquare's being added to the *Apocalypse* for the first time in 1891; whereupon woman's "*three measures of meal*," the chapter "*Science, Theology and Medicine*" (defined as her "*three measures of meal*" in S.&H. 118:13-25) appeared for the first time in *Science and Health*, providing for "*mortal mind's*" *translation* instead of *destruction*, S.&H. pp. 115-116.

The next chapter in "AS IT IS" of *vital importance* to THE DETACHED BRANCH, which presents its *spiritual genealogy*, is "The Twelve Tribes." It seems necessary to characterize their tendency in this chapter, although in a most inadequate fashion, to do the more extensive work in "AS IT IS" any measure of justice, where it is dealt with in a chapter of fifty-two pages.

The entire premise for this chapter in "AS IT IS," "*The Twelve Tribes*," is that Mrs. Eddy has said: "*They are the lamps in the spiritual heavens of the age, which show the workings of the spiritual idea, etc.*" S.&H. 562.

Paul epitomized the "workings" of the Twelve Tribes when he said: "Now there are diversities of gifts, but the same Spirit. And there are *differences of administration*, but the same Lord. And there are *diversities of operations*, but it is the same God which worketh all in all . . . For by one Spirit are

we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the *body* is not one member, but *many*. I Corinthians, 12th chapter.

The *diversities of operations* of the Twelve Tribes are due to their *origin*, each typing a specific fruit, and the completed Twelve Tribes standing "in type for the *whole human race*," April, 1895, Journal, p. 5; S.&H. 562. The mother's conception of her child is the "pattern [of] the infinite," S.&H. 263: 25, but "Mortal sense inverts this appearing and calls ideas material. Thus *misinterpreted*, the divine idea *seems* to fall to the level of a human or material belief, called mortal man," S.&H. 507:30-2. Thus, the *proper* interpretation of the Twelve Tribes of Israel must start from the mothers' conceptions and characterizations, for they were all named according to the circumstances surrounding their birth, each coming as a *remedy* therefor; and the twelve circumstances of their birth are the forever twelve positions of being, which are remedies for their *misinterpretations*, Mis. 60:23-3. These Twelve Tribes ultimate on the one Tree of Life, for the Twelve Tribes must "show the workings of the spiritual idea," S.&H. 562; which *key* Mrs. Eddy has provided for the interpretation of *all being*,—even the Tree of Life. The history of the Twelve Tribes is the history of earth (*Jacob*, who, Mrs. Eddy says, is "*the revelation of Science*," S.&H. 589: 5-6), as between the forces of law (*Leah*) and Love (*Rachel*), necessitating their coincidence before earth is redeemed to "compound idea," S.&H. 585: 8; which *Jacob's Bride*, *Rachel*, heaven, correlates, S.&H. 577:4-11. *Leah* was but *Jacob's* earthly consciousness, and *Rachel* his heavenly consciousness; and thus they will be characterized as earth and heaven, for these are the elements that must become one by the "workings" ("diversities of operations") of the Twelve Tribes of Israel, their *compounded* fruits. Hence, the *Bride* is "COMPOUNDED," S.&H. 577:4-11.

Jacob had seen analyzed separated being as "ascending"

and “descending” angels (S.&H. 299:12-15; ascending; 581:4-7, descending) on his Ladder of Life,—“a ladder was set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it,” Gen. 28:12. As the Ladder was set up on the *earth*, this necessitated Jacob’s *two wives*, earth, Leah, and heaven, Rachel; and thus Laban (meaning white, a type of heavenly purity, Principle), the *Father* of both, was forced to give him Leah (meaning weary, tired—labor for salvation) first, because man and woman (earth and heaven) were not only separated in Genesis, the second chapter, but were *elementally* separated in Genesis, the first chapter, in the separation of light (intelligence) and darkness (ignorance), Gen. 1:3. Thus, “The first iniquitous manifestation of sin was a finity,” Ret. 67:9-10, demanding *expansion* (which, with earth, is “*addition*,” “*accretion*”; with *heaven*, “*unfoldment*,” S.&H. 68:27), starting with “a state of mortal thought, the only error of which is limitation,” S.&H. 585:21-22—typed by an apple (individual fruit) when “twelve manner of fruits” were required for the Tree of Life, Gen. 2:9; Rev. 22:2.

Moses, undoubtedly, based Genesis first chapter (written, or compiled, several hundred years after Jacob’s twelve sons, Tribes, were objectified, “which show the workings of the spiritual idea,” S.&H. 562), on the Twelve Tribes of Israel, whom he had the knowledge physically and prophetically to gather together—prophetically in Genesis first chapter, affirmatively to the point of seven; and negatively in the Ten Commandments to the point of ten. A “servant of the Lord” as Moses was (Joshua 1:1) could not go beyond the Tenth Commandment, “Thou shalt not covet”—even heaven, for, when this state of consciousness is reached, it is The Promised Land to the human consciousness, beyond which it cannot go; for heaven must come to it, demanding its mandrakes, Gen. 30:14, *knowledge*. This was typed by Moses’ yielding his Leadership to Joshua, the son of Nun (the eternal), the latter symbolizing the foundational spiritual idea in Joseph, for

Joshua was an Ephraimite, a descendant of Joseph, Rachel's first son; whereas Moses was a Levite ("mortal man," S.&H. 590:12). Moses, as Leader, had carried the Tribes from Levi to Joseph (Joshua) in the wilderness; and so did Mrs. Eddy as *Leader*, S.&H. 226:29-2. The Bride, Word, must take them across *Jordan*—"judgment"—as did Joshua, the son of *Nun* (the *eternal*).

As there are seven ascending days of creation, and as the Ladder of Life was set up on *earth*, it necessitated seven ascending angels (sons), S.&H. 299:12-15, and likewise five descending angels (daughters), S.&H. 581:4-5 — the last two rungs redeeming *specific* Fatherhood to Principle, and specific Motherhood to Love, else they would rule out their offspring through infinite expansion of their Father-Mother *claims*. Hence, Isaiah prophesied of the limitation of even the Fatherhood and Motherhood of *God*, Isaiah 56:5, and Mrs. Eddy confirms his statement, Mis. 96:8-14. Thus, Father-Mother God yields to the *Bride*, "Love wedded to *its own* spiritual idea," S.&H. 575—"Principle and its idea is one," S.&H. 465. Thus, heaven and earth cannot be *one* until the Twelve Tribes are completed in their union with their source—first their wedding of Life, *Principle*, Fatherhood, "Thy Maker is thine husband," Isaiah 54:5, squared *Being*; then of Motherhood, Love. The last would be Mother (Love) "wedded to *its own* spiritual idea," S.&H. 575. Thus, the Twelve Tribes are the intelligent analyses of Being, which must *separate* it into its twelve component parts to *intelligently* unite them in one principle, Love; for, as people, they could *never unite*. This is beyond Fatherhood and Motherhood (Mis. 96:8-14), which demand "sons and daughters," Isaiah 56:5, as expression.

The Bible is wholly composed of the history and prophecy of the Twelve Tribes of Israel, its each circumstance and happening yielding to the light from the *lamp* of the specific Tribe involved; and Science and Health holds this spiritual *lamp*. Thus, "they are the *lamps* in the spiritual heavens of

the age, which show the working of the spiritual idea," S.&H. 562. The conditions of their birth is the story of the union of earth and heaven.

The following is a brief synopsis of the Twelve Tribes, as indicating their prophetic part in this work from a Bible standpoint.

REUBEN (which means "Vision of the son"): "And Leah conceived and bare a son [in the first day of creation, light, Gen. 1:1-5], and she called his name Reuben: for she said, Surely the Lord hath looked upon my affliction; now therefore my husband will *love me*," Gen. 29:32. The first should be "the *only* begotten son," for Love's idea is one and infinite, and therefore should unite man and woman—*earth* and *heaven* ("Vision of *the* son"); but not as earth's, Leah's, son, until Leah and Rachel are *one*. Thus, when earth claims the privilege of heaven its *source*, it is a dangerous position, as Reuben proved when he defiled his father's [Principle's] bed—*rest*, Gen. 35:22; 49:4. Reuben has no conception of the Science of Life, with its classifications and diversifications. Reuben knows nothing but *Reuben*—one fruit—and this was Adam's state when Eve was called forth "to point to heaven and lead the way," Mis. 389, to a *knowledge* of salvation. "Christian Science eschews divine rights in human beings," My. 303:13-14, and "Christian Science [is] as old as God," marginal topic, S.&H. 146. Reuben is the light of *vision* without understanding, and is the glory that man has with God "*before the foundation of the world*," Ephesians, 1:4,—the latter starting with Simeon, as subsequently noted; for he is firmament or "spiritual *understanding*" (*standing under*). To repeat, Reuben is the vision and glory that man has with God "*before the world was*," John 17:5—before the struggle to *found* the world understandingly takes place in each individual consciousness. "The Lord by *wisdom* hath *founded* the earth; by *understanding* hath he established the heavens" *only*, Proverbs 3:19. This is the vision of the first edition of Science and Health as viewed from the *earth*. Mrs. Eddy's

revelation thereof was of earth from a *heavenly* viewpoint. Reuben's vision is of *phenomena* and not Principle—"Vision of the son."

SIMEON (which means "hearing"): "And she [Leah] conceived again, and bare a son [in the *second day of creation*—the firmament, Gen. 1:6-8, establishing its line of demarcation between the *waters* under and above the firmament—but dealing wholly with *water* as a symbol of the "elements of Mind," S.&H. 507:3] and said, Because the Lord hath *heard* that I was hated, etc.," Gen. 29:33. Thus, Leah felt the separation from her husband. Simeon is the claim of *duality*, for hearing requires *two*, "God hath spoken *once*; *twice* have I heard this; that power belongeth unto God," Psalms 62:11. The second sound came from *man*. Thus, *hearing* establishes its line of demarcation between God and man, and demands obedience on the part of man—unthinking *obedience* as a "servant of the Lord," such as Moses was (Joshua 1:1); and intelligent *obedience* as a son, such as Jesus was (John 6:38)—"As I *hear*, I judge," said even Jesus, John 5:30. Jesus' *work* was in Levi whose baptism he received, for John the Baptist was a Levite; and his *vision* was in *Judah*: but there is no vision in either form of this dual faculty, *hearing*.

LEVI (which means "joined"): Leah said (in the third day of creation, which types "resurrection," Gen. 1:9-13; S.&H. 508:26-5): "Now this time will my husband be *joined* unto me," Gen. 29:34. Resurrection is the *joining* of mind to body in a process of resuscitation—transformation of body "by the renewing of . . . mind," Rom. 12:2. The sense of "resurrection" is an improvement over "death" but it denies the facts of real being, "reversing Science and spiritual understanding," its medium for discernment still being "mortal sense" (Un. 62:27-2). Thus, the priests were all Levites, or "mortal man," and Levi is synonymous with "ecclesiastical despotism," S.&H. 590:12-13, to which the mortal mediums always revert when the divine quickening ceases to be the method of *joining* the human to the divine for its motivation.

“Christian Science *shuns* whatever involves material means for the promotion of spiritual ends,” Ret. 47. Levi never *unites* but merely *joins*; for it always works through symbol, form, which becomes Moses’ veil to the people to shut out the *antecedent idea*, II Cor. 3:13-16. The human consciousness, typed by Moses, a Levite, is the medium between God and man in Levi. Thus, Moses *joined*, but never *united*, the Twelve Tribes—unity is a *within* force (My. 164:22-26); and not a *without* union—*joining* (Mis. 138:17-19). One *joins* a church; is *joined* in marriage; but is *united* only within his own consciousness, and this is the Tree of Life, bearing twelve manner of fruits, to which all being tends. This third tribe types the third day when the control of life over death (resurrection) is manifested in the living grass, herbs and trees, which have all died to live, for Jesus said, with his own prospective crucifixion and resurrection in mind: “Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit,” John 12:24. Thus, the body in *Levi* must be allowed to die to *inherent* animation in order to live within *mind only*. This, the third tribe, as the third day of creation, types.

JUDAH (which means “The praise of the Lord,” not man. “One day is with the Lord as a thousand years”—thus, Jesus of the *fourth* tribe, Judah, the great praiser of God, and advocator of the *denial* of man, was born in the *four* thousandth year after Adam): Leah said in this *fourth day of creation*, Gen. 1:14-19, “Now will I praise the Lord,” Gen. 29:35, but this took her away from man for whom she had no praise, and she “left bearing” human fruit; but she was forced to return to it, as Judah must of *necessity* do. This *fourth-day* is typed by the sun, moon and stars—ascension! It is the *overcoming*—coming *over*, instead of *abiding with*, earthly manifestation.

DAN (which means “judgment”): Then Rachel (Love), in the *fifth day of creation*, Gen. 1:20-23 (typed by water and water animals—suggestive of the *hydra-headed Dragon*,

water-headed, S.&H. 563, whose weapon of offense was floods of water, Rev., 12th chapter), put herself under the law of her sister Leah, who typed law, and *preyed upon* and controlled the mind and body of her maid (Bilhah, which means "confused"), to bear her husband a son, as she (Rachel) was sterile; for Love could not bear until law (Leah) had borne her six labored sons (six days of creative consciousness and had rested on the seventh, typed by Dinah, "woman"). "And Rachel said, God hath *judged* me," Gen. 30:6. It was inevitable that she should bear Dan, "Animal magnetism, so-called mortal mind controlling mortal mind . . . one belief preying upon the other," S.&H. 583:26-28, naming him "judgment"; for "he that leadeth into captivity [as she did her maid] shall go into captivity," Rev. 13:10, and she had made captive the mind and body of her maid.

NAPHTALI (which means "wrestling"): Rachel (Love), then in the sixth day of *creative consciousness*, Gen. 1:24-31 (the end of labor, for the female "*conception*," Rachel, prevails over the male "*labor*," Leah, Gen. 3:16-17,—"The Mind or intelligence of production names the female gender last in the *ascending* order of creation," S.&H. 508:21-23), wrestled with her sister Leah (law) and prevailed over her. Rachel said, "With great wrestlings have I wrestled with my sister, and I have prevailed," Gen. 30:8. For Love can never justify itself by the *law*; but law justifies itself by Love, which is its source of being. While "Justice is the *handmaid* of mercy," Love, S.&H. 36:9, it could never bring forth Love's child, but only serves as a *medium* thereto, for "Justice is the *moral* signification of law," S.&H. 391:17. Thus, Dan and Naphtali were both *servants'* children.

GAD (which means "a band, or troop"): Leah said at his birth, "A troop cometh," Gen. 30:11. While Rachel's children by her handmaid were fruits of *struggle*, because *Love cannot revert to law*, Leah's children by Zilpah, her handmaid, were blessed; for law must dominate and control (and if need be "*prey upon*") the human footsteps to the divine.

Only thus will the "strong man," *sin*, be "*bound*," so as to free the children "to the liberty of the sons and daughters of God," who are never *under law*, but have dominion over all the earth. Dominion is *understanding*; domination is control. Thus, Leah's first son (and Jacob's seventh) by her handmaid Zilpah ("contempt of the *mouth*," or channel) born in the *seventh* day of creation, Gen. 2:2, "*rest*," was called Gad, or "a troop cometh," Gen. 30:11. When *law* begins to obliterate the confines of channel, it has reached a universal (troop) point, and thus Mrs. Eddy defines Gad as "Science; spiritual being understood," S.&H. 586; but does *not* make it an *ultimate position*, for it must "*haste toward harmony*," after a rest—or "pause—wait on God. Then we push onward, until boundless thought walks enraptured, etc." S.&H. 323:9-12.

(*Gad* was the keynote of the Twelve Tribes to the Note-taker, who saw that if Gad was "Science," S.&H. 586:21-22, it was a *climax* of the human footsteps thereto, necessitating an intelligent understanding of the six previous steps; and further, that it was hastening toward *something*, and thus was not an ultimate; although the seventh tribe, typing the *seventh day of finished creation*. That there are even *human* footsteps beyond "*creation*," is seen in the definition of "the ideal man," S.&H. 517:8-9. Thus, from the single tribe "Gad" the "ascending" and *descending* angels—sons on Jacob's Ladder of Life, Gen. 28:12, which was "*set up on the earth*"—were worked out to their final completeness on the Tree of Life, or Jacob's consciousness, their source, where they are *one*; quickened by Love, Rachel, Jacob's *inspiration*.)

ASHER (which means "happy"): Leah said at his birth, "Happy am I, for the daughters will call me blessed," Gen. 30:13. Thus, we leave the seven days of *creation*, ascension (and Jesus' corresponding seven churches, Rev. 2nd and 3rd chapters); and begin the intelligent *descent* of Jacob's Ladder of Life to its primal cause, the Tree of Life in the midst of the Garden of Eden. This latter Mrs. Eddy interprets as "the mortal material body," S.&H. 526:31—"In this text Eden

stands for the mortal, material body"; but "A lie takes its pattern from Truth, by reversing Truth, so evil and all its forms are *inverted good*," Un. 53:2-4; thus, as "Thought is borrowed from a higher source than matter, and by reversal, errors serve as waymarks to the one Mind, in which all error disappears in celestial Truth," S.&H. 267:22-25, we are led back through the remaining tribes to Jacob, as typing their Principle, and Rachel his Bride, the original Word which is God—"In the beginning was the *Word* [Bride, My. 125:26] and the Word was God," John 1:1. Thus, the Tree of Life grows in the midst of the divine Word, spiritual embodiment (body) of generic man, of which "the mortal, material body," S.&H. 526:30-1, was but a finite concept. "The first iniquitous manifestation of sin was a *finity*," Ret. 67.

So, *Asher* is the redemption of the seventh day of *rest* to *activity* in good—"God rests in *action*," and not torpor, passivity, S.&H. 519:25. So, when Leah said at his birth, "Happy am I, for the *daughters* will call me blessed," it was her first glimpse of *woman*, and thus the first glimpse of Church or a *gathering* idea. Jesus could not and did not *gather* men, as he came to bring *division*, not union, on the earth, Luke 12:51; for *ascension* is progressively increasing division and separation, until one stands on the top rung of the Ladder of Life *ALONE with God*. Then only is he ready to descend safely, because the quenching of "all earthly yearnings" (S.&H. 314:5) is the "Open Sesame" to the portals of heaven, and the door must be opened in heaven, Rev. 4:1, before it is opened on earth; hence, the marriage of the Bride and the Lamb in *heaven*, Rev. 19th chapter, preceded their descent to earth, Rev. 21st chapter. But man must *return* to live on earth, for Jacob's angels *descended after they ascended*. "AS IT IS," which unfolds the Twelve Tribes more fully in a chapter under this title, warns against the false pleasure this step opens to the human consciousness unless the seven previous steps have been taken, or *intelligently seen*; for the expansion of freedom is dangerous if it retains the alloy of earthly

taints. The ALLNESS OF GOOD, *the deadliest foe to sin* (My. 364: 9-18), can be perverted to cover one's fleshly desires. Earth must pay its full "hire" to heaven in surrendering its mandrakes, devil's (evil's) apples (fruits of the flesh, of lust and human will), before the descent is safe. The "fat bread" and "royal dainties" of Asher, Gen. 49:20, and "spiritual compensation," S.&H. 581:15-16, are tempting to a fleshly sense.

ISSACHAR (which means "hire"): Leah said at Issachar's birth, "God hath given me my hire," Gen. 30:18. Before the conception of the first child of *descent* (Issachar, heaven's price of redemption, for Asher but redeems the last rung *heavenward*), the devil's apples, lust of human desire, must be given to Rachel, *heaven*. "Give me, I pray thee, of thy son's mandrakes." For Reuben, Leah's first son, had gone into the field at *wheat HARVEST*, and gathered his mother mandrakes, which were then and are now believed by the Orientals to promote conception. The fruit of the mandrake is a red *apple*. Thus, the analogy is complete between the first sin (human *conception*) and the point where heaven demands its *intelligent* surrender. Else man will be found "couching down between two burdens,"—"And he saw that rest was good, and the land [Asher—the step behind*—perverted to false "happiness," pleasure in the senses] was pleasant; and bowed his shoulder to bear, and became a servant to *tribute*," Gen. 49:15, which was Jacob's warning of Issachar.

("As IT IS" presents both the Mothers' concepts of the Twelve Tribes of Israel and the Father's—Jacob's—subsequent blessings and warning curses, Gen. 49th chapter; and Moses' Song of the Tribes, exclusive of *Simeon*, of whom he said nothing, as commented upon subsequently, Deuteronomy, 33rd chapter. But only the Mothers' *conceptions* are here presented, for Mother love never *curses*, but always *blesse*s, and "The Tree of Life" and "The Twelve Manner of Fruits,"

* For the temptation of the advanced *tribe* is always the back-pull of the past; for the Twelve Tribes are one unfolding consciousness symbolized by *twelve* separated elements.

subsequent chapters, deal only with *blessing*. Mrs. Eddy's *Glossary* is based on their Bible history, and was written before she revealed their redemption in the City foursquare, hence, only nine appear and they are largely in line with Jacob's curses, for Mrs. Eddy was then working in *manhood*. They are each a *pearly* gate in the City foursquare. Thus, their *affirmative purpose* alone is dealt with here, for "Truth is affirmative," S.&H. 418. So, Leah (law) had paid Rachel's (Love's, heaven's) *price* in Issachar, and therefore said, "God hath given me my *hire*."

ZEBULUN (which means "dwelling"): Leah said at the birth of Zebulun, "Now will my husband *dwell with me,*" Gen. 30:20. Thus, we approach Leah's sixth son, and *Jacob's tenth*. This is the purified Lamb (human consciousness, Un. 49:8-9) ready to dwell with heaven as its Bride. It is the fulfillment of the Tenth Commandment, "Thou shalt not covet" —*desire*—for it has all things. It is typed by the platform with its many squares upon which the descending Bride is standing in the tenth picture of Christ and Christmas,—the man that is *understood* — for the platform rests on the Mother-earth—and *overstood* (thus embraced) by Woman; for they are one. This is the earth-point where God *dwells* with men, Rev. 21:3, when the New Jerusalem, "the kingdom of heaven," S.&H. 592, descends to the old Jerusalem, "home, heaven," S.&H. 589; thus they become heaven on *earth*. Leah said: "Now will my husband *dwell with me.*" "Thy *Maker* is thine husband," Isaiah 54:5; "and He [God] will dwell with them," Rev. 21:3; but Zebulun is only earth's preparation for the descending Bride.

THE SPIRITUAL IDEA

RACHEL'S SONS

JOSEPH (which means "increase, *addition*"): Rachel said at Joseph's birth, "The Lord shall add to me another son," Gen. 30:24. For the first time, Rachel (Love) conceives, and *great was the conception*, for she conceived the

Tree of Life in Joseph, or entire Principle for which Jacob stood, and Jacob is "*the revelation of Science*," S.&H. 589: 5-6; but she divided it, demanding an "addition" thereto when Love's idea is indivisible, generic man. Thus, she made of Joseph but a *Saviour* and not Immanuel. He saved the physical life of the other *eleven* tribes. His life and that of Jesus are *coincidental* in Jesus' *ultimate* demonstration. Jesus was able to hold prophetically but *eleven tribes* to allegiance. They all deserted him but one (John), but subsequently returned, Acts 1:13-26. While Joseph saved the Twelve Tribes physically, he brought them into eventual Egyptian bondage, he having been sold originally for twenty pieces of silver. Whereas, because Jesus' Mother did not see the angel Gabriel beyond his manhood, she called her son *Jesus*, meaning a *Saviour* (Luke 1:26-31); instead of the Immanuel of Isaiah's prophecy, Isaiah 7:14-15, who would refuse evil by living on the "*butter and honey*" of *affirmation*, instead of "gall and vinegar" of *denial*. Thus, the "addition" to true man," for such were Joseph and Jesus, must needs come in *Woman, Love* (S.&H. 562:3-7): for *affection* is *Christianity*; Love is Science. "Pure affection blessing its enemies," S.&H. 589, Mrs. Eddy says of Joseph; and certainly it applies to Jesus. Thus, Jesus and Joseph epitomize *Christianity only*. Jesus, its founder (My. 338:25); and Joseph, its finisher: for "Christianity is larger than its human *founder*," Mrs. Eddy says in the 1890 revised edition of *Science and Health*, to which she refers in the footnote of Mis. 309, for a wonderful elucidation of this "topic."

BENJAMIN (which means "The son of the right hand"): Rachel passed on after "hard labor" in the birth of Benjamin, as love's offspring is *indivisible*, and to divide it makes *hard labor* the fruit of this divisible conception (Gen. 35:17-19), for the "elder brother," "Christianity," will always deal hardly with the younger Prodigal, "Science." For Love is *prodigal* to the limitation of Christianity; and measured righteousness is Nemesis to infinitude. The first son should have been

expanded to Immanuel *before his birth* to obviate the necessity of *two* sons (this applies to Jesus as well as Joseph), for their characteristics are so diverse that they, "Christianity" and "Science," will war each against the other until they become one—Gabriel's peace embracing the full ends of Michael's *holy* warfare. Rachel was able to bring forth Joseph, but found her conception of Joseph warred against Benjamin, for the same womb (motherhood) *will not bear both*—in safety to *herself* as mother of *two*—one concept became the *Drag on* to the other. Thus, Rachel "called his name Ben-oni" ("Son of my sorrow"), "but his father called him Benjamin," Gen. 35:18. The history of Benjamin was much perverted, Judges, 19th to 21st chapters, until he yielded his earthly identity to the law of Judah, I Kings 12:21, after having, as a Tribe, married the four hundred virgins of the tribe of Gad (Science), Judges 21:9-12. Paul, a Benjamite, also submerged himself in Jesus. Mrs. Eddy says Benjamin is, as "*Jacob's son*," "a gleam of the *infinite* idea of the infinite Principle; a *spiritual type*; that which *comforts, consoles, and supports*, S.&H. 582. The Comforter, *Divine Science*, S.&H. 55:27-29, alone "*comforts*," and the descending New Jerusalem is "*Divine Science*," S.&H. 592, Womanhood. "Supports"—spiritual foundation alone is *manhood*, S.&H. 269:22-25. "Consoles"—"the consolation of Israel," Luke 2:25, is their ("that which comforts . . . and supports") spiritual offspring in one child (*con*, together + *solar*, comfort)—the twelve manner of fruits in *one* indivisible idea.

Note that while Benjamin is called Jacob's son in the Glossary to Science and Health, Judah and Joseph are not so denominated.

Love, alone, cements the activities of the twelve manner of fruits of the Tree of Life into one congruous whole. "Life is the *spontaneity* of Love," My. 185:16, and "Life" is not spontaneous but labored until it is seen as an indivisible whole, and *Spirit alone* is allowed to diversify, classify and

individualize (S.&H. 513:17-18) all *thoughts*. Thus, the fruits of the *Spirit* (which "Christianity" could not see beyond nine, Gal. 5:22, and *they not well "classified,"* as Science alone can do that) will be found, through the gates (Science) of the Twelve Tribes of Israel "which show the workings of the spiritual idea," S.&H. 562, to be the twelve [not nine only] *manner of fruits on the Tree of Life*.

These Twelve Tribes will now be presented, as found in the *latest revision of Science and Health*, as the Word, Bride, compound idea, S.&H. 577:4-11, *conjoining* the teachings of Jesus, as Christianity, My. 338:23-27, and the additional *embracing* teachings of Mary Baker Eddy, as "Science" (S.&H. 123:20-23) in "*Christian Science*," the City foursquare, walled by her Manual, page 25:5-11, as against the defilement of other literature. These Twelve Gates have been found to have appeared in the Word in the *exact order of their presentation*, as confirmed by the progressive unfolding order of the Science and Health revisions, in point of both additional chapters as well as added lines of thought. Herein the old editions have been *properly used* in accordance with Mrs. Eddy's direction, as before mentioned, in the April, 1891, Journal, page 7, and have been found *invaluable* as the only means of identifying the ORDER of the Twelve Tribes as GATES for the City foursquare. For, as the Word is the Bride, My. 125:26, and the Bride is the City foursquare, Rev. 21:2, the Word must have TWELVE GATES, Rev. 21:12. (Although, they had all been unfolded as GATES in the Word, as City foursquare, before their confirmation in the old editions was thought of, which led to their verification therein. However, this is one of their many "*treasure trove*" privileges.)

Note in Miscellany 318:30-4; and 179:25-30, that while Mrs. Eddy's teachings do embrace those of Jesus they are in no sense *dependent* thereupon for either their "*Christianity*" or their "*Science*"; for she was forced to demonstrate *both for herself*, inasmuch as Bride is *compound* idea, S.&H. 577:4-11. Thus, Jesus' teachings bore the same relationship to hers

that the old editions of Science and Health bear to her latest revision of Science and Health—*confirmation*; foundation, upon which to *rest hers*, S.&H. 269:22-25. For Mrs. Eddy says: "If there had never existed such a person as the Galilean *Prophet*, it would have made no difference to me," My. 318:32-2, and again, "Christianity and Science being contingent on nothing *written*, etc." My. 179.

Thus, Mrs. Eddy brought forth her own *man child*, manhood (Rev. 12:5), who was "caught up unto God, and to His throne" (her work in *ascension*); but he proved to be the *same Jesus* which everyone must bring forth, *or see in Science*, for this man, Truth (S.&H. 517:8-9) existed before "*the world was*," John 17:5 (said with reference to Jesus); or "*the foundation of the world*" (Ephes. 1:4; said with reference to us). Jesus and Mrs. Eddy were the channels for Jesus' *prophecy* ("the Galilean *Prophet*," My. 319:1); and its fulfillment by Mrs. Eddy,—of even the prophecy of himself, for *he lives today only through her Science*—not in the world of "Christianity." Mrs. Eddy interprets his own statement to John of himself as follows: "I am he that liveth and was dead [not understood] and, behold, I am alive forevermore [*Science has explained me*]," S.&H. 334:26-28. Thus, "Christianity" was the "man child" of "Science" which is wed in Christian Science, "Love wedded to its *own* spiritual idea," 575. Thus, we approach the Word as *compound idea in itself*.

The Bible is the prophetic (symbolic) history of the Twelve Tribes of Israel, which Moses prophetically gathered *literally*; Jesus *figuratively* in his twelve disciples, and *prophetically* in his impartation to John on the Isle of Patmos of *the outline of his promised church* (Mat. 16:18) of the Twelve Tribes as Twelve STARS on Woman's head (the expression of her intelligence, *manhood*). The Woman crowned with twelve stars appeared in heaven and animated her human expression in the wilderness of earth to formulate a *Principle*, man child, which was caught up to heaven

as nine stars, typing Jesus,* Rev. 1:16, and there wed to his Bride, typed by the other three stars (Rev., 19th chapter)—the twelve STARS typing the Twelve Tribes of Israel, “which show the workings of the spiritual idea”; thence to descend to earth as twelve GATES, Rev., 21st chapter; and lastly twelve FRUITS, Rev., 22nd chapter. The fact that Mrs. Eddy’s Word *spiritually* embraces these Twelve Tribes as GATES in her Word, proves her Word to be the *Bride* (My. 125:26) of *Jesus’ prophecy*, Rev., 21st chapter, and further proves the truth of the *Bible prophecies*. Thus, the Twelve Tribes of Israel *literally, figuratively, prophetically*, and last of all *spiritually* “show the workings of the spiritual idea” in the Word, Bride.

THE TWELVE GATES OF INGRESS AND EGRESS OF THE WORD, THE BRIDE

(My. 125:26), Rev. 21st Chapter.

The preceding synopsis of the *two Mothers’* conceptions of the Twelve Tribes shows they are divine *movements* in the human consciousness (“And the Spirit of God *moved* upon the face of the *waters*,” Genesis 1:2) and not merely *specific qualities* of individual man. Man is generic, and God’s *movements* to this end are expressed in changing *design* rather than in specific thoughts; although the changed design necessitates changed specific expression.

Mrs. Eddy has said that “*Christian Science* [is] *as old as God*,” marginal topic S.&H. 146; and again that the third day of *creation* according to Genesis first chapter, was “The third stage in the *order of Christian Science*,” S.&H. 508:26-28. She has also *unmistakably* implied that the first chapter of Genesis was a *revelation* and not a *creation*, S.&H.

* As Christianity expanded by Mrs. Eddy beyond Jesus’ seven stars in his right hand when he appeared to John, Rev. 1:16. Mrs. Eddy has said that Christianity is larger than Jesus, as subsequently noted. Her first Church organization was founded on Jesus; her second, The Mother Church, on “*Christianity*”; the Branch on the Christ (*Science*).

504:14-15. Thus, it is evident that the Twelve Tribes of Israel type the unfolding order of *Christian Science* in the human consciousness; not as an ecclesiastical denomination, but as the union of the vital forces of Christianity—"the highest style of *man*," No & Yes 10:6-10—and Science, the revelation and interpretation of "God and man; it *aggregates, amplifies, unfolds* and *expresses* the ALL-GOD," No & Yes 10:8-10; and thus becomes, as *conjoined* in "*Christian Science*," the interpreter and demonstrator of "*universal harmony*," Rud. 1:1-4. The movements of its demonstration are clearly symbolized in the "*founding*" moves of Mrs. Eddy in her Church as responsive to her revelation. "*Discoverer* and *Founder*" are the human terms that she has associated equally with "*Revealer*" in identifying herself with her mission.

May the repetition of the following points be pardoned? Jacob's twelve sons were expressed *several hundred years before Moses wrote Genesis the first chapter*, and Jacob is "*the revelation of Science*," S.&H. 589, through his twelve sons "which show the workings of the spiritual idea" (S.&H. 562). Thus, Moses had the types before him of these Twelve Tribes of Israel, which he physically and prophetically utilized when he wrote or *compiled* Genesis first chapter as far as individual man's vision could go, for Moses was but "*the servant of the Lord*," Joshua 1:1. The Twelve Tribes were typed by the Twelve Stars on *Woman's crown* in the 12th chapter of Revelation, which Mrs. Eddy identified with *Christian Science*, S.&H. 559:32-2; 562:18-19. Mrs. Eddy says further of Revelation 12th chapter: "The Twelfth chapter of the Apocalypse typifies the divine method of warfare in *Christian Science*, and the glorious results of this warfare," S.&H. 568; and she carries Christian Science beyond Christian warfare when she further says that the *Bride*, the City foursquare, with its Twelve Tribes' GATES is "*Christian Science*," S.&H. 577:18 (and most pronouncedly so in the revised edition of 1890, p. 225, which she made a part of *her latest revised writings* by directing us to same for *the first time*

a year or two before she left us, in the footnote, Mis. 309) ; and that the Bride is the *Word*, My. 125:26. Therefore, could there be any doubt that the Twelve Tribes of Israel show the unfolding revelation and demonstration of *Christian Science* in the human consciousness? The following identifications of the Twelve Tribes as Twelve thought-GATES in our Text-book as the Word, Bride, the City foursquare, gloriously *prove this* position :

REUBEN, THE FIRST GATE, 1875-1878

When the message of Christian Science first is presented to the human consciousness, there is a great *illumination* corresponding to the first day of creation. "Let there be light," Gen. 1:3. This is the joyous vision in which all pain and darkness seem to pass away! and behold all things seem new! This quickening may be likened to Reuben—"vision of the son." Verily this is the illumination, light, that makes the Word "sweet at its first taste, when it heals you," S.&H. 559:22, and was the message of the first edition of Science and Health in 1875. *Reuben* is preserved for our first gate of Christian Science as the City foursquare in the diffusive affirmative illuminations of the Word without the alloy of argument, labor, and particularly may be found under the word "Light" in the Concordance to Science and Health, as well as in the interpretation of the *first day of creation*, S.&H. pp. 503-505. Thus, the GATE OF REUBEN might be called *inspirational* "LIGHT"—"VISION of the son," but not of his *Principle*. Reuben makes no distinction between good and evil, holding the position: "God never said that man would become better by learning to distinguish evil from good," Un. 14:27—hence, he has no consciousness of *morality*, Gen. 35:22; 49:4. Reuben's awakening to a further need comes when he feels his own limitation; and begins to know something without *himself*—that always *seems to him to be evil*. Mrs. Eddy tried to start a Church under the reign of this *initial light*, but it ended in rebellion, for Reuben cannot gather;

he lives within himself, knowing nothing of the rights of others, which moral (Church) relationship demands. He is individual man before he eats of the fruit of the Tree that demands something beyond his own "*vision of the son*"; but not of the Father, who is the Principle of *all other sons* as well as Reuben. Thus, Reuben defiled his Father's bed—*rest from labor*—for he knew no other mother than his own, and had no respect for the servant (Bilhah), *lawful sense*; for he is *lawless love*. He is awakened from *without* by the thwarting of some cherished purpose that makes him feel the limitation of his vision, then he charges it to God and woman—*without* himself, for he is never awakened as Reuben, but as Simeon. For when he sees something without himself, it is woman—a demand for progress. Gen. 1:4-5.

Reuben, as characterizing the first edition, is verily a vision of the son of *his* mother without any other mother's son, and hence it could not *gather*. Mrs. Eddy says on pages 166 and 167: "The mistake the disciples of Jesus made to found religious organizations and church rites, if indeed they did this, was one the Master did not make . . . No time was lost by our Master in organization, rites, and ceremonies, or in proselyting for certain forms of belief: members of his church must answer to themselves, in the secret sanctuary of Soul, questions of the most solemn import." But this was Asher talking under the spell of *Gad, rest*. This position could have been maintained by Mrs. Eddy, for she had presented a vision beyond Gad, which she could not have seen had not her *individual footsteps* led her thereto, for no one "called" her to it—as she was the "chosen"—and she labored long to tell her vision. But to the Reuben (self-centered thought) the first edition would mean self-completion, and self-complacency where *he was* when it found him. Mrs. Eddy's first gathering was more or less of the non-religious, hence she worked with a thought that had lost its spiritual vision; for this is never found *outside of Church* (outside vision is intellectual only—philosophy). Spiritual vision is too unselfish to live its

life alone. It intuitively feels, despite the defects of organization, that "the children" (Church) must "first be filled," Mark 7:27, as a reward for the long endeavor to *gather* together (the tribes). Even such statements in the first edition of Science and Health as "Jesus never ransomed man, by paying the debt sin incurs; whosoever sins *must suffer*" (p. 312—Asher's message of *love* to the sinner) could not offset the marvelous revelation so new to "mortals"; instances of which are: "Universal Love is individual also, embracing every idea from infinitesimal to infinity . . . That man epitomizes the universe, and is the *body of God*, is apparent to me, etc.," p. 229.* "The express image and likeness of God was immortal man, and there is none other, or ever a man since created," p. 247.* "Wisdom" and "Intelligence" are the constant synonyms for God (Note this particularly on pp. 230, 231 and 238*) which are *now human man* in our last edition. Thus, verily, the man-angel brought the little book according to Jesus' prophecy to John in Rev. 10th chapter for the *first edition's God is now man* in our Text-book. But, the one statement if none other that demanded further growth was "Woman was a higher idea of God than man, inasmuch as she was the final one in the scale of being, etc.," p. 249.* This statement demanded the expansion of Reuben, for woman "symbolizes *generic man*," S.&H. 561:22, Benjamin.

SIMEON, THE SECOND GATE, 1878-1881

So "murmur not over Truth, if you find its digestion bitter," S.&H. 559:22-23, for this progress is prophetically demanded, as there must be an intelligent comprehension of Reuben's *light*, else it will remain a forever outside-of-man condition (as well as its reversal, darkness) making him a subject of both good and evil, instead of the "arbiter" of his own "fate," Mis. 83:5-19. So, a separation must be made between "the waters which are below the firmament [man's

* First Edition of Science and Health, of 1875.

will] and the waters which are above the firmament" [God's will], Gen. 1:6-8—between Truth and error, or the distinct province of the Father and son, which Reuben did not see, for his vision was limited to "the son," "vision of the *son*,"—phenomena, not Cause. Simeon's necessity comes as the result of *hearing* the first sound *without* his own consciousness which he always calls *evil*, as it usually thwarts his *will*. Reuben has no sense of hearing—only vision. The dual sense of hearing always arises when a sense of *hate* or resistance is felt—Leah said at the birth of Simeon "because the Lord *heard* that I was *hated*," Gen. 29:33. This comes when something seems wrong with Reuben's vision—always of another not of himself. Sight is one, and any consciousness of another is *hearing*, Simeon; and Simeon always lays his dereliction on another, Gen. 3:12; S.&H. 533:14-17. Reuben was Adam's initial state of consciousness, S.&H. 585:19-22; Gen. 2:6-21; Simeon, Gen. 2:21-25—twoness. Simeon is the state of human evolution that separated man from woman, Gen. 2:21-22, in belief, establishing the necessity for a firmament, *understanding*—one to stand under the other—between them. Thus, this tribe Simeon holds the keys to the kingdom of heaven (Mat. 16:13-19), and keeps his *water-gate* (for his domain is wholly with *water*—waters above and waters under the firmament) locked tightly *earthward*; but earth is then only water ("mortal mind") to his consciousness, for dry land has not yet appeared in Genesis first chapter; S.&H. 507:1-3. Other tribes than Simeon must demonstrate the worthiness of earth for entrance therein. Simeon (which is identical with Simon) was the human channel upon which Jesus promised to found his Church (Mat. 16:18), but upon his redemption to Peter; *petros* meaning a rock, and rocks do not appear until waters begin to recede, Rev. 21:1, for "water symbolizes the *elements* of mind," S.&H. 507:3. This tribe becomes a rock only in the descent of the City foursquare, when it is the foundational demand thereof—the *hearing* ear that hears and under-

stands the Word; this Word, however, *then* embraces a redeemed earth, and no water, Rev. 21:1.*

Mrs. Eddy has defined "ears" as *spiritual understanding*, S.&H. 585, and she likewise so defines the firmament, S.&H. 505:7-8. *Hearing* is the foundation only of Jesus' prophesied Church, the City foursquare, for it must understand—*stand under*—something, hence, it is "the rock, Christ" upon which the City foursquare, as Church ("SIGHT") *rests*, Man. p. 19. Thus, Simeon's "time has not yet come" on earth in the unfolding order of the Twelve Tribes (for he is but the second tribe); and thus we must leave him in heaven (Mind), meeting all of earth's *mental*—water—resistance with Jesus' *promise*, which unlocks Mind, heaven, but gives no foothold on earth; for earth in the *second day of creation* has no "dry land" ("absolute formations instituted by Mind," S.&H. 507:2) upon which to found a Church demonstration. Thus, his foothold must be on *promise* only until the City foursquare descends to earth, for Simeon dwells in the *division* of the elements of earth and heaven, through the faculty of HEARING. So, the *dividing line* between Truth and error is established through the *hearing* of the Word, firmament, or *spiritual understanding of others*. Its domain is purely in the mind of a higher revelation than his *own consciousness*. Thus, Jesus proposed to build *his church* upon this channel for *God's revelation*—"Flesh and blood hath not revealed it unto thee, but my *Father which is in heaven*," Mat. 16:17, but not *within man*. Simeon, hearing, could never be Church, but is its foundation only—while Jesus said to even the Pharisees, "The kingdom of God is *within you*"—sight. Sight comes not to this phase of unfolding; for that consciousness *effaces* "the line of demarcation" between God and man in the truth, "Principle and its idea is *one*," S.&H. 465.

Thus, the GATE OF SIMEON for our Christian Science City foursquare is HEARING, which keeps man separate

* "The spiritual idea has given the understanding a foothold," S.&H. 534, foundation, and that starts with Joseph. When the foothold is seen to be in heaven (until it descends to earth), the "inverted image . . . with everything turned upside down," S.&H. 301:27-28, is easily understood.

or separated from God. This is verily heaven's GATE, and everyone who enters through Simeon's key (Mat. 16:19), must go in with his back to the earth as does the denomination which builds its church on Peter; and yet, God must dwell with man *on the earth*. Thus, Simeon is negatively characterized in the Word by the separation of heaven from earth; the wheat from the tares; the casting out of demons, which are always *cast out into the earth* by Simeon; and even Jesus, as Michael, Rev. 12th chapter. The water nature of this process is manifested in Jesus "casting out demons" into the swine (earthly element), and the swine casting themselves into the *water*, Mark 5:12. Thus, to Simeon earth is but a swinish element that belongs only in the waters of "*mortal mind*." Also, all denying, forsaking, destroying, rejecting, denouncing and renouncing processes—even of error—in Science and Health belong to the unredeemed gate of Simeon, whose *affirmative* purpose can be readily seen in S.&H. 505:4 to 506:14.

The Simeon period was one of great conflict in the Cause; and almost the complete destruction of the Cause, as will be seen by the chapter "The Conflict of Personalities" in Sibyl Wilbur's Life of Mrs. Eddy. Mrs. Eddy's second edition of Science and Health was spoken of by Sibyl Wilbur as a failure—"the failure of the second edition," p. 220; and there was but one *volume*, Volume II. "When the second edition finally came out, it was found to be a slim book labelled Volume II, though there was no Volume I. It was well-nigh a failure;* its typographical errors were legion," p. 237. Mrs. Eddy spoke of putting a bridge (firmament) between herself and her students at this most turbulent point of experience that would "cut them off" from her "utterly in a spiritual

* In the *latest* revision of the above book, it is changed to read: "It was a *complete failure*." (The italics are the Note-taker's.) Simeon always seems an earthly failure; but he is heaven's foundation for earth,—"*the foundation of the world*," in heaven—"by understanding hath he established the heavens." Simeon comes into his own, when heaven brings its own foundations to earth, Rev. 21:14.

sense," pp. 235-236; thus, Mrs. Eddy recognized the necessity for Simeon, firmament, at certain periods of unfoldment, for the foothold can be only in heaven, *promise*.

It was this period of Simeon that called for such "*firmament*" (heavenly, Gen. 1:8) statements as: ". . . to admit one's self Soul instead of body, sets us free to master the infinite idea, *shuts the door* on death and *opens* it wide on immortality." Second Edition, 1878, p. 18. Thus, we see the action of Simeon's door which is closed to earth. Again, "At present we know not what we are, but we certainly shall be Love, Life, and Truth, when we understand them," p. 19;* "Matter is but manifest mortal mind," p. 28;* "for man is not governed in science except by his own Spirit, even the Principle of man," p. 46;* "Spirit is never individualized: it is infinity, and there is no medium for it," p. 117;* "Our Master, meekly and yet as a victor bore the mockery of his self-conscious God-being . . . He established the proof that the 'I' is Christ, and that Christ is God, the Soul and Life of man," pp. 65 and 66;* "Let us regain our God-being," p. 120;* "When we become Spirit we shall be infinite, and One, for there is no room for more than one, if that One *is infinite*; do we yet understand the Principle of that saying, 'I and the Father are one'?" p. 7.* Thus it will be seen that Simeon's water (mind) gate was opened to heaven only, hence the great stir on earth.

This Volume II of the second edition, according to Mrs. Eddy's "Introductory" (the last paragraph), was *extracted* from the afterward-*third* edition, which Mrs. Eddy was unable to get out of press owing to the great financial straits on earth; doubtless, due to such high heavenly expressions with no Church demonstration; but they serve as proof that our Church was at least *founded* rightly (on Simeon), and has been building thereupon ever since. In the *third* edition, from which the *second* was *extracted*, was the notorious chapter "Demonology," showing that the "casting out of demons" characterized the *Simeon* period. This period fulfilled Jesus'

* Second edition of Science and Health.

prophecy, Rev. 11th chapter, of the testimony and death of the *two witnesses*, who always testified in *sackcloth*—"Christ Jesus and Christian Science, His two witnesses," My. 347:2.

Simeon was the first prophesied step in Jesus' Church; and was characterized by Association only, which is the foundation of Church. Association (Jesus) and Church (Christian Science) cannot stand together, as the chapter "Evolutionary Organization" in "AS IT IS" shows by the history of both. *Associations* were always called to support some definite phase of Church, and disbanded when Church had accomplished its definite phase of purpose—even the Massachusetts Metaphysical College Association upon which the First Christian Science Church Organization was founded* (Ret. 43-44) was disorganized at the time of the dissolution of the First Christian Science Church Organization, and re-organized on the basis of a "*Voluntary Assembly of Christians.*" Its By-laws were changed to call it the "*parent association,*" showing it could not go beyond *Christianity* as a *controlling Mother Church*, June Journal, 1890. *Science*† demands self-control, S.&H. 442:30-32. But Christianity is larger than Jesus, who was the foundation of the First Church Organization, Manual, p. 17; and necessarily the Association that called it forth. Mrs. Eddy, in the footnote placed in *Miscellaneous Writings*, p. 309 (*for the first time a year or two before she left us in person*) refers to the description of the third side of the City foursquare in the revised edition of 1890 as elucidating this topic of how much larger Christianity was than its founder, Jesus. This marvelous description is an authorized addition to her latest revised writings.

Thus, the Second Christian Science Organization (The Mother Church) was founded on "*Christianity*" *beyond Jesus of the tribe of Judah*, which necessitated its EXTENSION (in 1906) when the tribe of Issachar was reached, and its dissolution (in 1908) when the tribe of Joseph was reached,

* On *Jesus*. Christianity is larger than Jesus.

† Foundation of the *Branch*.

as subsequently noted under these Tribes as Gates. Upon the completion of the Second Church (*Voluntary*) Organization the Massachusetts Metaphysical College Association adjourned *sine die*; and although its members were designated in its changed By-laws as "life members," there is no further record in the Journals of its ever meeting again, and we must look to the Journals for our *record* of "the divine Science of Truth," My. 353.

The *whole field* of Christian Science Teachers, and "C.S. B.'S." who were not Teachers, were called together in 1903 to support the *Extension*—The (little) Mother Church having been supported and built figuratively *by the students of Mrs. Eddy*, and thus the Extension must be built by the representatives of the whole Field, for it represented Christianity beyond its *personal founder*, or Mother of a man child, Rev. 12th chapter. The demand for this Teachers' Association passed from the Manual in 1908, when the Mother Church was dissolved in *Joseph*, the last step in *Christianity*—"pure affection blessing its enemies," S.&H. 589: 21-22, which must of necessity yield to "We have no enemies," Mis. 8:9-16; 10:4 only. This article, "Love Your Enemies," was written in the April Journal, 1890, in the period of Asher, when there was no Mother Church, and while its title has a negative sound, its statements are most positive in declaring "We have no enemies."

The history of all Associations and Churches is given minutely in "AS IT IS," together with the marvelous National Christian Scientists' Association (formed in 1886—its first regular meeting being in New York City) which appeared at the call of *Thirteen* prospective members and disappeared (having been dissolved with the old organization and re-organized on the basis of the *Universal Assembly* in 1890) in 1893, being merged into the World's Religious Parliament at the World's Fair in Chicago. As a sign of great moment, the coming World's Fair in Chicago in 1933—which will be

just forty years from the date of the 1893 World's Fair in Chicago, will preserve a most vital connection therewith.

The following is quoted from the New York *Times* of August 19th, 1931: "The giant star of Arcturus, instead of President Hoover, is to start the machinery at the Century of Progress Exposition in 1933. Out of the northern sky on the night of June 1 of the World's Fair year will come a beam of light which will be turned into power and amplified and used to throw switches in the Hall of *Science* . . . As Arcturus is forty light years away from the earth the light energy that will be used on the opening night will have started on its journey in 1893, during the World's Columbian Exposition." This is most vitally interesting from the fact that at the Columbian Exposition, in 1893, the Gospel of Christian Science was preached to every religion on earth at the same time in Mrs. Eddy's message which presented woman as the spiritual idea, and which message was never given to her Church in *Twelve*, for it was the message in Nation, Thirteen, not Church (it was said of the World's Fair that Columbus discovered America, but the Columbian Exposition discovered *woman*). The November, 1893, Journal contains a most interesting account of this momentous occasion. Christian Science was the only denominational religion which was allowed to expound its doctrine, in a Hall (Washington* Hall) provided for that purpose, where *twelve addresses* were given—eleven assigned subjects in addition to the address of the President of the National Christian Scientists' Association (then Universal Assembly), Dr. Foster-Eddy, the adopted son of Mrs. Eddy, who superseded her as its President. These latter *twelve addresses* were published in the Journals, but Mrs. Eddy's address appears only in the "World's Parliament of Religions," for it was the *thirteenth, beyond Church*.

It is interesting to note that the light from Arcturus started simultaneously with her message, and that it is in the

* My. 148:9-16.

northern constellation—"the Word, the polar magnet of revelation," S.&H. 575. "The hour has struck for Christian Scientists to do their own work; to appreciate the signs of times; to demonstrate self-knowledge and self-government," Mis. 317—said a year after the dedication of the Mother Church (February Journal, 1896). This was the demand of the then "*times*"; but how long patient Rachel had to await Leah's plodding demonstration thereto!

But, returning to the Simeon period, it was prophesied by Jesus as the death of the *two witnesses*, Rev. 11th chapter, "Christ Jesus and Christian Science, His two witnesses," My. 347:1-2, as it is the second step in Jesus' prophesied outline. For heaven and earth must be one, else they both die to idea, and become separated *beliefs*. Christ Jesus represented "*creation*" ("who *created* all things by Jesus Christ," Ephes. 3:9) and Christian Science the "*intelligence and Truth*," S.&H. 517:8-9, thereof; for under the chapter of "Creation" the first chapter of Genesis was dealt with even in the first edition of Science and Health. But it was the drawing of the line (firmament, "the line of demarcation," S.&H. 505) between emotional Christianity and scientific Christianity *mentally*, without claiming a *special mission* for its embracing "*intelligence*" and "*Truth*" that seemed to take away emotional Christianity's Lord, but established definitely no place where he was "*laid*." In the words of Mary Magdalene, "They have taken away my Lord, and I know not where they have laid him," John 20:13. Thus, the old sense of body was taken away, but there could be no place to even bury it in Simeon (as Rev. 11:8 shows, that their bodies lay in the *street*, a "*line of demarcation*" between habitations, "*no man's land*") in order that it might be resurrected in Levi, for dry land had not yet appeared.

Thus, the period of Simeon was the turbulence of resisting the death of the old; and fear for the death of the new, because there was yet no tangible foothold in the *new*. This foothold was the *Motherhood* of God which appeared in the

next edition of Science and Health in the period of Levi, as distinguished from Fatherhood. Creation was put wholly into Motherhood in the period of Levi, which revived the Cause, and showed, for the first time, woman's mission as the reflection of God's Motherhood, as distinct from man's mission as the reflection of God's Fatherhood (S.&H. 562:3-7). The Motherhood of God was allowed to embrace the Fatherhood of God; thus, woman embraced man (Jeremiah 31:22) and saved her cause from the destruction of the several men warring against it, as recorded in Sibyl Wilbur's Life of Mrs. Eddy under the chapter "Conflict of Personalities." In this Simeon period, the second edition bore a Noah's Ark on its cover, with turbulent waters beneath and clouds overhead—a woman's prayer for the safety of her Cause! Her refuge was in God's Motherhood!

LEVI, THE THIRD GATE, 1881-1883

After this *firmament*—or division of water as symbolizing "the elements of Mind," S.&H. 507:3—in Simeon is established: the dry land—"the absolute formations instituted by Mind," S.&H. 507:2—appears in the third day, *Levi, resurrection* of body, *dry land*, S.&H. 508:26-4; Gen. 1:9-13; and "the waters which were *above* the firmament"—good Mind—are utilized for the purpose of "the more simple demonstrations of *control*," S.&H. 429:4-6, of the "evil mind"—waters "which were under the firmament." Or the control of "Mind [resurrector] over matter" mastering "the claims of medicine, surgery, and hygiene," S.&H. 44:10-12, begins to assert itself; which Mrs. Eddy says accomplished Jesus' resurrection. The self-quickenings of *dead bodily beliefs* into healthy, normal *bodily manifestations*, is the triumph of the higher element of *Levi* (third tribe, corresponding to the third day of creation) into which higher element—*resurrection*—Jesus was baptized by John the Baptist, a Levite—enlightened *human* mind, which must be beneficially "joined" unto its lower manifestation, body, ecclesiastical form. For

Leah said at the birth of Levi, "Now this time my husband ["Thy Maker is thine husband," Isaiah 54:5] will be *joined* unto me," Gen. 29:34. Levi means "mortal man," S.&H. 590:12, and his higher "more ethereal" element *mind* must triumph over its "grosser substratum" which "is named matter or *body*," S.&H. 293:7-9. Thus, the third day is the turning of the human mind to the light of the divine Mind for its "control" over its *own* body; and *others'* bodies, if Christian Science is practiced on this basis; as it was in its early period of demonstration; and such basis is well preserved in our Word, which must contain the full *Twelve Gates*. The references on the word "control" in the Concordance to Science and Health will show the preservation for our Christian Science City foursquare of this stage of *developing* power; for it is clearly a position of "control"; and, as such, is susceptible to "ecclesiastical despotism," which is one of *unredeemed* Levi's definitions in Science and Health 590:12. Also, the affirmative purpose of this Tribal Gate—human fruitage—is shown by S.&H. 506:15 to 509:8. This period was inescapable after Church (separation of God *and* man) started in Simeon; for all Church measurably separates God from man, because it is a Saviour; instead of *Immanuel* — "Principle and its idea is one," S.&H. 465.

While the footsteps of the régime of Levi are, as before stated, fully preserved in Science and Health, its protraction, or a return thereto, is dangerous, as it is a "*denial of the fullness of God's creation*," S.&H. 590:12, for the nine other tribes have their additional gates in the Christian Science City foursquare, and any step of retrogression denies their necessity and power. Each progressive tribe always embraces the privilege and demand of its predecessor, until the *last tribe embraces all others*; but its predecessor does not embrace the privilege of the evolutionary advancement of its *consequent* or *consequents*—more advanced thought Tribal Gates. This "Progress is the law of God," S.&H. 233:6, and it cannot be turned back.

Thus, the GATE OF LEVI must be called "RESURRECTION," for Mrs. Eddy has so called it in Genesis (and her Glossary definition is negative, and not a GATE of *pearl*, Rev. 21:21, "every several gate was of one pearl." The Glossary was given eight years before the City foursquare was added to the Apocalypse). But Levi's process is through such statements of *control* as, "You embrace *your* body in *your* thought, and *you* should delineate upon it thoughts of health, not of sickness," S.&H. 208; and "Take *possession* of *your* body, and *govern* its feeling and action," S.&H. 393:10-11. Thus, the *body* that Simeon consigns—with its creator—to a watery grave in "the waters which were under" his *firmament* (*his own human mind and body*), appears as dry land, "absolute formations instituted by Mind," S.&H. 507, in Levi, and is controlled by its own creator through his understanding of Simeon's Life Principle *above the firmament*, the Mind *above* him. The plants, herbs, and trees of this period all have died to live, John 12:24.

Mrs. Eddy says of Mary Magdalene's discernment of the *resurrection* that "her mortal sense, *reversing Science* and spiritual understanding, interpreted this appearing as a *risen Christ*," Un. 62:27-2. Thus, in this stage of progress, it seems that we *heal* the sick. This was *Jesus' Levi* ministry. It is the *joining* of mind to its *own body*, for Leah said at the birth of Levi, "Now this time will my husband [Mind] be joined unto me," body, Gen. 29:34. Levi's province is wholly "CREATION," the first step "in the ideal *man*," S.&H. 517:8-9. *Joining* is an active process as it associates *diverse* elements, which must afterwards be *unified*, and the process is always *turbulent* — whether the joining of the missions of Jesus (Christian warfare, Mat. 10:34-37) and Mrs. Eddy (Universal harmony, Rud. 1:14); of the individual and Church; man and woman in matrimony; or mind and body: for unity is oneness within, My. 164:22-26, and not two conjoined elements—"The suppositional world within us . . . unites us to one another," My. 167:4-6.

Thus, "the third stage in the order of Christian Science... corresponds to resurrection" (S.&H. 508:26-4) and must have been and was preceded by the death of the two witnesses in Simeon, "Christ Jesus and Christian Science, his two witnesses," My. 347:1-2, Rev. 11:11, and their *resurrection in Levi*, "after three days and a *half*" in the period of Levi, third tribe (the half a day additional to cover the earth-factor in the ascension of Judah;* for the two witnesses also *ascend*, while Levi means resurrection only). "And they heard a voice from heaven saying unto them, Come up hither. And they *ascended* up to *heaven*," Rev. 11:11-12. Thus, earth was given its first heavenly foothold when creation was put in *Mother God* (in heaven), instead of Principle, Intelligence, Wisdom (Fatherhood, as in the first edition), as the following attests:

The third edition of Science and Health is characterized by such expressions as "And Spirit comprehends every idea that *She* creates . . . *She* rests from *her* labors . . . And Spirit, giving *Her* highest ideas dominion over the lower, feeds them with the sense those ideas impart, etc." p. 119; and "Spirit knows that *Her* impress makes harmony indelible, holding creation in its spiritual classification, etc." p. 114: Thus, earth was *controlled* by Mother-love, instead of *discarded* as in Simeon. "The re-appearing of Jesus was not the return of a 'spirit,' but the presentation of the same material body that he had before the crucifixion," p. 94; "'Work out *your own* salvation,' is the demand of Life and Love," p. 180—our now S.&H. 22:11-12; "What we need is . . . trials, self-denials and victories, until we put all error under our *feet*," p. 73. Thus, dry land was appearing under *foot* which demanded *control*.

The Journals were started in this Levi (Mother controlled) period, and "AS IT IS" shows how the first twelve volumes unfolded the Twelve Tribes year by year until The

* The quenching of "all earthly yearnings," S.&H. 314:5, which alone caused the turmoil, as nothing without a man ever disturbs him unless it is barbed by something within, Mis. 223:30; 83:5-19. "What thou seest, that thou beest."—Plato—Christian Healing, p. 8.

Mother Church *memorial* to Mrs. Eddy's finished Motherhood was completed when the *twelfth volume* expired. Whereupon, Mrs. Eddy visited the church on the very day of its expiration. The *coincidence* was commented upon editorially. Mrs. Eddy had no part in memorializing herself, as the June, 1894, Journal, p. 94 shows.

JUDAH, THE FOURTH GATE, 1883-1886

But, through Jesus' resurrection in *Levi* and *ascension* in Judah, *Christian* thought in trying to follow him *mentally* (for ascension was his natural *bodily* demonstration inasmuch as he was born in this fourth tribe Judah, which is symbolized in Genesis 1:14-19 by the sun, moon and stars—ascension), leaves off bearing humanly, as Leah did at Judah's birth, and mentally trust to his *promises*, which were made in *Judah*. Although Jesus was forced to demonstrate *Levi* because of the Levitical resistance of his Twelve Disciples who were John the Baptist's (a Levite's) disciples before they left him to follow (?) Jesus—rather to hold him back to the point of linking Levi with Judah in "the chain of scientific being," S.&H. 271:2. He, too, was baptized of John the Baptist which demanded such linking of Levi to Judah.

This Judah thought is ecstatic over Paul's admonition to be "*absent from the body and to be present with the Lord*," II Cor. 5:8 (the equivalent to "Now will I praise the Lord," Leah's denomination of Judah, Gen. 29:35) and leaves off *humanly* bearing fruit, Gen. 29:35, which is Judah's position as a Tribal-Gate. Thus, the tribe of Judah may be likened to the period of ascension above earthly (bodily) conditions to a celestial state typed by the sun, moon and stars (fourth day of creation, corresponding to the fourth tribe, Judah). For Mrs. Eddy says in her correlation of this fourth day of consciousness, "The periods of spiritual *ascension* are the days and seasons of Mind's creation," S.&H. 509; which confirms the entire line of thought here presented. However,

at the same time, she warns us that "the stellar universe is *no more celestial than our earth*," S.&H. 509; but Judah, the fourth tribe, does not see this for he was *prophesied* to "praise the Lord," and not man, earth.

This fourth day, or tribe of Judah, is well preserved in our Text-book for our Christian Science City foursquare in its many Christian admonitions in line with Paul's above thesis—absence from the body in order to be present with the Lord—in fact in all demands to *rise above* conditions, or *overcome* them, instead of to face them and redeem them to God's love. "Overcome, overcome, overcome" (come over, not face) is its key-word, and Jesus' *every promise* to his seven churches was based thereupon, Rev. 2nd and 3rd chapters. The ascending (*disappearing*) and descending (*reappearing*) of Judah in Mrs. Eddy's definition in her Glossary, S.&H. 589, showed that it, as a Tribe, must first overcome, disappear, and then return, *reappear*; hence, its *cross*. But this is the only *possibility* to the Christian; hence his hope is in *heaven*—not on earth. The identity of Judah is seen in our Christian Science Word, as City foursquare, in such passages as "Pilgrim on earth, thy home is *heaven*"; S.&H. 254:31-32, and the preceding statements on this same page from lines 16-31—of which there are many, many others in our Text-book. This GATE OF JUDAH must be called "ASCENSION" for Mrs. Eddy so calls it, S.&H. 509:9 to 511:18, through over-coming—coming *over*, not going through, and far from *abiding with*.

The sixth edition of Science and Health in 1883 characterized the Judah, or fourth tribe, thought, in the sense of the Glossary's having been added; which *mentalized* the Bible, and lifted it above earth's *foothold*. For the period of self-control, or control of, and by, others, in Levi is *earth-bound* in its tendency, and, but for the Judah period of "Now will I praise the Lord,"—losing sight of human selfhood—might eventuate in Mental Science, without moral relationships. Thus, thought must be taught to lose with right—that "loss is gain," Mis. 389:17; for the Levi period of control is that of

great mental domination. The Glossary *solely* was called, "*The Key to the Scriptures*" in the sixth to fifteenth editions (1883-1886); and it contained the nine tribes of Israel from the Bible standpoint, making Benjamin "The infinite idea of infinite Principle . . . *the reflection of Deity,*" as *Jacob's* son. Judah and Joseph were not called Jacob's sons (and are not now in our Glossary), showing their heavenly tendency.

The Judah (ascension) period fulfills Rev. 11:12—ascension of the two witnesses; and Rev. 11:18, wherein "reward unto thy servants, the prophets, and to the saints" was given in the Glossary of Science and Health as the sole "Key to the Scriptures"—but an embracing idea, as "moral courage" is greater than its symbol Moses: "pure affection" is greater than Joseph: "Inspiration; *the revelation of Science*" is greater than *Jacob*: "Science" is greater than Gad: "Spiritual compensation" is greater than Asher: "Fidelity is greater than Abraham: "Prophecy . . . Christian Science" is greater than Elias, etc., etc. It is most interesting to note that Church is superstructure in the Glossary of this edition (6th) and until the man child is brought forth in the next revision, the 16th in Dan.

Also note that the Glossary was given (Rev. 11:18) after the sounding of the *seventh angel* in the *seventh seal*. The seventh seal was broken in the 8th chapter of Revelation before the man angel brought the little book in the 10th chapter, but only the sixth angel had sounded in the 10th chapter, Rev. 10:7.

DAN, THE FIFTH GATE, 1886-1888

When the *Christian* afflictions, necessities, distresses press too hard upon the Christian Scientist, he remembers his *first vision*, sees the *great disparity* between his earthly life and *original hope*, and realizes that blind faith in God's goodness and power no longer sustain his *bodily manifestation*, which promised so much *initially*. Then, he begins to see that, just as he was forced to rise above his "control" of man (and

man's necessarily *corresponding* "control" of him) in "the *third stage* in the order of *Christian Science*," S.&H. 508, to God's "control" in the fourth day, for the planetary system is all sun "controlled" (S.&H. 595:1-2): so he must reach a position of intelligent *self-control* through "intelligence," or *scientific Christianity*. This is typed by the delving water animals and soaring birds of the fifth day of consciousness, Gen. 1:20-23, *Dan*, the reign of water (mental) "*purification*" on *earth*—delving for letter, and soaring for Spirit. Simeon, second gate, merely purified the *divine waters* to human sense by separating them from so-called "mortal mind"; and Levi controlled the human mind with the divine until he felt so earth-bound that he ascended in Judah. Thus, the struggle in *Dan*, "*judgment*," begins, to the end of seeing the divinity of the *human will* when "exercised only in subordination to Truth." S.&H. 206:4-5.

Paul says: "Thou art inexcusable, O man, whosoever thou art that judgest, for wherein thou judgest another, thou *condemnest* thyself. For thou that *judgest doest the same things*." Romans 2:1. Thus, when we *judge* ourselves, we *judge* others and when we *judge* others, we *judge* ourselves. So, starts the mental warfare in *Dan*, "judgment," which, while absolutely necessary as a process to the Tree of Life, Principle "within" one's own consciousness, is a state of great *labor*; for the fish and water animals are almost ceaseless in their activities, and the fowls in their soaring and returning processes—none of which seem to advance them one point toward a *goal*. Nor do the laboring processes of the human mind, for they are merely to the end of *silencing* an activity opposed to the divine Mind (the sea, Rev. 21:1, and necessarily *everything therein*). Divine Mind does not *govern* man in the *ultimate*, but is man's *true mind*. Thus, the water process but silences the accusation of a *dual mind*. The *Dragon* of old Theology is an ever present "accuser" in this stage "before the face of our God [*good*] *day and night*," claiming a mind that must be *trained*—*dragged* Godward—to *defeat* the truth of the

one Mind. So, water (purification) methods are constantly used to make a man "better and better every day," when Mrs. Eddy said, "God never said a man would be better by learning to distinguish evil from good," Un. 14, and "The more I understand true humanhood, the more I see it to be sinless, etc.," Un. 49. But this period of judgment is inescapable, for it was a prophecy in Genesis, 1st chapter, *tending to light*, as each Tribal gate is needed, and its prophecy must be fulfilled. *Only evil* (warning) *prophecies can be escaped*. However, *God makes no provision for the sustenance of Dan's water animals*—in Gen. 1:30—thus, it feeds on its own thought—big fish devouring little fish, or other *water* growths. "Water symbolizes the *elements* of Mind," S.&H. 507, and is seemingly reversed by the claim of a mind apart from the one Mind. Only the fowls of the fifth day, Dan (which are endeavoring as "aspirations," S.&H. 511:26-3, "*intelligence*," to soar above it, and are really *land* creatures, not water) are provided for in Gen. 1:30, and they are *Dan's immortality* (the affirmative animating *purpose*), for the *Dragon* (as a water animal) appeared in *heaven* (Rev. 12:3), showing an antecedent *idea*.

This fifth tribe, as the fifth day of creation is preserved in our Text-book in all references on judgment, *Animal Magnetism*, the definition of Dan in the Glossary, and the Dragon in Science and Health; however, the *affirmative purpose* of the gate of Dan for our City foursquare, Word, is abundantly found in S.&H., pp. 511:19 to 513:13, inclusive. Dan is the *mental* activity attending the diversification and classification of the motives and aims of both good (fowls) and evil (sea serpents) in the "tangled wilderness" that earth has seemed to be so long as earth is considered a "creation full of *nameless* offspring—wanderers from the parent Mind," S.&H. 507; and this is the necessary attitude of mind resulting from the *ascension in Judah*, Dan's preceding tribe. Each ascending step is necessitated by reason of the so-called pressures of conflict and erroneous thinking with which earth is

synonymous to the Judah thought—its only home being heaven, as above noted. Thus, the period of Dan is synonymous with the *Dragon*, and such articles as “Ways That Are Vain,” My. 210, were written during this period of the movement of “Divine Love . . . upon the waters of mortal mind,” S.&H. 454:22-23, to the end of bringing thought to an *intelligent* classification of *earth's forces*. This is the reason for Rachel's (divine Love's) first son, Dan, *under the law of Leah* by her handmaid, Bilhah, meaning “confused”; and it is a period of great confusion. Mrs. Eddy says, “Justice is the *handmaid* of mercy,” S.&H. 36:9. Justice and judgment are closely akin in origin, and, thus, it is seen that “judgment,” Dan, was a period of moral necessity, which even Love *was* forced to utilize in “*judgment*,” “*justice* [as a] *handmaid of mercy*,” or humanized Love. Thus, the GATE OF DAN might be defined as “INTELLIGENCE,” which Mrs. Eddy has made a human quality in “the ideal man,” S.&H. 517:8-10.

The sixteenth edition of Science and Health brings Dan (fifth tribe; water animals, and fowls of the air) into decided prominence, as it is the period when the wilderness Mother brings forth her “man child,” with the hydra-headed (water-headed) Dragon—purification process of Old Theology—constantly before her. This “man child” is the true conception of Jesus, as Mrs. Eddy tells us in our now Science and Health 565:6-22, and it was but natural that the *Dragon* of old Theological conception would bite at the heels of woman when she brought forth the true *scientifically Christian* conception of Jesus, rather than the emotional “Christian” concept. Thus, Genesis was added to Science and Health for the first time, or the true manhood (intelligence) that held seven stars in his right hand, corresponding to the seven churches (which he addressed, Rev. 2nd and 3rd chapters) or seven days of ascending creative manhood. Jesus claimed no more, even after his ascension, Rev. 1:16,20; and the stars are the tribes, and the stars are the churches. S.&H. 562; Rev. 1:20.

The Apocalypse was added in the sixteenth edition of Science and Health but only to the point of woman's bringing forth the "*man child*"—no little Book nor City foursquare. Prayer and Atonement was placed between Genesis and the Apocalypse, as if continually to offer a prayer for the understanding of the at-one-ment of *Jesus and Genesis* (woman's man child, S.&H. 565). Mrs. Eddy identifies herself as the mother of this "man child" in the statement: "The Revelator . . . sees a great red Dragon at the couch of the ideal deliverer of this present age [written in the 19th Century; and a century is an age] causing her sore travail," 16th edition, p. 515.* On page 511,† Mrs. Eddy says that her attention is especially called to the twelfth chapter of the Apocalypse "on account of its suggestiveness in connection with *this nineteenth century*." This same statement, in substance, is in our now Textbook, S.&H. 559:32-2.

Also, the sixteenth edition (p. 511) at this point carries lines 2-5 on page 560 of our now edition with reference to the opening of the *sixth* seal (which Mrs. Eddy put under the present caption of "Today's lesson," in the *Nineteenth Century*). The disparity between Mrs. Eddy's statement of the seal's number as the *sixth*, and that of the Bible as the *seventh* is explained in "AS IT IS" by the evolution of this statement in Mrs. Eddy's revisions, showing its fluctuation according to its periodical spiritual value. In the fiftieth edition Mrs. Eddy says: "In the opening of the Sixth Seal, typical of *four* thousand years since Adam, etc." The deflection of *periodical spirit* is strong. The Nineteenth Century laboring Motherhood could not see beyond the struggle of the sixth seal, or sixth day of consciousness, although its *revelation demanded seventh seal privileges*—the perfection of man and the allness of good.

* The 16th edition is identical in point of its Apocalypse with that of the 1890 revised edition, to which Mrs. Eddy referred us in four of the footnotes of Miscellaneous Writings. The alternate references were not hers.

† Sixteenth edition of Science and Health.

If we are not working in the seventh seal, which was opened in the 8th chapter of Revelation before the man-angel brought the "little book" in the 10th chapter (S.&H. pp. 558-559), then there is no step in Science available to us, for Mrs. Eddy *identifies* the 10th chapter of Revelation, S.&H. pp. 558-559; the 12th chapter of Revelation, S.&H. 559:32-2; 568:5-7; and the 21st chapter of Revelation, S.&H. 572-577: with *Christian Science*, and they were each and all after the opening of the *seventh seal*. Thus, woman encompassed "time," for the man-angel declared that "there shall be time no longer," Rev. 10:6. Manhood was forced to fulfill "time"; hence, Jesus could not encompass in the four thousandth year prophecies of the six thousandth year. The citation on page 511 of the 16th edition, as above, with reference to the woman's bringing forth the "man child," ends with "which has special reference to the present age, and the *establishment of Christian Science at this period*"—the Nineteenth Century. Thus, the identity is unmistakable; and if the 12th chapter of Revelation pertains to the warfare in Christian Science (S.&H. 568:5-7), and the 21st chapter is "Christian Science"—both of which positions Mrs. Eddy claims—then "the fatal mistake of trying to meet error with error" is unquestionably a warning to elements *within our Cause* since Mother fulfilled her "half a time," Rev. 12:14, and thus left us in person, S.&H. 568:7-9; Rev. 13th to 20th chapters, inclusive.

NAPHTALI, THE SIXTH GATE, 1888-1889

While "justice is the handmaid of mercy," S.&H. 36:9, "mercy's" demand could not be complete in Dan, for Rachel did not triumph over God's "judgment" of her (love always *judges itself* when it falls below its vision, even for a good purpose. Thus, work below one's vision is a suffering sense) until her second son by her handmaid under law (and Jacob's—labor's—sixth), *Naphtali*, was presented; for "judgment" (Dan) always brings wrestling (*Naphtali*), and wrestling

(labor) must be silenced, before Animal Magnetism can be eliminated as a claim of frictional twoness. Dan *defined judgment*; Naphtali *wrestled* until it was accomplished.

Naphtali, or the sixth day of creation, is the day of the land (earth) animals, man and woman, Gen. 1:24-31. When animals are redeemed to the qualities of divinity, S.&H. pp. 514-515, then, and then alone, is man released from the power of hate that Mrs. Eddy conjoins with *animality*—"animality and hate" (of it) must both be overcome before one can "rejoice in the proof of healing" therefrom, S.&H. 569. Dan is a mental struggle with the love and hate of animality. Dan (judgment) overcomes the *love of it*; but Naphtali alone overcomes the *hate of it*, for he is Love's (Rachel's) release from the power of her sister's law—"a hind let loose," Gen. 49:21. But, this release cannot come until the *hate of animality ceases*, and this cannot be until animality is redeemed to *idea*—is seen as expressing an antecedent divine *idea* to which it *yields*, S.&H. pp. 514-515. The Gate of this triumphant *wrestling* with "animality and hate" is well preserved in our Text-book, the City foursquare, the Word, Bride, leading to the discernment that "the wrath of man" but *praises* God, and "the remainder thereof" He *does restrain*, Psalm 76:10. Thus, only the will of God is *ever* accomplished, S.&H. 256:19-23; My. 280:14 to 281:14. But man must intelligently see this as the result of his own perception of Spirit's diversifications, classifications and *individualizations*, S.&H. 513:17-21, which leads to the redemption of *all animals*, even hairy Esau, Gen. 32:22-32; 33:10; S.&H. 308:16.

Thus, Naphtali has dominion over all the earth, because he is the *compounded* idea of the land animals, man and woman; having *intelligently* brought the former two into his consciousness, he is thus ready to reach his higher being in woman. Thus, man should not touch the consciousness of woman until he has *dominion* over the animality *below his consciousness*; having translated it into its antecedent true relationship to God, it yields to idea (but it is always subject

to his *control* even *before* it yields). God told even Cain how completely sin was under his *control*, Gen. 4:7, "If thou doest not well, sin lieth at the door [never within man]. Unto thee shall be his desire, and thou shalt *rule over him*." As man stands between animality and woman, *his* work is *with animality*. This is not woman's work, but her prayer is for *his* conquest. This is illustrated in the woman's head bowed over "man" conjoined with the beast in the right hand corner of the first picture in Christ and Christmas. Thus, man presents to woman a *pure embodiment*. This is woman's true "man child," Rev. 12th chapter, and the Nineteenth Century was the period of its completeness in our Cause (S.&H. 559: 32-2). Then, the struggle of all struggles ends in the embrace of man by his higher element, woman. Thus, Rachel (heaven) could truly say, "With great wrestlings have I wrestled with my sister [earth], and I have prevailed"—for *woman* then prevails! Thus, the animals, and male and female yield to the spiritual idea, woman, Gen. 1: 24-27.

Naphtali, the sixth day of consciousness, is preserved in our Word, Bride, as a GATE in all statements of the specific relationship of man and woman *tending* to eliminate their twoness through the purification of *man*. Naphtali may be seen in all references to man's purity—such purity as that of the Lamb that stands on Mt. Zion, with thoughts that are not "defiled by *women*" [the plural of woman is always *man*, or a false sense of *woman*; for Woman is generic man—S.&H. 561: 22—*indivisible*; hence could not defile nor be defiled]; for they are "virgins," Rev. 14: 1, 4. This is "the ideal man," "TRUTH," S.&H. 517: 8-9; also, his composite nature is defined in S.&H. 513: 14 to 519: 6. Thus, the GATE OF NAPHTALI might be called "DOMINION," for he is God's sixth-day man to whom dominion was given "over all the earth." Dominion is not given until the triumph of man over animality. Dominion is not domination, but *understanding*.

The conquest of Naphtali still remains in this period of struggle with Animal Magnetism in order to reveal the true

manhood of woman's "man child," Jesus, S.&H. 334:26-28—typed by Gad, at the point of Rev. 1:16-20—the next Tribe to Naphtali. Thus, while Dan starts the process of carrying creation to *intelligence*—the second step in "the ideal man," S.&H. 517:8-9—in Genesis, Naphtali continues to "wrestle" for the acceptance of this true conception of Jesus, woman's "man child." (S.&H. 565.) Mary but *created* him through her "self-conscious communion with God," S.&H. 29:32-1; Mrs. Eddy *mentalized* him in *Genesis*, thus *intelligently* bringing him forth, S.&H. 334:26-28. Naphtali prevails, and we have the completion of individual manhood typed by the First Church Organization, which was dissolved in 1889, for it was founded on *Jesus*, but Christianity must be expanded beyond Jesus of the tribe of Judah to Dan; Dan to Naphtali; Naphtali to Gad; Gad to Issachar; Issachar to Zebulun; and Zebulun to Joseph. Mrs. Eddy shows this clearly in this 16th edition when she says: "Though Jesus is the impetus and pulse of Christianity, yet Christianity is *larger than its human founder*, etc.," p. 229. Mrs. Eddy refers us *for the first time back* to this statement about a year or two before she left us in person (Mis. 309, footnote) demanding two paragraphs from the revised edition of 1890—which is identical in this description of the City foursquare with the 16th edition—to elucidate her meaning of this topic.

Christianity is all *Jesus* (S.&H. 589) in the light of this impersonal *expansion* (but not as humanly borne by Mary of the Tribe of Judah) which takes him to Joseph; and The *Mother Church* then ends, for it was founded on Christianity only, not Science. One of its *twelve foundational* members (Man. p. 18, each of whom was afterwards distinguished by a star by his name in the lists of membership), Dr. Foster-Eddy's, star was dropped before his name disappeared, showing its *spiritual import*. Thus, The *Mother Church* was figuratively founded on twelve stars (*Christian hope*; never fruition) to accord with the prophecy of Revelation, 12th chapter—the God-crowned-with-twelve-stars woman—which

was read at its dedication, Pul. pp.12-15. Its supporting Association was called a "Voluntary Assembly of Christians." It could maintain but *eleven* loyal foundational members, as was also true of Jesus, the founder of Christianity. Benjamin is Science, Branch, and cannot be mothered, as was prototyped by Rachel's passing on at his birth, Gen. 35:17-19.

But in the endeavor to expand Jesus, we have run ahead of our Tribal unfoldment, and thus return to leave *Naphtali* in his individual GATE OF DOMINION, and advance to the next Tribal GATE.

GAD, THE SEVENTH GATE, 1889-1891

Thus, we approach the seventh day of "rest," Gen. 2:2, the seventh tribe, *Gad*, which is "a troop" consciousness. Only as thought is pure is it possible to expand it to a *troop* consciousness that makes no distinction between channels. *Zilpah*, Leah's handmaid, channel for her seventh son, meant "contempt of the mouth," or channel for expression. When law sees *universality* it becomes a "Science," and thus Mrs. Eddy denominates *Gad*, S.&H. 586:21-22. *Gad* is preserved as a GATE in our Christian Science City foursquare, Word, Bride, in all absolute, scientific truths in regard to the perfection of man in "*Science*"; notably S.&H. 476:32-2; and the word "Science" alone; also in S.&H. 519:22 to 520:15; and in all references to "rest" from Christian warfare and endeavor—rest in Truth—"Science, spiritual being understood," S.&H. 586:21.

Most particularly is the period of *Gad*, as the end of individual *labor* for salvation, preserved in Mrs. Eddy's contributory writings in all the statements in regard to the dissolution of the First—Christian Science—Church Organization, College and Associations, Ret. 45, 47, Mis. 358:30-7, in 1889, typing the seventh day of God's *rest*, Gen. 2:2, and might be identified in, "Beholding the infinite tasks of Truth, *we pause—wait on God. Then we push onward*, until boundless thought walks enraptured, and conception unconfined, is

winged [there are ascending and *descending wings*, S.&H. 511:28-3; 55:15-16] to reach the divine glory," S.&H. 323:9-12. For Gad was the rest of true man from the labor of *organization*, both in *body* and *Church* (First Church); but was forced to *push onward* after this "pause," for "boundless being" could not be reached by an individual man, Tribe,—the *gathering process* does not attend *ascension* but *descension*, S.&H. 55:15-16, "neither could God's fullness be reflected by a single man," S.&H. 336:20-21.

Gad is not an ultimate consciousness for he as a tribe is hasting "toward *harmony*," S.&H. 586:21-22. What is this harmony? The previous seven steps have been the individual struggle of man for *individual purity*. Gad is *woman's* man child, Scientific Christianity,—which started in Dan,—to the point of *heaven*, but not its descent to earth. Gad is the top rung of earth's ascent to heaven, as typed by Jacob's Ladder, that was set up on the *earth*, but "the top of it reached to heaven," Gen. 28:12. Mrs. Eddy speaks of the female of the sixth day as being named last "in the *ascending* order of creation," S.&H. 508,—so Gad rests in an *individualized sense of woman*. But, as woman is never individual but generic, embracing all the Twelve Tribes, man's *individual purity* is only the foundation upon which to build the superstructure of Church,—universal, generic man; and individual purity has been gained at the expense of climbing higher and higher above the *plains of human existence*, which latter *must be identified with the divine*. Thus, there is but one name for the GATE OF GAD and that is the one Mrs. Eddy gave, "SCIENCE," S.&H. 586, at which point "man's reason [knowledge] is at REST in God's *wisdom*," Mis. 362:5,—a heavenly state of mind.

Thus, the period of Gad is from the time of Naphtali, 1889, to the period of Asher, 1891; when the first glimpse of descending Church was given us in the added City foursquare. The Word then contained all the chapters we now have in our Text-book except *Fruitage*,—the first edition having only

eight chapters—Asher, to Mrs. Eddy's vision. When Mrs. Eddy added the City foursquare to the Apocalypse it was the full demonstration in Church of *Asher*, or the first glimpse of universal Church. Gad was "a troop" in the sense of being the assemblage of *seven tribes facing heavenward*; Asher adds the first viewpoint of Science looking earthward.

ASHER, THE EIGHTH GATE, 1891-1903
(*Twelve Years*)

Thus, *Asher* quickens the "rest" from *individual* labor for salvation into a *universal activity* and this was the impulse of the *voluntary* (not organized under law) *second* Church formation, which was *then contemplated* to correspond to the universal demands of "Science," which is *Gad*, looking earthward in Asher. This will be noted in its world-healing foundation, Manual, p. 19. Thus, the quickening Truth that "God rests in *action*," starts a happy world, or *gathering*, process in its eighth tribe, Asher.

Our Quarterly cover shows, on the left-side lamp, *eight ascending rays* as the starting of *Church* (for Asher stands on the highest rung of ascension with Gad, redeeming individual rest to universal activity), or earthly universal demonstration; whereas the right-side lamp has twelve *descending* rays, for the five *descending* tribes embrace the seven previously ascending steps (Tribes).

Asher types the period in our Church history when the Associations that were *dissolved* in Gad, in 1889, were *resolved* into *voluntary organizations* (in 1890); for a higher *association* in the Word must be formed before Church could be founded thereon. These processes are minutely noted in "AS IT IS" under the chapter of "Evolutionary Organization."

Asher means "happy," and it was during this interim in Church, when Mrs. Eddy was working on her next revision of Science and Health (the 50th edition, adding the *descending* idea of Church to her Apocalypse in the "City foursquare") that such passages were being framed as "Happi-

ness . . . cannot exist alone, but requires *all mankind* to share it," S.&H. 57 (which had previously read "requires an object to *cherish*"—1st to 15th editions; and "requires an object to *rest upon*"—16th to 50th editions); "God is natural good," S.&H. 119:21; "the natural order of heaven *comes down* to earth," S.&H. 118:31-32; "Christian Science is *natural* but not physical," S.&H. 111:6; "Good is *natural* and *primitive*," S.&H. 128:2. And the many like statements were added to our Word *at this period* of Asher. Thus, Asher is the first step out of the wilderness and the first gleam of world happiness—voluntary organization in *unselfed love*—Church. "Happy am I, for the *daughters* [Church] will call me blessed," said Leah when Asher was unfolded, Gen. 30:13.

All references to "happiness" would distinguish Asher as a GATE, as happiness "is born of Truth and Love," S.&H. 57, Church, S.&H. 583; also "unselfed love," which is the channel for the first glimpse of Church: for our Christian Science, City foursquare, Word. So, law reaches its point of coincidence with Love. THE GATE OF ASHER must be definitely called "SPIRITUAL COMPENSATION," S.&H. 581, for so Mrs. Eddy called it, and that is "Happiness . . . [which] requires all *mankind* to share it," S.&H. 57.

Asher, as before stated, was the inspiration of the second formation of Church in the Christian Science Movement. As described particularly in a subsequent chapter, "The Detached Branch," the eight leaves of purpose at the bottom of the two olive trees on our Quarterly, after being broken by the lamps—greater illumination (remembering that Mrs. Eddy said of the Twelve Tribes: "They are the *lamps* in the spiritual heavens of the age, etc.," S.&H. 562)—are renewed at the top with the two additional leaves of purpose seeming to spring from the *lamps*, or intervention of new light,—our First Organization having been founded on Jesus (individual man), and our Second Organization on *Christ* (Woman); a world encompassing idea, Manual, pp. 17 and 19. The olive trees and *detached branch* between did not appear on

our Quarterly until immediately before the dedication of the Concord Branch Church. The (little) Mother Church memorializes the rest from human (individual) *Mother* activity—Mrs. Eddy stating before the laying of its corner-stone, “My work with the Mother Church *is done*” (the italics are hers), June Journal, 1894. It was built as a memorial to her human Motherhood (March, 1895, Journal); for her man child had been presented which “was caught up unto God and to His throne.” Rev. 12:5.

TWO ORGANIZATIONS *HANDMAIDS* OF PURPOSE

Before leaving the handmaid children, Dan and Naphtali (Bilhah’s; Rachel’s handmaid’s children), and Gad and Asher (Zilpah’s; Leah’s handmaid’s children), it might be well to note that all of the organic Father Church (First Church founded on Jesus, Manual, p. 17; S.&H. 562:3-7),* and Mother Church (founded on Christ, Manual, p. 19; which latter was the *symbolic* completion of the Church of Father-Mother God, S.&H. 562:3-7; 57:4-5; but even in the last *failing* to give a “name better than of *sons and daughters*,” Isaiah 56:5) were under the régime of the *handmaids’* children in our *unfolding Word*, and were humanly *mediatorial* in their tendency. Rachel’s first son by her handmaid was Dan, meaning “judgment,” or justice. “Justice is the *handmaid* of mercy,” S.&H. 36:9, and “mercy” is the position between Love and justice and is the confusion (Bilhah, which means “confusion”; and which in turn means “*compound*”—to fuse with) of both Love and *justice*. Naphtali is the wrestling from this position of the confusion (fusion with) of Love and justice; after which Love takes its absolute place.

Mrs. Eddy took her first *sustained* Church step before and

* Mrs. Eddy never called the First Organization “The Mother Church” (Manual, p. 17:15) until the 29th Manual in 1903, in which she dropped the title of Mother. Thus, Mother had embraced Father, as in their definitions in the Glossary of Science and Health, pp. 586 and 592, respectively.

during this period of "*handmaid*" work (Dan and Naphtali)* in our denominational expression of the prophecies of Jesus concerning his *promised* Church (Mat. 16:18, "I *will* build my church") which he never even *founded*; hence, Mrs. Eddy's *necessitated* work in *manhood* (founding) as well as *Womanhood* (revelation; superstructure)—Church being the union of both in one,—“the structure of Truth [manhood] and Love [Womanhood],” S.&H. 583 and 517:8-10. Church as “superstructure” in the 6th to 15th editions, inclusive, yielded to “structure” in the 16th edition when it had demonstrated manhood, in the Glossary of Science and Health. Jesus’ prophecies in Rev. 10th, 11th, 12th, 19th and 21st chapters were his *outline* for his *spiritually progressive church*, which Mrs. Eddy *spiritually revealed* and *humanly founded*.

It was inevitable that her individual human work should start where Jesus’ work left off in ascension, Gad. *Asher* was Mrs. Eddy’s *first vision*, given in the first edition of Science and Health in 1875, but conceived of as Reuben from earth’s Ladder-end, for Reuben and Asher have the *same vision*, and *danger*, but at opposite ends of the Ladder of Life. Reuben’s vision is wholly of *himself*, earthly; and Asher’s is the first vision of *himself* as Church—but *earthly Church*, as he has the first view of earth from the position of *heaven*, which Gad has gained. As before noted, he and Gad stand on the same rung of the Ladder of Life, “Rest.” Asher redeems man’s rest (as typing God’s rest) to God’s “rest in action,” but the atmosphere of *rest*, self-satisfaction, is Asher’s temptation—in Reuben of rest in himself; in Asher of rest *in God outside of himself*: but neither feeling any further responsibility. This was expressed when Mrs. Eddy in this state of mind spoke of cutting off her students from her “utterly in a spiritual sense by a *bridge* they cannot pass over,” Sibyl Wilbur’s

*While Association (foundation of Church) started in Simeon, as before noted, even before it was expressed in the Word in 1876, Ret. 43—and the First Church Organization started in the *Simeon in the Word period*, in 1879, the First Organization continued through Dan, Naphtali, and when it reached Gad, it was dissolved—all three of the latter were bond-maids’ children.

Life of Mrs. Eddy, pp. 235-236. Mrs. Eddy started a church under this movement of mind but it was not sustained, ending in *rebellion* (as did Jesus' attempted Church of his Twelve Disciples), Sibyl Wilbur's Life of Mrs. Eddy, pp. 226 and 266: for the period of *ascension* has no earthly foundation. John received Jesus' prophecies thereof on the *Isle* of Patmos, and thus Mrs. Eddy found herself on an individual Isle in a tempestuous sea of discord.

So, Mrs. Eddy was forced (one year later) to establish a human Association (in 1876, Ret. 43) in Simeon as foundation before she could found a Church; for while her revelation was given at the point of Asher—the heaven-end of Life's Ladder—the Field's vision was that of Reuben—the earth-end of Life's Ladder—as her experience with her unsuccessful organization of eight (Asher) testified; she had tried to start the Field with her own vision, but they must needs work up thereto. So, the necessities occasioned by this unhappy experience in the rebellious disorganized church translated Reuben into Simeon in the Field thought, for they felt something wrong with their vision, and placed it *without* themselves, as Simeon of necessity does. There is always some point of friction between any two people whether united or single, for there is no perfection in the *joining* or *union* of people, Mis. 138:17-19. *Quality* first must be seen in the place of *people*, then it can be identified as a within-everyone element, and thus unity is seen *within* one's own consciousness, My. 164:22-26. This latter is the Principle of the Tree of Life (growing from *within*, as *trees always do*), but never within the symbol of Church; or *marriage*, one of its sacred institutions. Two wedded *individuals* are never *one*, but "two *individual natures in one*," S.&H. 577:4-11, the province of the Bride, who unites the *qualities* of the Twelve Tribes, and not the *persons*. This is the insurmountable limitation of all Church work; hence, Mrs. Eddy says "it is vain to look for perfection in churches or associations," No and Yes 41:12-13. But the church and association work

cannot be escaped, as it is to the one end of identifying all people as *qualities within one's own thought*. Thus, the Twelve Tribes are the Principle of the whole Bible, wherein they gradually approach *quality* unity. They, as before noted, are first united *physically* under the Leadership of Moses; *figuratively*—and perhaps literally—in the disciples of Jesus; *prophetically* in Jesus' revelation to John (Rev. 10th, 11th, 12th, 19th, 21st and 22nd chapters), which takes them to stars of promise (prophecy), thence to individual gates of opportunity, thence to *quality* fruits on one Tree,—generic man—where they were “before the foundation of the world,” Ephesians 1:4—“According as he hath chosen us in him *before the foundation of the world*.” “AS IT IS” traces the “workings” of these Twelve *qualities* in the destiny of the Patriarchs before the Twelve Tribes were *objectified*. Also the DETACHED BRANCH touches upon this process from time to time. Lastly, they were *spiritually* united by Mrs. Eddy in her Word; and demonstrably in her Church, in her last demand therefor—her provision for the Branch—Manual, Article XXIII, Sects. 1, 6.

Mrs. Eddy was forced to found her *Church* on Simeon, in order to “complete the work of Jesus Christ on earth,” as Sibyl Wilbur's *Life of Mrs. Eddy*, p. 218, records Mrs. Eddy's alleged statement of her mission; and Simeon was the Tribe (not person) upon which Jesus promised to *build his church* (Mat. 16:18, for Simon and Simeon are identical. Acts 15:14 calls Peter, Simeon. Peter, meaning Petros, was Jesus' redemption of the instability of the water element of Simeon. According to John 1:42, Jesus thus redeemed Peter when he first was brought to him). While the period of Simeon started in 1876 with Association (Ret. 43-44) it is not indicated in our Word until 1878, the date of the second edition.

Thus, the great disparity between Mrs. Eddy and the Field caused Mrs. Eddy continually to bear its infirmities. So, the

periodicals that she established served their major purpose in informing her of the decreasing distance between her vision and theirs. In "AS IT IS" the footsteps of thought in the Tribes, according to the Journals, were traced (which were "designed to put on record the divine Science of Truth," My. 353); but even they do not evidence an accurate estimate of Church demonstration, as the *vision* of the Field was greatly in advance of its *Church demonstration*, as evidenced by the fact that after the Twelve Tribes were unfolded and completed in the Journal (which *Mother-work* was *memorialized* in The [little] Mother Church) there were *twelve years* of waiting in Asher for the Field to cease to need her motherly *controlling* hand; before the Tribe of Issachar could be expressed in Church, as unfolded in the next Tribe, Issachar. For the Field could never have *memorialized* a *living* (to them) *idea*. Thus, Mrs. Eddy patiently guided her church to this latter point of demonstration. The Church, therefore, and not Mrs. Eddy, nor the periodicals, is the place to look for the completion of Jesus' promised (Mat. 16:18) and *prophesied Church*, Rev. 10th, 11th, 12th, 19th, 21st and 22nd chapters. For only in Church and Association could the point of absolute *quality union* be determined. Christian adjustment never aids this process, as there are "no concessions to persons or opinions in Science"—in Principle, S.&H. 456: 17-18. Christian love merely holds the union together until its Principle is demonstrably *completed* in the human consciousness. Individual unfoldment does not indicate this progress, as it is more or less *theoretical*. All theories go down in Church, where man, for his harmony, is leveled to his actual perception of Principle, which makes people but the symbols of animating qualities of thought—all of which that may be sensed are in *one's own consciousness*. Thus, Church is but the analytical, assembled parade of one's own consciousness. When this is learned, the City foursquare's stillness and silence is *possible*,—individuality in the whole Word, Bride, containing the full twelve *gates of spiritual identity*.

The disparity between Asher (her revelation) and Simeon (her founding) was Mrs. Eddy's human necessity to *bridge*; for Jesus' promise of a Church must be *fulfilled*. Thus, the *two Church organizations became her handmaids of purpose*. Bilhah and Zilpah (First and Second Organizations) were *controlled by her*, in both mind (its thinking) and body (its *foundational moves*). This was the prophesied necessity for domination during the *bondmaid* (servants of a thinker,—Mother or Leader) period between Dan and Asher, inclusive. Thus, the First Organization started in Simeon and ended in Gad—Motherhood in Rev. 12th chapter, starting in Dan (16th edition of Science and Health) and ending in Issachar; the Second started in Asher (The [little] Mother Church) and ended in Issachar (the Extension), the union of Leah, the Field at *harvest time* (its interior and exterior testifies to its abundant *harvest* season—the *fruits* of labor), and Rachel, the waiting woman, for she must needs await Leah's complete demonstration of Church from Simeon to Asher, before she as Bride, Rachel, could wed her universal child, Leah—as typed by the union of the two symbols of Church—The (little) Mother Church, and Extension—at the point of their altars, as subsequently noted. And Love must *wed* "*its own spiritual idea*," S.&H. 575.

The entire *First Organization* rested under human *lawful* necessity, or the children of Rachel's handmaid, *Bilhah*, confusion—the fusion of Love and law on the plane of *law*. For it was a *legally* organized Church under *charter*; also the Massachusetts Metaphysical College was a *legally chartered College*. The confusion of Love and law finally terminated this Church Organization (Ret. 45:17-25). Thus, the history of the First Church Organization, although under the direct control of Mrs. Eddy, as typing Love, could not stand *under law* beyond Gad, "Science," for law yields to Principle, its divine source. (Yet we note from our inside Quarterly cover that we are *turned back* to this Church founded on Jesus for a reason for our hope. This was not done until 1923—thir-

teen years after Mrs. Eddy left us in person—after the *litigation*, which it is assumed has again placed our Church under the régime of *law*.) *Church* and human law cannot stand together. Human law can maintain only a “Temple,” or *body of Jesus* (who failed in his church purposes), which, although it may mount up to Babel heights, must be leveled to “the shrine of Love,—its animating *spiritual* idea—for it is but “*body*,” S.&H. 595:7-10. Even the law of Moses, upon which all civil law is founded, could build but a “*Temple*”—not a *church*.

Thus, when the tribe of Gad was reached in our unfolding of Scientific Christianity in its *ascending* demonstration, the First Church was dissolved in 1889, and the ensuing period (Asher) was attended by “a great revival of mutual love, prosperity, and spiritual power,” Ret. 44, but the word “*mutual*” showed it was still in the *handmaid* period, for Love is one, not two. The illumination of this period is clearly shown by the additions to the Word of our Text-book; and in the Journals of this period, for, as before noted, therein may be clearly traced the footsteps of our Cause as reflected by the Field, which it was its chief mission to record—the connection between Mother and her child. The design of the Journals was to “put on record the divine Science of Truth,” My. 353, which could be shown only by Field progress, for divine Science must be *one with its demonstration*, Christian Science, S.&H. 127:14-16; 471:29-31, as it knows no field of *opposition*; and until 1908, as subsequently noted, Christian Science but *prophesied* divine Science, S.&H. 585:9-10. As such the Journal was spoken of as Mrs. Eddy’s “*Child*,” July, 1890, Journal. The chapter in “As It Is,” “Crowned With Twelve Stars” traces these spiritual footsteps of the Twelve Tribes in the Journals from year to year—just twelve years from the starting of the Journal to the completion of The Mother Church; showing the manner in which Mrs. Eddy—not the Field—completed her *Motherhood* work. Mrs. Eddy did not visit The Mother Church until the day the *twelfth* volume

(Benjamin) expired. This fact was commented upon *editorially* in the May, 1895, Journal. Mrs. Eddy's individual work was finished in Zebulun, when the Church was formed—not built—in 1892, for Rachel's two sons do not work.

The recording of the twelfth son in the Journal was not, as before noted, the Field's *twelfth* son, else the Journal would have been then and there discontinued (as it was after the Field's demonstration of Benjamin as a Gate in the Word of our Text-book, when Mrs. Eddy left with no provision for its continuance). It was *Mrs. Eddy's demonstration* of finished individual Motherhood, but she waited *twelve more years* (as Rachel was forced to await Leah's demonstration, Gen. 29th and 30th chapters) for the Field to fully respond thereto as they had but *memorialized* it in *symbol*; and while she was *waiting*, she was bearing the infirmities of the Field below her vision, for she, typing Rachel, had prevailed over Leah in her own *demonstration*. But, her church was under the régime of the bondwoman, or handmaid human agency of *Asher*. For even the Second Organization was formed under the régime of the Field's demonstration of Leah's second son by her bondmaid—Asher; but not *under law*, as Leah had burst her own lawful bonds when she disdained the channel for her son "Gad"; for Zilpah meant "contempt of the mouth," *channel*. When law ceases to be definite in its *demands*, and becomes "*voluntary*"—it is closely approaching Love. Thus, the Second Organization under such a régime, became purely "*voluntary*," and its Associations, Church, College, and Trusts were *unincorporated*. Leah (law) was expanding to Love.

So, the Second Organization was founded on the *rock*, *Christ* (not Jesus), and its design was *world* (not *individual*) healing, Manual p. 19. However, its mission to this end was *limited*, due to its being a *human agency* resting under the *last* child of the bondmaid or handmaid of Leah, Zilpah. The limitation of this organization is seen in the statement: "thus to reflect *in some degree* the Church

Universal and Triumphant," Manual p. 19. The human medium (servant of purpose) could only *blossom* (My. 141:26-29), never *fruit*. This latter is the province of the BRANCH, and for it to do so, it must grow from the *roots* of *divine* Motherhood, not human—"the roots," not the "rod" or "stem of Jesse," Isaiah 11:1 and as such *it* must grow out of its *own place* to build the Temple of the *Lord*; not man's Temple—*memorials*, Zech. 6:12.

This growing of the Branch from the *roots* and not stem of Motherhood, was strikingly manifested in the interim between the two Church Organizations, when, for three years, many branches (*still in existence and some of our largest churches today*) were formed; and many others, already formed, continued to *flourish* when there was no Church Organization in Boston. In fact, Church buildings were erected during this period. Thus, the disappearance of the *human centralization* did not affect the Branches which maintained all of their functions from *within*, using the Quarterly (which appeared in 1890, when there was no organized Church in Boston other than in the Word of Science and Health and the Bible) for their services. But the prophecies concerning Motherhood (Rev. 12th chapter) had to be fulfilled to found Jesus' prophesied progressive Church and so The Mother Church was built as a *human memorial* to Mrs. Eddy's human *Motherhood*, so far below her vision that she refused a part therein, June Journal, 1894, p. 94 (March Journal, 1895, as showing that it was but a *human memorial* to her *finished* Motherhood). Thus, it was the twelve years' abode of waiting Motherhood in Asher.

After awaiting the Field's demonstration of the next step, *Issachar*, or the union of the Field (note that Reuben gathered his mandrakes from "the *field*" for this union at the time of the wheat *harvest*, Gen. 30:14), as purified Lamb (human intelligence), to the truths of *her Word* as *Bride*, Mrs. Eddy, at the time of wheat *harvest*, dropped the title of Mother, in 1903; added one more *director* to the Board of Directors to

indicate that the last of the five senses—sight—was put out of herself for the Field and into the Field thought; for this director was chosen therefrom, he being the first that came from the Field and not her own thought (her students). Thus, the Extension, typing Issachar, started its building, or the union of the Field as *universal Child* to its Mother's thought at the point of their altars. So, as subsequently noted, the marriage of the Bride and the Lamb took place in heaven, in the *Mind of Mrs. Eddy*—the marriage of the Bride and the Lamb, Rev. 19: 6-9, and "Thy Maker is thine husband," Isaiah 54: 5, being read at the Extension's Annual Meeting,* correlated with "Love wedded to *its own* spiritual idea," and the Bride, S.&H. 577: 4-11; see My. 39: 6-10.

Mrs. Eddy also wrote the wonderful Article "Harvest," My. 269, immediately after the dedication of the Extension. Thus, the Field's (Leah's) mandrakes were surrendered to Rachel, Love, who had remained out of the work of her church (which she had *previously* done), but had controlled them through the *medium* of her Manual, which was given the Field immediately after the dedication of The (little) Mother Church. It was the reign of mediatorial (handmaid) work up to the time of Rachel's first son, Joseph, when Mrs. Eddy detached the Branches by excommunication from The Mother Church, My. 141, and immediately thereafter dissolved the *servant* medium, The Mother Church. The latter, while standing, had denied the power of the Branch *alone* to build the Temple of the Lord (Zechariah 6: 12; Isaiah 11: 1)—even though the Concord Branch as Mrs. Eddy's gift had (as the ensample for the ideal Branch) an open Mother's Room embraced therein; the Mother's Room must be *closed*. The Mother's Room in The (little) Mother Church, and the Mother's Room in the Concord Branch were *closed* simultaneously after the dissolution of The Mother Church, as subsequently noted.

* On the occasion of its dedication.

ISSACHAR, THE NINTH GATE, 1903-1907

Issachar was the point of union between the two Mothers—Mother-earth, Leah, and Mother-heaven, Rachel—as representing the male and female elements of Jacob that conceived his twelve sons (remembering Mrs. Eddy says that Jacob is “*the revelation of Science*,” S.&H. 589: 5-6—not merely one to whom it is revealed). Issachar is the harvest season of earth when it is ready to yield the *fruits of its* labor. Thus, Reuben, the first son of Leah, went into the *field at harvest* time and gathered his Mother Leah mandrakes to promote her further conception, whereupon Rachel, typing heaven, begged of her the mandrakes, “Give me, I pray thee, of thy son’s *mandrakes*,” Gen. 30: 14,—fruits of conception, for mandrakes were small red apples which were used to promote conception. The analogy between Adam’s and Reuben’s apples is unmistakable—each pertaining to the same sin—the claimed human conception of man from the Tree in the *midst of the garden*—the central meeting point between the male and female elements. Thus, Leah, earth, yielded *conception* to Rachel, heaven, at harvest time, and Issachar was called heaven’s *hire*, “God hath given me my *hire*, because I have given my maiden to my husband,” because she had found her maiden purity in acknowledging God as the Father of all,* Gen. 30: 18. Thus, she had yielded her purity to her husband, God—“*Thy Maker is thine husband*,” Isaiah 54: 5. This latter scripture was read at the dedication of the Extension that marks this point of *union*. This virginal purity of Leah, earth, is the Lamb of God (Rev. 14: 1, 4) which was never defiled by women (false pleasure, the counterfeit of woman, for woman is never plural) or men.

Thus, the GATE OF ISSACHAR was opened in the word of our Text-book by the elimination of Motherhood in the sense of Mrs. Eddy’s dropping the capital “I” in “Intelli-

* “Until it is learned that *God is the Father of all*, let marriage continue,” S.&H. 64: 26-27, was given us in this Issachar period.

gence" in "the ideal man" (S.&H. 517:8,9), thus taking his intelligence out of God, and putting it into *himself* (man), for "*ideal*" is the human man—*idea* is divine. God had previously *controlled* man, and his medium (human *Motherhood*) had controlled His Church. At the same time that "*intelligence*" was thus made an *earthly human necessity*, instead of a divine *reflection* only, "*intelligence*" was humanized *throughout our Text-book*; as was "*wisdom*" and "*substance.*" Thus giving *human man* three important (previously *Divine*) characteristics—"intelligence," "*wisdom,*" and "*substance.*" *Thus ended his need for Mother*, for he was intelligence and wisdom, as well as substance.

Also, the wonderful statement of the child of the *regeneration*, S.&H. 68:27 to 69:30, was added in *toto* to our Text-book; and the obstetrical course was *simultaneously* abolished in The Metaphysical College, with the statement that it was not a "*Science,*" 25th Manual in 1902. It had been taught therein for many years under the régime of *Motherhood*.

The Issachar GATE in the Word of our Text-book had its corresponding response in our Church Movement as follows: Mrs. Eddy relinquished the title of Mother after the Churches had responded to her call for the Extension at its Communion Service in 1902 (for the Communion Service was called "a conference of the Churches" in the Manual), and so stated in the Manual, removing the provision therein that accepted and defended for her this title of "Mother." The word "general" was then added to "official control" in Article XXIII, Sect. 1, which relinquished even *general official control of the Branches by The Mother Church*; and it so remains.

Also, the provision for the individualization of the Branches (Article XXIII, Sect. 6:19-24) came immediately after the removal of the large cross and crown which had divided into two portions the large words "CHRISTIAN SCIENCE" on the Sentinel. The latter *yielded to the two united women, in 1906*, who did not appear on our Sentinel cover

until the cross and crown were *permanently removed*. Thus, cross and crown were removed from our medium of *sight*, for Sentinel means *watch*, see. The eyes of these two women were at first *closed* tightly, suggesting that Mrs. Eddy knew we did not see what she had done; but shortly thereafter they were opened. This is the general (as well as specific in our Text-book as a GATE) history of Issachar. It is the GATE OF HEAVEN'S "HIRE" PAID by the Branch (individual and collective being one, as there is no individual work after *Gad*—it is all Church, whether in human organization or out of it; for Asher means "*happiness*" that "requires all mankind to share it," for it is "born of Truth and Love," *Church*, S.&H. 57:18-21; S.&H. 583:12-13). Thus, Branch as universal child is wedded to Mother in Issachar, which makes Mother the Bride, "Love wedded to *its own* spiritual idea," S.&H. 575, or "*purity and innocence* conceiving man in the idea of God," S.&H. 582:14-15. Thus, every Branch that was subsequently detached in *Joseph* was a *generic idea* with its twelve *gates* of ingress and egress in the Bride, Word. They inherited the birthright of the other eleven tribes (than themselves) from *generic* Motherhood—Bride. This is why the DETACHED BRANCH appeared on the Quarterly during this Issachar period—from 1903 (when Mrs. Eddy dropped the title of Mother) to 1906, inclusive—the Olive Trees with the large DETACHED BRANCH between appeared for the first time in April 1904, and the Concord Church was dedicated in July 1904. This large DETACHED BRANCH on our Quarterly *was reduced to half its size* in Vol. 41, No. 2, in April 1929—nineteen years after Mrs. Eddy left us, despite the fact that neither the size of the Quarterly, nor any symbol on it other than this feature, was reduced in the slightest degree. This size is still identical with its previous measurements. Thus, there was no apparent reason for this reduction other than the conjecture that it must have been deemed artistically *out of all proportion to its setting*—as it was, and it undoubtedly was intended by Mrs. Eddy thus to be, until we saw its

spiritual significance. It was put on the Quarterly, as before noted, at exactly the same time that the Concord Branch Church was dedicated (in the Quarterly immediately before this dedication Quarterly), for, of course, the Concord Branch was the prophecy of *all detachment*, which was so soon to come, as it was the gift of a DETACHED BRANCH, Mrs. Eddy as Bride, not Mother.

The Concord Branch was Mrs. Eddy's own Church consciousness as Bride, and there we have buried the Bride idea; for, of course, Mrs. Eddy as *Church*—for she typed generic man, S.&H. 561:22 — must be seen, and this is the only Church in the building of which she ever had a part. One always builds *himself* into his Church with its other members; and when he claims the Church as *his* gift, it is *himself, alone*. Thus, this Concord Branch is *Mrs. Eddy*. Even of the little Concord Hall on the same foundation, Mrs. Eddy said: "I inspected the work every day, suggested the *details* outside and inside from the *foundations to the tower*, and *saw them carried out*," My. 145. The second Church was her *exclusive gift*, although many churches all over the world contributed thereto—even The Mother Church giving it its organ. So, as the Concord Branch types Mrs. Eddy as Branch, Bride, with its twelve *world gates*, she could not be Mother and Bride at the same time, hence, the *necessity* for her going as Mother.

Thus, Issachar is the union of the two women, Mother Rachel, typed by The (little) Mother Church representing Mrs. Eddy; and her universal child, Leah, typed by the Extension. Thus, the marriage of the Bride and the Lamb could be appropriately read at its dedication, Annual meeting (My. 39) as it was the union of the Field as purified Lamb, for the Lamb is pure only as it surrenders Motherhood, *creation*, to God, Rev. 14:1, 4; and Gen. 30:18—"Because I have given my maiden [purity] to my husband," Principle, God. Thus, equally appropriate was the scripture read on the above mentioned occasion, "Thy Maker is thine *husband* . . . the God of

the whole earth shall He be called," Isaiah 54:5, thereby giving us a "name *better than* of sons and of daughters," Isaiah 56:5; Mis. 96:8-14. Motherhood retired with her crown, My. 6:18-19, the Extension; having borne her cross, The (little) Mother Church, My. 6:18-19, for twelve *waiting years*,—while the Field was demonstrating from Asher to Issachar, the wedding point of the *two women*.

Thus, to repeat, Issachar was typed by the union of the two *designs* of Church, as prototyped by Leah, the lawful purified Lamb consciousness, and Rachel, the Bride; this union being symbolized by the physical union of the two types of Church, at the point of their altars—The (little) Mother Church, and the Extension; the latter containing the Concord Branch, Benjamin, that broke its sheaf-band when its weight was felt, which could not be sensed until it was reached as a Gate in our *Word* in 1907, S.&H. 442:25-29, salvation a *gift* of heaven—"heaven here, the struggle over," My. 158. But this union was in heaven (*the mind of woman*), for a Mother can never unite her child to her thought *to his consciousness*; he must make *his own union*. She could but unite it in her own consciousness and physically symbolize it to him as a pattern for his *spiritual discernment*. Thus, the woman crowned with twelve stars (Rev. 12:1) appeared only in *heaven*, and wed its own idea in *heaven* (Rev. 19th chapter)—"Love wedded to *its own* spiritual idea," S.&H. 575. The wilderness mother, her human expression to the point of Issachar (and *Leader* as Zebulun; *Dissolver* as Joseph, as subsequently noted) could but remove the crosses and crowns (earth's obstructions) to the discernment thereof.

Thus, Mrs. Eddy, immediately after the dedication of the Extension (in 1906), did remove both the cross and the crown from the Sentinel, which was owned by the Field (as distinguished from herself) through the channel of "The Christian Science Publishing Society"; and was its set-apart channel for *seeing* what she *did* (Sentinel means "watch"—see). Previously the cross and crown had been placed thereon

between "Christian" and "Science," but there were no women on the Sentinel. The two women (Leah and Rachel, for there are no others—Mother-earth and Mother-heaven) were put on the Sentinel when the cross and crown were removed; and the latter (cross and crown) were never put *between* them, as these two women (Leah and Rachel) had been united in purpose in Issachar—fruit, Reuben's mandrakes, or the human yielding to the divine its seeming faculty of *conception*, Gen. 30:14-18. As Leah had responded to the call of Rachel, "Give me, I pray thee, of thy son's mandrakes," fruit—these women on the Sentinel were at first united only overhead by fruit—each arising from an individual pedestal. Shortly thereafter (still in 1906), they were given a uniting base of "The Christian Science Publishing Society." Then, the fruit of labor yielded to the four leaved petals of fulfilled "holy purpose," S.&H. 506:20-21. These four-leaved flowers were placed in an urn between them on an overhead arch, uniting their separate pedestals. This was removed in 1917—seven years after Mrs. Eddy left us in person. The two women are holding the *lamps* of which their sons are the type, for Mrs. Eddy says of their combined fruit, the Twelve Tribes: "They are the *lamps* in the spiritual heavens of the age, etc.," S.&H. 562. This is minutely explained in "AS IT IS," under the chapter "Evolutionary Literature." The Journal was owned by Mrs. Eddy up to the time of her passing. Thus, when the cross and crown were taken from the Sentinel, they were not taken from the Journal; for it was a *Mother* publication, and must bear its insignia. The first Sentinel, in its "Salutatory" stated: "The *Journal* will be the mother publication; the *Weekly* [afterwards named Sentinel] its child." But crosses faded from Mrs. Eddy's every further expression in Science and Health. Immediately after removing the cross and crown from the Sentinel (in 1906), Mrs. Eddy first made her provision for the detachment of her Branches in the event of her relinquishment of *Leadership* (she having relinquished Motherhood when she started the activity which ultimated

in the Extension), Manual p. 72:19-24, given us in 1906.

Issachar prominently announced himself as a wedding of the two women (law and Love) in *Church* (mind, heaven), by the denunciation of human marriage in Mrs. Eddy's Extension's Dedicatory Message (in 1906), My. 5:4-5, making it synonymous with "legalized lust"; for it had but pointed to true marriage in Church, being one of its most sacred institutions. And that which rests in Church for foundation can never go further than Church in real *spiritual* significance. Thus, simultaneously with the dedication of the Extension (typing the marriage of the Bride and the Lamb, which was read at its Annual Meeting, Rev. 19th chapter, together with "Thy Maker is thine husband," Isaiah 54:5) the first direct *denunciation* of its previously tolerated counterfeit, and the most sacred tie of human sense, was made by Mrs. Eddy speaking for the Tribe *Issachar's demand*.

ZEBULUN, THE TENTH GATE, 1907-1908

Thus, we approach *Zebulun* or "dwelling." Divine Love's next movement upon the waters of human thought was to the end of preparing a place on *earth* for the *descent* of the wedded heavenly idea—the Bride and the Lamb. So, in 1907, the many great earthly illuminations appeared in our Word, *preparing earth* for heaven's descent, by introducing to earth *heaven's* promises. The most notable of which was the wedding of "the ideal man" and "the ideal woman," S.&H. 517:8-10, by Mrs. Eddy's last change in their statement; for they could not be wholly wed until they were *letter* (earth) *perfect*.

The second changed edition of *Science and Health* of 1907, according to this line of unfoldment:* thus, when Mrs. Eddy first gave us the true relationship between "the ideal man" and "the ideal woman" she simultaneously redeemed the five physical senses on page 274 of *Science and Health*,

* The first edition of 1907 was the same as the last of 1906.

turning them in the right direction for their own guidance, to prevent their *misdirection* in Church (for all is Church—gathering—consciousness beyond Asher) when Mrs. Eddy detached the Branches—as she did a year after such redemption, by excommunicating them from further communion with The Mother Church, My. 141. So, the most important of all changes to earth (*simultaneously* with this final wedding in the Word of “the ideal man” and “the ideal woman” in 1907) was the redemption of the five physical senses, which always had *previously been condemned to oblivion*. Now only “unnecessary knowledge gained [there]from” is said to be “temporal,” S.&H. 274:3-4, and we are told it is *erroneous* to call them physical—that they must be properly self-directed, for no one could attempt to direct the senses of another without *misdirecting them*, S.&H. 274:17-18. The first of these statements previously to 1907 had read: “Knowledge gained from matter, and *through the five senses*, is only temporal,” S.&H. 274:3-4; and the last of these statements *previously* had read: “What we term the five physical senses are simply the manifest beliefs of mortal mind,” S.&H. 274:17-19. Could anyone *see* for another, *hear* for another, *feel* for another, *taste* for another, *touch* for another, and above all *THINK* for another, without obliterating the object of such *superimposed* direction?—it would cease to be direction and would become absorption. Thus, when Mrs. Eddy says: “When what we *erroneously* term the five physical senses are *misdirected* [she must mean that they must be *self-directed*, freeing one from the necessity of five outside directors—remembering that all is Church consciousness in our Word after the second formation of *Asher*] they are simply the manifested beliefs of mortal mind,” S.&H. 274, well could she say *at the same time* “Thy kingdom is come” in our Lord’s Prayer; for this made “Principle and its idea . . . one,” S.&H. 465, also said *at the same time*.

“The woman in the Apocalypse is the Vignette” was

changed *simultaneously* to "The woman in the Apocalypse symbolizes generic man," S.&H. 561:22—thus, woman was declared to be generic man rather than the "*Vignette*"; for "*Vignette*" could not expand into infinity as Woman—no *symbol* can become *infinite*. There is a step beyond even Bride—the Tree of Life, the conception of the Bride which is neither "male nor female," Gal. 3:28; I Cor. 12:13; My. 268:29-14.

Also, *simultaneously*, the last change was made in "Scientific Obstetrics" (S.&H. 463) removing doubt as to whether the child (Branch) as *spiritual idea* is capable of removing its own obstructions—"A spiritual idea has not a single element of error, and this *truth removes* properly whatever is offensive" (it had read "*should remove*," leaving a possibility that it would not); *Materia Medica* was invited to adopt Christian Science (S.&H. 441:20-21) instead of being executed with other errors, as before; Holy Ghost or Christ was changed to *Holy Ghost and Christ* (S.&H. 496:15-17), indicating the *finished revelation of the spiritual idea*, for Holy Ghost is only a *developing* sense of the Christ (S.&H. 588:7-8) and is not synonymous therewith; "self-justification" was added to the *depravity* of mortal mind, S.&H. 115, which ended Christian justification, or salvation by works of the law; "let marriage continue" was changed to "marriage *will* continue," S.&H. 64:26-27, withdrawing *permission* therefor, and putting it in the category of resistance of human *will to revealed idea*. This last statement was an affirmation in *purpose*, for it declared the completion of marriage in heaven, Church, in line with Issachar's denunciation of human marriage as "legalized lust," My. 5:4-5, and prepared thought for the severance of symbolic *communion* in Joseph—the last sense of twoness.

To the definition of, "What is intelligence?" S.&H. 469—which had been dropped from God to man in the Issachar period in the Word, the words "primal quality of" were added

to "infinite Mind." Thus, *redeeming* human man to "*the primal quality of infinite Mind.*"

The Third edition of 1907: Thus, Mrs. Eddy must have felt the imperative demand to individualize the Branches before she relinquished her Leadership; provision for which she had made in the Manual (60th edition), in 1906, immediately after the dedication of the Extension, wherein they served their purpose collectively as the galaxy of stars in the crown of Motherhood. So, in the third edition of 1907, she immediately put into Science and Health the possibility of her passing, S.&H. 164:17-18, thus accepting the prophesied "half a time" of Motherhood, Rev. 12:14, after she had finished her work of uniting "the ideal man" and "the ideal woman" in divine Wedlock. She had rightly corresponded them to Truth, Life, and Love (which are inseparable), for only the ideal human (the human expression of idea) could correspond thereto (S.&H. 517:8-10; and 164:17-18)—thus making them impregnable, for "Truth, Life and Love are a law of annihilation to everything unlike themselves, because they declare nothing except God," S.&H. 243:27-29.

The Woman in the wilderness who brought forth the "man child" became one with the woman who appeared in heaven crowned with twelve stars (in the same chapter, Rev. 12th) only in the proportion to her expanding her man child from five to twelve stars, Churches, in order to "embrace all the churches one by one," typical of tribes, My. 342; as the stars type the churches, Rev. 1:20, and the stars type the tribes, S.&H. 562.

Jesus held *seven stars* in his right hand (Rev. 1:16) corresponding to the seven ascending days of creative consciousness, when he reappeared to John and gave his revelation of ascending tribal (Church) manifestation, showing that he had completed individual manhood to the point of Gad—thus he "fully and finally demonstrated divine Science," S.&H. 45:6-7, for himself, for Gad is "Science"; but Jesus did not reveal it humanly beyond Judah. Thus, Jesus

was forced to return to earth (*wilderness* to Judah) consciousness *twice* after his *ascension*—once to Paul, as *Dan* silencing old Theological persecution—the *Drag on*, Acts 9th chapter, and to John on the Isle of Patmos as *Gad*, showing progress beyond ascension in *Judah*. *Judah* must return to earth for *his own sake*. But Jesus' further work with his disciples was unnecessary, for he had fulfilled the prophecies of both Levi (resurrection), and Judah (ascension), which were the limit of Old Testament prophecies. And his disciples could not follow him in ascension in Judah, as he disappeared from their sight and *vision*; hence, the limitation of their Gospels and Epistles (with exception of John's)—even Paul received a higher vision, for he was converted in Dan, with many visions of Benjamin, for he was a Benjamite. Thus, Jesus made his own prophecies beyond Gad, Rev. 10th, 11th, 12th, 19th, 21st and 22nd chapters—for man cannot gather in Church, as woman is Church, and Jesus, even as woman's "man child," S.&H. 565, was but the "*masculine representative* of the spiritual idea."

So, individual ascension beyond Levitical ("mortal man," S.&H. 590) discernment was in Judah, and Dan was the next Tribe to Judah; hence Dan was Mrs. Eddy's initial point of intelligent *Church* conception (expansion) of Jesus to the human consciousness; although she received her own vision in Asher, and she founded his promised Church on Simeon, thus humanly embracing Jesus' full consciousness initially *individually*; and by degrees collectively in Church, as woman must do to "compass a man," Jeremiah 31:22. Visible human Motherhood could not go beyond the seven *creative* days, which were accomplished in the First Christian Science Church founded on Jesus, and which was dissolved in 1889; hence Mrs. Eddy's finished motherhood in Church was but *memorialized* in the Second formation, The (little) Mother Church; the remaining five stars were but *expansive* redemption—Womanhood.

The Bride is the Word (My. 125:26), but the whole Word,

embracing the full *twelve stars* or tribes—not seven only. Hence, when Mrs. Eddy accepted her *crown* of twelve stars, S.&H. 562 (My. 6:19) in 1906, she accepted her *passing as a Mother* (and made the immediate provision for the Branches in her Manual, 60th, 1906) in fulfillment of the limitation of the *wilderness* of human motherhood. The wilderness was her “vestibule” in which were unfolded “the great facts of existence,” S.&H. 597, and Church is the wilderness to which every human consciousness must flee that does not accept completeness as the gift of Benjamin. Thus, it was into the wilderness of Church that woman fled before the Dragon *twice, never facing it*. For Motherhood can never do so, inasmuch as she is but the twoness of being. Only the oneness of God and man will ever silence Old Theology, the *Drag on*. “AS IT IS” has presented more than abundant proof of Mrs. Eddy’s having accepted the fact that she was the woman who fulfilled Revelation 12th chapter, particularly by quotations from the old Journals when Mrs. Eddy was its editor claiming this fact; and at later periods under her *direct censorship*.

But Mrs. Eddy could not release the Branches until she had redeemed their five senses for their own direction, and this could not be done until they were wedded in idea. Thus, the perfection of “the ideal man” and “the ideal woman”—the last step parting the arms of woman, “Life and Love,” to embrace Truth—*was the demand for the passing of Motherhood*,—“The ideal woman corresponds to Life and to Love”—both underlying and overlying Principle—whereas there was previously but one arm, “Life and Love” united; also, the three distinct steps were given in “the ideal man” in the place of two, *at the same time*, in the separation of human “intelligence” from “Truth” by the addition of another “to,” as was done in “the ideal woman.”

The fourth changed edition of 1907 (numerically in line with these changes): Mrs. Eddy gave us the statement: “The eternal Elohim *includes* the forever universe”—instead of

"creates," S.&H. 515; and dropped "Being" to *man*, for it had been the first synonym for God in God's previously *eight* synonyms. Thus, *God* as Creator, Father-Mother, was superseded by the *embracing Love*, Bride, Jeremiah 31:22; and "Being" was synonymous with the Branch, man; for the Branch, "shall build the Temple of the Lord," Zech. 6:12.

Also speaking of ever-appearing *creation*, S.&H. 507:31-2, the words "*seems to fall*" were substituted for "*falls*"—"Thus misinterpreted the divine idea seems to fall," etc. As *creation* is purely a human concept, and as Mrs. Eddy simultaneously removed this *charge* of creator from God, its *human* significance is apparent. Also, "and *eternal*" was added to "the primal quality of infinite Mind" in the definition of "intelligence," S.&H. 469; thus making man "*the primal and eternal quality* of infinite Mind."

The fifth (last) changed edition of 1907 in line with these evolutions: Mrs. Eddy gave us salvation as a gift, *the very first promise in Christian Science*, S.&H. 442:25-29, removing the labor for salvation. Thus, the "Being" that was dropped from God was given to man—offering us *redeemed man*.

So, the GATE OF ZEBULUN must be called EARTH'S REDEMPTION, which prepared the BRANCH (human consciousness) for its own *undirected* work—it being a *dwelling*-place for God on earth, for God as *Bride* must indeed dwell with *men*, Rev. 21:3. Leah said when Zebulun was born, "Now, will my husband [God; Isaiah 54:5] *dwell* with me," Gen. 30:20.

This finished the work in Zebulun, for earth had been prepared for its human reception of the on-coming Bride and Lamb which were wedded in *heaven* (Mind, for when a truth dawns upon the human mind,* *heaven*, it presses for earthly expression); but the reappearing of the *human* idea after it (the "man-child") had ascended to God and His throne, Rev.

* The human *mind* was one with the *divine* in our Word after divine Intelligence and Wisdom were *decapitalized* in 1903 in Issachar, or the wedding of God and man in *Principle* (heaven), subsequently to descend to earth in demonstration.

12:5, necessitated the *detachment* of the Branch from previous *human ties* in order to see it; for Jesus' second coming was promised only unto "them who *look* for me," Heb. 9:28—to whom the idea has already dawned in heaven, mind, for we do not *look* for anything until we have reason to expect to find it.

THE SPIRITUAL IDEA

JOSEPH, THE ELEVENTH GATE, 1908-1909

The second edition of 1908 according to these changes.* Whereupon, Mrs. Eddy immediately took labor's curse (Gen. 3:17-19) from her Church by removing "strive," "meekness," and "love one another" from the Sixth Tenet, giving us the Golden Rule, the square of Love, in its place in 1908: and *at the same time* separating the branches from the contact with each other that the Manual had previously encouraged—in fact, demanded; for previously the Manual had suggested their unity to the modification of their individuality, in the words: "The branch churches shall be individual . . . But this shall not be construed to prevent the scientific unity of branch churches—having one God and *loving another as one's self* ["love one another" dropped from Sixth Tenet, as above] united in word and in deed to help one another," 68th Manual, 1908, p. 79, which was in the same setting as our now Manual, p. 72, just before lines 19-24.

All of the unification of the branch activity at present is based on the *then-consistent* activity under this By-Law, which was dropped† simultaneously with "love one another" in the Sixth Tenet. Thus, salvation as a gift and not a labor took away the curse of *hand joining hand in labor* for the Cause—human union (Mis. 138:17-19), never *unity*, for that is "within" one's own consciousness, My. 164:22-26. We join the Church, and the Church joins in *wedlock*, but never *unites*. The Tree of Life alone does this.

* The first edition in 1908 was identical with the last in 1907 in point of these changes.

† From the 69th Manual.

The third edition of 1908 according to these changes: Mrs. Eddy's next most momentous step in 1908 was in giving us: "Christian Scientists, be a law unto yourselves, etc." S.&H. 442:30-32, *simultaneously* with her EXCOMMUNICATION of all the branches from further communion with The Mother Church, two years after they had built the huge Extension for the purpose of Communion Service, My. 7:4-11. Mrs. Eddy's reason offered was that The Mother Church had "*blossomed* [but not *fruited*, for this is not within the province of Mother, as it is a Branch function] into *spiritual* beauty, communion universal and *divine*," My. 141. The Bride is *divine* Motherhood—thus, *the human yielded to the divine*.

The fourth edition of 1908 according to these changes: Mrs. Eddy then gave us a *glorified*, instead of crucified Jesus, S.&H. 200:25-29, in fulfillment of Jesus' last demand of the Comforter, John 16:4, "He shall glorify me." Thus, Jesus' Church (Christianity, of which he was the *founder*, My. 338:23-27) was *finished*, and as The Mother Church was founded on *Christianity only*, as before noted, Mrs. Eddy *simultaneously* with this addition to her Word *disbanded* the Executive Members, *its corporate body* (August Journal, 1908) using the word DISBANDED, which is interesting in view of the "sheaf-band" symbol that "AS IT IS" has continually used in connection with Abraham's slaughter of the four kings—whom the five kings (typing the five physical senses) served *twelve* years—led by Chedorlaomer, which means "sheaf-band." Mrs. Eddy's further statement at that time but adds weight to the conclusion drawn: "The material form is a 'Suffer it to be so now,' and is *abandoned* so soon as God's wayshower, Christ, points the advanced step," My. 140.

S.&H. 200:25-29, the second promise in Christian Science (there were then only two in our Text-book, as they were all other than these, in "*divine Science*," as previously noted), was thus given us *simultaneously* with the *disbanding* of the corporate body of The Mother Church—a glorified instead of crucified Jesus, *corporate body* (for Jesus is "the

highest human *corporeal* concept," S.&H. 589). This is the body prepared for Jesus—his Church, which he promised to build (Mat. 16: 18), but did not. "A *body* hast thou prepared me," Heb. 10: 5—the body or Church embodiment of Christianity including eleven Tribes, or the full man child. Jesus identified his body with the *Temple* in John 2: 19-21; S.&H. 576: 14-18.

The fifth edition of 1908: Two most important changes occurred simultaneously in the fifth edition of 1908. Page 46 of Science and Health, lines 7 to 10 were changed to read as we now have them, which indicates that the "inspired Word" (of which Mrs. Eddy has spoken under the marginal caption of "Spiritual interpretation") has never before spoken, but speaks now and will *continue* to speak "through every age and clime." Previously, this statement read "has spoken in *every age and clime*, through the inspired Word." The value of the statement we now have is emphasized by the fact that Mrs. Eddy arranged and rearranged it from time to time, as if uncertain of its proper setting. However, the inspiration of the Joseph period cleared her vision and brought forth this weighty declaration.

Also, simultaneously, the denunciation of human selfhood, on the fly-leaf of Science and Health, which started in the second edition of Science and Health in 1878—the Simeon period—and continued to the Joseph period,

"I, I, I, I, itself I,
The inside and outside, the what and the why,
The when and the where, the low and the high,
All I, I, I, I, itself I"

(that this was a denunciation of human selfhood is brought out in the April, 1889, Journal)—was removed and Mrs. Eddy's prayer of Thanksgiving for the completion of Christianity, and its yielding to *Science* took its place; whereupon her own picture in the first of the book changed from great darkness to radiant light. These three features were all in the

book just previous to closing the chapter on "Creation" with a blessing on *overcoming*.

The "inspired Word" could never have demonstrably spoken before the unfoldment of Joseph's, Rachel's first son.

The sixth edition in 1908: Then, at the close of this active year of dissolution, Mrs. Eddy launched the Christian Science Monitor "to spread *undivided* [as Mother always *divides*—"this is good," and "this is evil"; feeding her offspring wholly from the Tree of the Knowledge of Good *and* Evil] the Truth that operates unspent," My. 353. Thence, she closed the Mother's Room in The (little) Mother Church, with the statement: "Let the dead bury their dead," simultaneously adding the last sentence of blessing on *overcoming* CREATION, for it is added to this chapter, "Creation," S.&H. 267:28-32.

Reviewing Joseph from a Church standpoint: 1908 was the *Joseph* (and Jesus, in his highest point of demonstration, for he was betrayed by his *twelfth* disciple, as manhood could not go beyond the eleventh Tribe) thought of *separation* from his *brethren* (and Father in Joseph's case; and Mother in Jesus' case. Jesus was conceived in *Nazareth*, which means "*separated*") in order that he might save himself and them from starvation in the Promised Land—famine, wilderness. For the Promised Land (in which Joseph's father, Jacob, and the other eleven tribes were when called into Egypt) is but a wilderness of *promises* until the thought is detached from its human emotional environment and turned directly to the divine Principle. Earth's ties are but symbols, *memorials* of ideas, which cannot abide the latter's coming! God's promises may be brought to us through the medium of angels, or human mediums, but they are fulfilled *directly* to man when "Principle and its idea is one" (S.&H. 465; Gal. 3:20) as Mrs. Eddy had *just* revealed (in 1907), and said His kingdom *had come* on earth. A saving idea must always be detached from the labor incident to its discernment, else it will be destroyed by its previous "brethren"—thought-environment. Thus, Joseph was separated from his previous environ-

ment to save his life, Gen. 37:26-27—"in justice to himself, but in mercy to mortals," S.&H. 18, as Mrs. Eddy said of Jesus.

Joseph was sold to the Ishmaelites (Esau—law's—descendants) at the instance of *Judah*, law, Gen. 37:26-28; Gen. 49:10; in order to save Joseph's life as he—*Judah*, law—thought, but he merely defeated Reuben's (spiritual light's) purpose to restore him to his *father* (Principle), *sound and whole*. Law could only temporarily save his (Joseph's) life, and he died in *Egypt*; begging that his bones be taken to the Promised Land, as they were after the children of Israel emerged from Egyptian bondage. "Handmaid" law (for *human law* is but the handmaid of the Mosaic Decalogue, and he was but the "servant of the Lord," Joshua 1:1) always sells into captivity, and at best but saves the *physical life*. There must be an *emergence* therefrom, and, in this case, through a *wilderness* of repentant effort to be found worthy of previous *natural promise*. For the children of Israel were in the Promised Land when Joseph called them into Egypt. Thus, the land was theirs by *inherent* right, and its occupants trespassers.

Mrs. Eddy saved our Cause this darkness had we but obeyed her directions, for she completely freed us from the possibility of bondage again under law to save our physical Church life, when she made the necessary *detachments* between us and the possibility of repeating Joseph's history. There was no escape from the wilderness then, for even Levi had not come to expression in the Tribes.

Mrs. Eddy's painstaking effort to prevent the second formation of her Church (with its great disparity of purpose from the first formation, Manual pp. 17 and 19) from being placed under human law, and her *triumph to this end*, is stated in the October, 1892, Journal, p. 275, her lawyers having found an old Massachusetts statute permitting the finances of her church to be held by "incorporating a body of donees, *without organizing a church*" (October Journal, 1892, p.

275). Then the Deed of Trust that appears in our Manual was quoted in this Journal in full, having been given to the four Trustees *twenty-two days before* the second *voluntary* unincorporated (thus kept from under *law*) Church was formed. Thus, Mrs. Eddy kept finances out of her Church under a *legal deed of trust given before* her church was formed. To make it a part of Church, as has seemed to have been done since her departure, was to fall into the error and limitation out of which she painstaking labored to keep her Church; that is, we have allowed our Church to be put under the same *legal roof* with its finances. It will be seen in this same Journal (October, 1892) that Mrs. Eddy *forbade* the plan to place the *Christian Science Publishing Society* under the same roof with the Church (although the then-proposed plan was that the two institutions have nothing in common but their heating system, as shown in the March, 1892, Journal where, from their picture, it will be seen that they were even different buildings, but *conjoined*). Mrs. Eddy gave as her reason therefor: "I am confident that all loyal Christian Scientists will gladly consecrate our church to a more dignified end, than an exchange, or a place for business bickerings, bag and baggage!" October Journal 1892, p. 274.

Mrs. Eddy's first step *in 1908* (in Joseph) was to remove "strive" and "meek" from our Sixth Tenet and "love one another" (thus avoiding the again possibility of Egyptian bondage from *human love*—Joseph), and immediately removed from our Manual the corresponding demand that branches help branches "in word and in deed" (68th Manual, 1908; removed in 69th in 1908); thus, each Branch must square its love, for the Golden Rule (Science of Love) took the place of the *Christian*—humanly related—demand.

Next, Mrs. Eddy gave us in Science and Health "Christian Scientists, be a law unto yourselves," S.&H. 442:30-32, simultaneously (*consistently*) dissolving the communion between The Mother Church and its branches; thus *excommunicating* all the branches at the same time (My. 141:26-29).

This was a *Church excommunication*, as the previous Communion Service had been called in our Manuals "*conference of Churches*." "No conference of churches shall be held, except the *annual conference* at The Mother Church in Boston in June of each year," 47th Manual, Article XXVIII (our now XXIII), Sect. 1. This was changed later to, "except the *triennial conference* at The Mother Church" (when Mrs. Eddy decided the yearly meeting was unwise), showing that it meant the *Communion Service*, and not the Annual Meeting; else it would not have been changed to "*triennial*," as the latter denomination (Annual Meeting) was never changed. Each Church must be a law unto itself, Manual, Article XXIII, Sect. 1.

Then Mrs. Eddy gave us in the Word, S.&H. 200:25-29 (in 1908)—a *glorified Jesus* or human expression, simultaneously disBANDING the corporate body of The Mother Church. Next, the Mother's Room was closed with the statement "Let the dead bury their dead"; and S.&H. 267, last sentence, was added to creation—no more creation, Motherhood. All of the Joseph separations were accomplished *in 1908*. (There were nine Manuals in 1908 [68-76, inclusive] and six of Science and Healths recording these changes. These have been coordinated to fix the time of these correlative moves in Manual [Church] and Word; together with the Sentinels in which the changes first appeared, and the Journals.)

Thus, the GATE OF JOSEPH in the Word may be characterized as "CHRISTIANITY YIELDING TO SCIENCE"; "pure affection blessing its enemies"—the definition of Joseph, S.&H. 589—to LOVE, which has *none*, Mis. 8:9-16; 10:4 only.

BENJAMIN, THE TWELFTH TRIBE, 1909-1910

Thus, we approach the Benjamin period of 1909 in the Word of our Text-book with even the sandals of Christianity both unloosed and *removed* (having gone beyond Miscellany 338:27, which was written in 1899, under the régime of Asher), because they have fulfilled their holy purpose of

protecting the feet of Joseph (prototype of Jesus as "masculine representative of the spiritual idea," woman's manhood—"man child," S.&H. 565:6-22; for Mrs. Eddy expanded Jesus to Joseph, the limit of Christianity) until "the thorn-road" has been passed, and the "Mount of vision" leveled to earth's demonstrable illumination. So, our approach is with even a larger *expectancy*; and we are not disappointed, for we find the last *earthly obstruction* to a redeemed earth removed in the magic destruction of "Animal Magnetism" (in chapter under *this title*), S.&H. 103:15-16—"The maximum of good is the infinite God and His idea, the All-in-all," to take the place of: "The maximum of good, however, is met by the maximum of suppositional evil, hence the *fight to crush Science*." Note the words "to crush *Science*"! But our present statement eliminates this fight, and thus our walls of protection should have been unnecessary, especially as we were given Miscellany 364:9-18 *at the same time*; but a place of germination for the Bride's generic Tree of Life must be maintained; and thought must be taught "stationary stillness" before which the walls fall down flat, as they did before the *silent* Twelve Tribes' surrounding of Jericho. But no more outside or inside warfare is possible, for the *whole Word* of our Text-book is *inherently self-protective* (My. 364:9-18). When we were working in *Christianity as one with "Christian Science"* (S.&H. 372:17-18), before Christian Science was lifted to the plane of Divine Science in the only three promises in Christian Science in our Text-book (they having all previously been in *Divine Science*), S.&H. 442:25-32, and 200:25-29; 99:13-17, given us in 1907, 1908, and 1909, respectively, we were forced to protect the *promised*, but *lacking*, fourth side of our City of Christian Science (S.&H. 575:19; 577:18), for there was a large *gap* between our revealed prophecy and its possibility of fulfillment.

Again, S.&H. 265:20: "The truth of being is perennial and the error is unreal and OBSOLETE,"* took the place of "The

* This is Mrs. Eddy's last *textual* change in Science and Health. "As It Is" gives a few *word* changes in 1909, and one in 1910, but no change of a *statement*.

truth of being is perennial, and the error is seen only when we look from wrong points of *observation*." Thus, error's observatory was *taken down*. Also S.&H. 99:13-17; and Miscellany 364:9-18—the latter the handling of all error by knowing the *Allness of Good*—were added in 1909. The statement of Mrs. Eddy's relinquishment of personal Leadership, My. 359:8-12, as well, was added in 1909.

Thus, the GATE OF BENJAMIN is preserved in the City foursquare, for it has had a distinct period and place in the *Word*.

When Mrs. Eddy first gave us Benjamin, her definition of the tribe was: "A redeemed body . . . *The infinite* idea of *infinite Principle* . . . *the reflection of Deity*," 6th Edition of Science and Health, p. 186. Thus, she made this tribe the embracing *idea* of redeemed earth. This was not changed from 1883, when the Glossary first appeared in Science and Health with Key to the Scriptures, to 1891, *eight years*. Only when Mrs. Eddy added the *City foursquare* to the Apocalypse in our Text-book in 1891 did she change this tribe to a *specific gate*. For the City foursquare, or Word of Christian Science, must not lack its *twelfth* gate; the infinite idea that Benjamin types must await the embrace of Church in *one consciousness*, the Tree of Life, bearing twelve manner of fruits on *one Tree*. Thus, the gate was definitely added and was objectified in the Concord Branch Church before Mrs. Eddy left us in person, she stating at the laying of its corner-stone that it pointed to "heaven here, the *struggle over*," My. 158, thus making it the whole City foursquare in type. It embraced a *Mother's Room*, with *uncut* doors between it and the Branch! Thus, Benjamin must be seen as a *gate* or specific idea before it can be expanded to infinitude as Mrs. Eddy's first definition of this tribe did. As a GATE, it could not be better characterized than "HEAVEN HERE," in the Word, Bride. It is most interesting to note that Zebulun, Joseph and Benjamin are not *under copyright* in Science and Health.

In the Sentinel of September 3, 1910—just three months before Mrs. Eddy left us—we were given Miscellany 241 and 242. “Unless you fully perceive that you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration. Christian Science is absolute . . . *it is at this point* [note this was said in the *Benjamin* period] and must be *practiced* therefrom,”—Mrs. Eddy’s last *teaching!* Whereupon, *immediately* thereafter, the cross on our Quarterly became pure white, and the five stars in the crown white. The cross was made dark again on our Quarterly simultaneously with its having been placed between the two women on our Sentinel in 1917 (together with the crown), seven years after Mrs. Eddy left us. As before noted, Mrs. Eddy had never put a cross or a crown between these *two women*, for they were united in ISSACHAR typed by the Extension, when they appeared for the first time on the Sentinel. The Extension was dedicated in June, 1906, and the two women appeared on the Sentinel in September, 1906.

Inasmuch as Mrs. Eddy has said that the “Twelve Tribes of Israel . . . show the workings of the spiritual idea,” S.&H. 562, and yet she has not defined *three*—Simeon, Naphtali and Zebulun—in her Glossary; thereby is seen the great limitation of the Bible consciousness until The Apocalypse—Jesus’ revelation to St. John, “Revelation”—is understood.

When Mrs. Eddy wrote the Glossary, it was in the light of *creation* (the first step in “the ideal man,” S.&H. 517:8-9 —“The ideal man corresponds to *creation*, to *intelligence*, and to *Truth*”), for neither Genesis, “*intelligence*,” nor The Apocalypse, “*Truth*,” were then in Science and Health. While the general form of what was afterward named “Genesis” was treated under the subject of “Creation”—our now chapter under this caption still containing the general subject-matter hereof—it was wholly in Motherhood, *creation*; and not in Fatherhood, Principle, “*intelligence*”—“Genesis,” as it now is.

No *hint* of The Apocalypse (“*Truth*”) was forthcoming for three years after the Glossary was given us (in 1883),

when (in 1886) the chapter, "Wayside *Hints*," describing in marvelous detail the City foursquare, was added. This chapter was continued in Science and Health up to 1891, when the City foursquare was added to The Apocalypse.

During this interim (from 1886, when Genesis appeared in Science and Health, simultaneously with the portion of The Apocalypse pertaining *only* to woman bringing forth the man child, Rev. 12th chapter, to 1891, when the man-angel bringing the "little book," Rev. 10th chapter, and the City foursquare, Rev. 21st chapter, were added simultaneously) the Field thought was founding itself in manhood, the "National Christian Scientists' Association," which came into existence with the sixteenth edition of Science and Health in 1886; which Association yielded to "Universal *Assembly*" (the Bride is the assembly of all twelve elements of Being) a year before the Bride, as City foursquare, was added to The Apocalypse.

Motherhood (Bible *creation*) could not demonstrably reveal the nature of Simeon, true hearing; Naphtali, the *silencing* of wrestling through conscious dominion; and Zebulun, *home (on earth)*. For Motherhood is *twoness* of being, and always hears two voices—good and evil—as is typed by the duality of her two positions in Rev. 12th chapter—*heaven*, Rev. 12:1, and *wilderness*, Rev. 12:6, 14; and her home is heaven, "Mother finds her home, and heavenly rest," Mis. 389:25.

Had Mrs. Eddy changed her Glossary to accord with her subsequent Apocalyptic vision, it would have eliminated *Judah* as a gate in our City foursquare Word, Bride; for if Judah had not seen *evil as real*, he would not have disappeared, *ascended* (S.&H. 589:23-25); thereby necessitating his reappearance, *descension*, Ret. 70:20-22; Mat. 24:30; Acts 1:11.

The only change that Mrs. Eddy made in her Glossary definitions of the Twelve Tribes was that of "Benjamin," as

before noted; for she had made Benjamin "*the infinite idea of infinite Principle*" in her previous Glossary definition, which would have *eliminated the City foursquare* as a symbol, inasmuch as it was the Gate of Benjamin that distinguished it from Motherhood's *eleven "Christian" elements*. A square could never become infinite, for while Mrs. Eddy has said: "*In its way, the square is as perfect as the circle. Four straight lines, each forming a right angle with its neighbors, are the boundaries of a perfect enclosure*" (1890, revised edition of Science and Health, to which Mrs. Eddy refers in Mis. 309, for the description of the City foursquare of which this is an excerpt), angles denote the joining and not the unifying of the elements involved—the Tree of Life alone unifies. There are no relationships to make angles in circles. The Tree of Life is a circle.

Thus, Benjamin first must be placed in the right relationship ("right angle") with the other Tribal GATES to express Jesus' prophesied City foursquare, before it could expand to its own infinitude. However, it is the *gate* of Benjamin that, when seen in the City foursquare, Word, embraces the *full ends* of all other *gates* (My. 364:9-18), and they specifically *disappear*, leaving Benjamin to expand, as "seed within itself" of the whole idea, to "*the infinite idea of infinite Principle*" (The Tree of Life is "typical of man's divine *Principle*, which is equal to *every emergency*, offering full salvation from sin, sickness and death," S.&H. 406:4-6) — not forgetting that Mrs. Eddy's first definition of Benjamin included "*A redeemed body . . . that which is constituted of Soul, and not sense, yea, the reflection of Deity,*" 6th edition of Science and Health, p. 186. This first definition of Benjamin was the tendency of Motherhood to outflow; instead of on-flow, accepting its "half a time" when the City foursquare as Bride was demonstrably reached. Mrs. Eddy's first definition would have eliminated the City foursquare in Church. The elimination of human symbol is the tendency of revelation, vision, and this was probably the import of Mrs. Eddy's plan

for the merging of her Church into the World's Parliament of Religions, as described in "AS IT IS" in the chapter, "Evolutionary Organization," from the November, 1893, Journal—inasmuch as Christian Science was the only religion on earth which was permitted to present its "doctrinal points." Thus, Benjamin, as Thirteen, or the Tree of Life would have encompassed all other gates, for "every nationality and religion of the world being represented before this Parliament, it is not too much to say that for the first time in the World's history, the command of Jesus to preach the gospel to all nations [Mat. 24:14] was literally fulfilled," November Journal, 1893. But Mrs. Eddy's plan was probably thwarted by reason of the *twelfth* Branch Church element withdrawing into her (Mrs. Eddy's) Word, rather than participating in an assigned *self-expression* thereof. For the twelve gates of the City foursquare are individual and self-expressed, Manual, p. 72:19-24. This subject is clearly treated in the Journal named, and "AS IT IS" draws a clear deduction therefrom.

Thus, Benjamin's position in the City foursquare is well described in Mrs. Eddy's former definition of the word "In" in her Glossary—"Principle is not in its idea, and idea is in the divine Principle, only *to be out of it* as Mind, or God expressed," 6th edition of Science and Health, p. 194. This process for Benjamin was probably in Mrs. Eddy's mind when she first defined Benjamin, as these two definitions (of "In" and "Benjamin") ran concurrently for eight years without change—other than in the definition of "In" the word "be" was changed to "come," in the 16th edition of 1886, which made Benjamin's position even clearer—"only to *come out of it* as Mind, or God expressed."

Thus, Benjamin was put by Mrs. Eddy in the City foursquare as a Tribal gate, "only to come out of it as Mind, or God expressed," in the Tree of Life, expanding from within to infinity. So, the City foursquare yields to the light of Benjamin as "a gleam of the infinite idea of the infinite Prin-

iple," S.&H. 582:10-11 (latest revision), and the gleam is the "seed within itself" for its own *infinite effulgence*. Even a *gleam* of "the infinite idea of the infinite Principle" cannot be *mothered* nor *banded*.

Thus, Science and Health has moved upon the dark chaotic waters of the Bible (for Mrs. Eddy has said that without its "spiritual signification" "that compilation can do no more for mortals than can moonbeams to melt a river of ice," S.&H. 241:14-17—a very dark picture!) and breathed into *spiritual* life its Twelve Tribes as fruit for its Tree of Life, for the letter of the Bible, the earth, was "without form and void" before the Spirit of "Christian Science" breathed "through the sacred pages the spiritual sense of life, substance and intelligence," S.&H. 548 (note "*life, substance and intelligence*" are all *humanized*), for it was the seemingly dead Tree of "Life," S.&H. 406:1-6 (the *cross*; for a cross is a dead tree), upon which the spirit had had countless crucifixions, through its channels.

The Bible is the earthly history of the Twelve Tribes, *starting* with the Tree of Life (Gen. 2:9) and *ending* with the same Tree (Rev. 22:2); but with no classification of the labor between, and the *reason* therefor, which is the Key to its interpretation. *Reason* being "the most active human faculty," S.&H. 327, it is but inevitable that "intelligence" should be the *human* bridge between "creation" and "Truth," as Mrs. Eddy shows in "the ideal man," S.&H. 517:8-9. There is no escape from this *Key*. Mrs. Eddy denominates Genesis, The Apocalypse and the Glossary as "the Key to the Scriptures," and no one can possibly understand their *orderly* evolutionary processes without making use of his highest human faculty, *reason*—intelligence—as well as its spiritual *antecedent*, divine Mind. These two are made one in Mrs. Eddy's definition of "What is intelligence [small "i"]?" S.&H. 469. Intelligence, as before noted, was capitalized until 1903; as it could not be a *human* characteristic under Motherhood. Thus, it was humanized simultaneously with the dropping of the title of

Mother by Mrs. Eddy, and the releasing of even general control of the Branches.

Christian Science as Bride, Word, spiritually correlates (weds) the entire Bible (the purified human consciousness—the Lamb of God), thus quickening the Twelve Tribes of Israel (Ezekiel's valley of dry bones, which he says are "the whole house of Israel") into the *living* Church of the *living* God—the Tree of *Life*; the walls of the City four-square being but an expression of the manner in which the Manual has protected the Word from the outside interference of many voices when there must be one—the Word—else we will never have a Tree of Life—a *living Word*.

Thus, the Twelve Tribes as divine *movements* upon the waters of human thought have been reproduced in Science and Health with Key to the Scriptures, as the fruits of divinity, from its first demand, "Let there be light," Gen. 1:3, to its Zebulun demand, "Let all the earth keep silence before" it, *Light*, S.&H. 442:25-29, and Light's descent to earth in the conjoined City of Joseph (Christianity) and Benjamin (Science).

It will be noted that "*there was darkness upon the face of the deep*," Gen. 1:2, even in the *first chapter of Genesis*; for Genesis is but the ascension above humanity, which *leaves* a chaotic earth. *Benjamin* is the first redemption for this earth-darkness, for he was the child of Jacob, earth; but regenerated earth, as he was born after Jacob's regeneration, and Jacob is "*the revelation of Science*," S.&H. 589:5-6; Gen. 32:23-32; 35:17-19, whereas Judah and Joseph are dealt with in the Glossary of Science and Health as heavenly ideas, because they were each and both *separated*, God-crowned, and set apart from their brethren. (Judah's ascending and descending definition, S.&H. 589:23-25, shows that he of necessity had to bear the cross between the two positions, for "The cross is the central emblem of human history," Un. 57.) Benjamin's origin led him through this "*darkness upon the face of the deep*" (Judges 19th to 21st chapters), thence to

be the first King of the Tribes, thence to submergence in Judah, law (Gen. 49:10; I Kings 12:21)—his experience as King having shown his need of self-discipline—until he returned as *Shiloh*,—the union of both heaven and earth, dispelling the darkness on the face of the deep that the first day classified and named, “And the darkness He called Night,” *dividing it from the day*. Gen. 1:2-3. This *darkness in the first chapter of Genesis* was alternately left behind or grappled with in each of the succeeding ascending steps of the first chapter of Genesis, for it was the impulse for *ascension*—to get away from it,—*the darkness of Genesis first chapter*. Benjamin says: “Light is infinite” because “In the beginning God created *both heaven and earth*,” Gen. 1:1; for Benjamin is the Word of “the beginning”—“the ONLY!” (S.&H. 502). He is the divine Science that “saith to the darkness upon the face of error, God is All-in-All, and the light of everpresent Love illumines the universe,” S.&H. 503, for he is the Bride; the New Jerusalem, which Mrs. Eddy says is “Divine Science,” the *original Word* (My. 125:26). “In the beginning was the Word . . . and the Word was God,” John 1:1, Bride. Thus, *earth* is the fruit of *heaven*; Jacob, “*the revelation of Science*,” S.&H. 589, through his twelve sons who have worked out the salvation of man in “the spiritual idea.”

The many activities between Reuben and Benjamin are the many human church movements that have felt and responded to the specific demands of Principle in the nature of their forms and creeds; but Christian Science, having interpreted *all of these movements*, embraces “*all of the churches one by one*,” My. 342:21-22, in its Church of Twelve Gates—the City foursquare—in one Word *walled* by its Manual against other *literature* and *direction*. “Even unto them will I give in mine house, and within *My walls* a place and a name *better than of sons and of daughters*,” Isaiah 56:5. That name is Benjamin, Bride, *Branch*. “The BRANCH, he shall grow out of his [individual] place, and he shall build the temple of the Lord,” Zech. 6:12, for he shall grow out of the

roots and not stem of Motherhood, Isaiah 11:1. Thus, the Branches were instructed to go on with their own (respective) *forms* of government in consonance with the Manual of The Mother Church—not under it. Manual 72:19-24. In so doing its each member becomes inherently a member of The Mother Church crowned with twelve stars, which but *prophesied* their descent to earth in Twelve Gates of human opportunity for fruitage, the twelve-in-one BRANCH. The Mother Church only blossoms (My. 141:28)—never *fruits*. Thus, the BRANCH builds the living Temple of God through the whole Word of its source—the *Tree of Life*.

The chapter following “The Twelve Tribes” in “As It Is” is “*Crowned with Twelve Stars*,” which shows how the Twelve Tribes of Israel as *stars* of divine purpose (“*Lamps* in the spiritual heavens of the age, which show the workings of the spiritual idea,” S.&H. 562) are the “Astrology” that Mrs. Eddy has said is “well in its place,” Mis. 334:5; and as such *denounces*, *displaces* and *eliminates* the false claim of “Astrology” as dealing with *physical planets*. No error is destroyed until its *antecedent* idea which it *reverses* is seen, Mis. 60:28-3. “Evil is destroyed by the sense of good.” S.&H. 311:13.

Also this chapter takes the steps with Mrs. Eddy in her Motherhood (which The [little] Mother Church *memorialized*) through the twelve tribal characterizations of the first twelve volumes of the Journals, which Mrs. Eddy has said are “designed to put on record the *divine Science of Truth*,” My. 353—*man*, S.&H. 517:8-9. Thus, The (little) Mother Church was visited by her for the first time on the day the *twelfth volume expired*. This *point*, as before noted, was the occasion of *editorial comment*, for the Church had been dedicated for about three months before Mrs. Eddy made her first visit. Her *work* in Motherhood was finished before the laying of its corner-stone, as she said in the June, 1894, Journal, p. 94: “My work with the Mother Church is *done*” and

her statement was written May 3rd, while the corner-stone was laid May 21st—the last two tribes do not *work!* They know!

The next chapter in "AS IT IS" is "*Evolutionary Organization,*" correlating each initial and progressive step in Association and Church with its antecedent demand in our *progressive* Word; founding each statement on Mrs. Eddy's revealed writings in the old editions of Science and Health from first to last; the old Journals and Sentinels, from first to last; old Manuals from first to *last*; giving a direct citation by page (and line in most cases) with each citation. This *proper* use of the older revisions is recommended in the April, 1891, Journal, p. 7, as before noted.

The next chapter in "AS IT IS" is "*Evolutionary Literature,*" which shows its *origin, purpose* and its *progressive history* from the same authorities as above named; as well as its *finished work*, as unmistakably indicated *primarily* by its *finished purpose*; and secondarily by the Manual's prohibition of its continuance, Man. p. 26:5-11.

There are many other succeeding chapters, for "AS IT IS" contains 863 pages, but the seven mentioned are its *premise laying chapters*, and as such are vital in trend to the general purpose of THE DETACHED BRANCH.

One more chapter might be mentioned, "*Leaving Father and Mother,*" containing not only all of Mrs. Eddy's steps in the dissolution of the Mother Church in 1908, which are slightly touched upon herein, but a description of the "Three Tabernacles"—The (little) Mother Church, the Extension, and the Concord Branch, showing the great significance of their *illustrated windows and architectural designs*, in the words of Mrs. Eddy and the old Journals and Sentinels.

The Appendix of "AS IT IS" contains a copy of the certified Will of Mrs. Eddy, the Deed of Trust given by Mrs. Eddy to the Christian Science Publishing Society, and the decision of the Supreme Court. All of which contain helpful facts, but are not basically vital to this book.

Attention is particularly invited to the Appendix of *this book*, THE DETACHED BRANCH, in which appear many additional truths that are *entirely intelligible* even though "AS IT IS" has not been read. They show its general drift, but without its wealth of technical knowledge.

In closing the "MOTHER'S ROOM," so to speak, it is more than interesting—it is *vital*—to note that two of the great churches have recently merged—the *Congregational* and the *Christian*.

The *Congregational* Church (which was Mrs. Eddy's church step to Christian Science, My. 163:27-28; Ret. pp. 13-15) is distinguished for the *individualization of its branches*. The Standard Dictionary says of it that it has a "Church polity that makes the authority of the local congregation *supreme within its own domain*." When Mrs. Eddy made provision for the individualization of her Branches, Manual, Article XXIII, Sections 1, 6, had she not rounded "the gospel of grace, in the circle of love," Message p. 1902:26-29, where she had met her *own church thought* "never to part"? For, "In Christian Science there is never a retrograde step," S.&H. 74. She but awaited the fulfillment of the *scientific* demonstration of her previous Christianity, and this was the trend of her above prophecy, made at the point of her dropping the title of Mother in 1902, which was the "handmaid" method in Asher.

The *Christian* Church is *creedless*, and, while founded by Alexander Campbell, refuses to be called "Campbellites" after its founder, as it claims to follow only the *Word of God*. This Church is very strong in the South and West, particularly the West. When one becomes a member of this Church he is given by the Church the *whole Bible*, the Word, as its *only creed*. Its simple forms are baptism by immersion, typing the death, burial and resurrection; also a Communion taken every Sunday in which those of *every denomination* are invited to partake.

The conjunction or wedding of these two major positions of: one, each individual Church being its *own authority*; and the other, the whole Word of the Bible as its only creed: is the provision that Mrs. Eddy made for her Branch in the Manual, Article *XXIII*, Sections 1 and 6, which is its channel to the Psalm (or Tree) of Life, the “*XXIII Psalm*”—*divine Love*. (Note the numerical *coincidence* of the Manual provision and the Psalm of Life. It may not have just happened, for all things mean something—not numbers, but divinely *ordered* facts beyond the ken of its human mediums. Numbers have only the value of indicators of order, but, as has been said, “Order is heaven’s first law.” They are but the servants of ideas, with no intrinsic value.)

Thus, we approach the Bride, whole Word, of which even Christianity has widened its understanding in this significant, prophetic merger! The Bride’s (Branch’s) GATES are individual, and open from “within” to its Word, as typed by the Concord Branch’s opening “within” only towards its Reading Room, with uncut doors between it and the Mother’s Room; which latter can be entered only from its own *rear* door, or through its channel for its Word, the Reading Room. The Mother’s Room, as before noted, was closed simultaneously with the closing of the Mother’s Room in The (little) Mother Church. Its doors open “without” to the *World*.

Well did Mrs. Eddy realize the import of this Concord Branch as a future pattern for all Christian Science Churches, when she said at the laying of its corner-stone that it pointed to the “*new birth* [from heaven], *heaven here, the struggle over,*” My. 158. This Church was *self-added* to Mrs. Eddy’s crown of Twelve Stars in the Extension, for no one *can crown* another; he merely puts *his own thought-crown* (estimate) on another. As no one *understood* Mrs. Eddy, her Benjamin, the Concord Branch, but *self-crowned* her *own thought*; however, she left it as a link between herself as Bride, Word, and the Field, together with its spiritual history for Miscellany; and opened the human gate thereto in her Manual,

Article XXIII, Sections 1 and 6—for the key thereto is the *individualization* of the twelve-in-one elements in the Word, the Bride.

Thus, we close the door to the MOTHER'S ROOM which the Bride embraces in her manhood—*square*, Christianity, which square, note that she brings from *heaven*, as woman's "man child" had ascended as soon as *born* (Rev. 12:5), for the Bride was then heavenly vision with no foothold on earth. Thus, not a human *fetter* was left on earth to entrap the Branch!

With the understanding that Mrs. Eddy has said the *Bride* is the *Word* (My. 125:26); and a general knowledge of its *twelve* GATES as the Twelve Tribes of Israel, "which show the *workings* of the spiritual idea," S.&H. 562—as sons of "*the revelation of Science*," Jacob, S.&H. 589:5-6; and that the Manual is its walls forbidding outside adulteration of the Word by opinions about it (Manual, p. 26:5-11), we approach the descending City foursquare, "The Bride," in the first chapter of THE DETACHED BRANCH.

Chapter I

THE BRIDE

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a Bride *adorned* for her husband." Revelation 21:2.

"The hour is come; the Bride (*Word*) is *adorned*, and lo, the bridegroom cometh." Miscellany 125:26.

The City foursquare (or Branch) is the Bride ("Word," My. 125:26), of which Mrs. Eddy says in the 1890 edition of *Science and Health*, p. 225: "The Holy City, described in the Apocalypse as coming down from God out of heaven, is CHRISTIAN SCIENCE."* Again, in this same edition of 1890, p. 512, Mrs. Eddy speaks of the Bride as having "*grown impersonal* and wedded to Wisdom." (This 1890 edition of *Science and Health* is authorized for our *present use*, by Mrs. Eddy's referring—for the first time, only a year or two before she left us in person—to this portion of the same, on page 309 of *Miscellaneous Writings*, to forever elucidate her meaning of a certain "topic" of Truth. As has been noted before in "AS IT IS," the alternate reference is not Mrs. Eddy's, but has been added since she left us in person—in fact, during the past few years. Her reference is to the *City foursquare*, Bride, while the added reference deflects us to the Platform of Christian Science, in the Science of Being.)

In the above quotations, we see the nature of the City, particularly, since "Wisdom" has been decapitalized throughout our present Text-book. Thus, the City foursquare is human man (wisdom—"the bridegroom") squared with Principle, and thereby wedded to the impersonal Word, Bride. This could never be possible so long as outside channels for deflection existed—such as outside administration of the Manual, when it must be *wedded*, and Branch and man brought into "*consonance with*," not *under* it—Manual 72:19-24; which is Mrs. Eddy's provision for the Branch.

* Capitalization, the Note-taker's.

Thus, each Branch becomes in general, first a specific tribe or gate of the City, and then finds through the completed, whole Word the other eleven gates *within itself*. Each of its individual members does likewise, as the Church could do it collectively only in the proportion to its being done individually by its members, as they are the Church. The pattern is *one* for both Branch and individual. The only manner, therefore, in which a Church member, at this stage, is advantaged over a non-member is the test that symbols force upon the human consciousness by the pain and confusion incident to their violation after they are *once assumed*. After they are assumed, they must be demonstrably *fulfilled*—never relinquished. For Church is but the demonstrable “gathering” of the Twelve Tribes of Israel in each individual consciousness until they “shout together” in one consistent whole “Science.” Symbols keep the problems acutely before one until solved, and he knows when they are solved by the silence and disappearance of the symbols. Thus accumulates the blessing of human demonstration *until* the idea has gathered its last *tribe* demonstrably. Without the prod of symbol one may “rise above,” rather than dwell with, the *identity* of a given idea; hence, Mrs. Eddy’s wise provision that every step be objectified in Church. “The redeemed should be happier than the elect,” My. 229:29. One may be sure that symbols—*true*, *pure* symbols—for the Bride is “Purity and innocence”—will never *bind* one, for, when the idea is complete, “matter [symbol] would reverentially withdraw itself before Mind.” My. 260. One feels the bonds of pure symbols only when he has failed to identify “within” their antecedent ideas;* and Church is the purest of symbols when it is *progressively* seen, as our Manual demands.

The symbol of wedding the Word, as Bride, was strikingly illustrated by the Concord Branch Church, as the gift

* Symbols are but *claimed* objectifications “without” one’s consciousness of *inherent* ideas. “Within” and “without”—S.&H. 577:25—are words used throughout this book to distinguish *inherent*, and so-called *outside of one’s own consciousness* processes. The same use of them is made with reference to Church consciousness.

of Mrs. Eddy. Its only "gate" or *door* opened "within" to the Reading Room, and "without" to the World (that is, until a door was opened to "age and decrepitude," so called, as noted in particulars in "As It Is"). The Reading Room should hold only the unadulterated Word of Mrs. Eddy's writings; together with the Bible, their foundation (S.&H. 269:22-25): as these alone belong there "*in consonance with*" our Manual. The other "literature" is forbidden by the Manual and but adulterates the Word.

As the Word (Bride—My. 125:26) is the City, so the Walls appropriately might be characterized as the Manual, —our *sole Director*, and protector of the Word from adulteration by factors that Mrs. Eddy has definitely removed from "within" our Church consciousness; as, for instance, the old form of outside direction, which she forbids in Article XXIII, Section 1, first paragraph, which protects the Branch from even "*general official control*" from without its own Church consciousness. The *second paragraph* of the same Article and Section just named protects each Branch from another Branch's *influence*, even though it is within the City, but without its own Church consciousness. No Branch has Church consciousness of another Branch, but each is generically complete in the Word. Thus, in physical *silence* they spiritually shout together in the Word, My. 189:9-14. So, it may be said of each Branch, "Its gates open towards light and glory both *within* and *without*," S.&H. 577. This is the plan of God—not man—prophesied by Jesus to John in his revelation, Rev. 21st chapter; and fulfilled by Mrs. Eddy's demand in Article XXIII, Sections 1 and 6, the latter particularly lines 19-24.

(For those individuals outside of organized church the Walls of the City are the moral limitations for which the Manual stands—"The Ten Commandments" and "Christ's Sermon on the Mount," My. 229; Romans 2:14; the demonstration of which is inescapable, for they are the *other eleven gates* of the City to each and every one, he being the twelfth

as wedded to the Word, Bride, which embraces all twelve gates. Rev. 21:12.)

The silence the Manual enjoins protects the whole Word, Bride, from individual fragmentary interpretation by individual "gates" ("scattered tribes") as Branches or individuals "within" the City—from seizing upon one fragmentary statement without regard for the *order* of its unfolding, or context, to offset another equally as strong, *but conflicting outside of its orderly setting*; as, for instance, Mis. 138:17-19 and My. 164:22-26. In the first instance, *organic* unity is the subject; in the second "the unity, which unfolds the thought most *within* us, etc." This latter is the unity symbolized by the immovably fixed gates of the City foursquare—each of "one pearl." Again, this is true of Miscellany 210, "What Our Leader Says," as compared with "Ways That Are Vain," immediately following; the latter, Mrs. Eddy never authorized for Miscellany, as before noted in "AS IT IS." These articles were written twelve years apart under radically different Bible demands for evolutionary unfoldment of the *Tribes*, as previously noted in "AS IT IS"—My. 364:9-18, superseding all else, as it was Mrs. Eddy's final word on the subject. Every human statement in its place *was* (not *is*; for the structure is *complete* in the Word, and its *human* stones have passed into *idea*. Mat. 24:2) a stone supporting the next in Temple building, and must be regarded in its place, or we will never see the whole Word, Bride. Mrs. Eddy said immediately after revealing the Bride (in 1891), Ret. 93: "Truth is not fragmentary, disconnected, unsystematic, but concentrated and immovably fixed in Principle." Retrospection and Introspection was published in the Fall of 1891, as previously noted. While Mrs. Eddy had hinted at the Bride in "Wayside Hints" in 1886 ("*Wayside*" means aside from the way, although close thereto), she never made these "hints" a part of the Way, her revealed Apocalypse, until the early part of 1891.

Thus, the Manual became the two-fold Wall of Spirit (as well as the two-edged Sword, as previously characterized

in "AS IT IS"), guarding the germinating, in each individual consciousness, Tree of Life—Rev. 22:2—the next step which must be taken *individually*. "Two-fold" in this connection, because it guards both "within" and "without." It *separates* the individual gates as germinating Branches "within" (Article XXIII, Sec. 1, second paragraph), for the City four-square is the common heritage of all Branches within the Word (City); as well as separates individuals from individuals both "within" and "without" Church, for the Word is *impersonal*. And, while the Wall (Manual) physically separates the gates, it spiritually unites them at the same time, within the Idea for which the City stands ("the City of Christian Science," as Mrs. Eddy characterizes the City foursquare in the revised edition of 1890, to which she repeatedly refers us in Miscellaneous Writings). The Wall (as Manual) also guards "without" from the encroachments of influences that Mrs. Eddy has put without her Church under the laws of the Nation in *Thirteen*—financial, Real Estate and Literature Trusts.

The twelve gates, being each of "one [whole] pearl," have no need of contact with each other, and can only know each other through the Word, of which they are the twelve individual objectifications, controlled by the same impersonal twelve-in-one Principle. Only within the City (Word) would it be possible, consistently with their symbolic physical positions, to even see the other twelve than their respective selves. Thus, their only interdependence is through the Word, and their "without" vision could not be subjected to the influence of one another, but flows directly from the spiritual Temple of "the Lord God Almighty and the Lamb" (Rev. 21:22-23)—the completed Word, Science and Health and the Bible—for the Word, Bride, represents both elements, S.&H. 577:4-11.

Thus, each "gate," as an individual consciousness, becomes the gate of opportunity for the "within" contact with the Bride, Word, to the end of the individual germination of the Tree of Life, through wedding the Bride, Word, which con-

tains "the seed within itself" (defined by Mrs. Eddy as "The pure thought emanating from the divine Mind," S.&H. 508: 14-16). Hence, the germination of the next step, the Tree of Life, Rev. 22nd chapter, must flow directly from God, the Bride, the Word. The Bride is the Word and God is the Word, for John says, "In the beginning was the Word . . . and the Word *was God*"—John 1:1.

Only through individual contact with the Word, Bride, "conceiving *man in the idea of God*," S.&H. 582, can the Tree of Life bearing its *twelve manner of fruits* ("the whole human race," April, 1895, Journal; S.&H. 562) be germinated—this is generic man. The "Word" generates impersonal ideas (typed by the trees and fruit of the Extension, which symbolized the marriage of the Bride and the Lamb—My. 39: 9-10); whereas motherhood *generated A man child*, an individual definite Principle, "conceiving *in man* [instead of "*man in*"] the idea of God," which was Mrs. Eddy's definition of the Bride when the Glossary was first given, 1883-1886.

In connection with the words "immovably fixed" previously quoted from Ret. 93, in Mrs. Eddy's speaking of the Truth as *whole*, it is interesting to reflect that stars have *movable* courses around a definite sun that *controls* their movements, and that stars shine only by "*borrowed light*"; also that they *deflect* each other. The pull of deflective attraction is the occasion for their discovery (this is equally true of *people*). Mrs. Eddy says of the stars, S.&H. 511: 1-4, in correlation of "He made the stars also," S.&H. 510: 15: "This Mind [the sun being the subject] forms ideas . . . subdivides and radiates their *borrowed light*, intelligence, etc.," thus giving all power to their source, the sun. Mrs. Eddy brings this relationship directly to the Branch Churches in Miscellany, p. 13, where she says, quoting from another: "The church at Jerusalem, like a sun in the centre of its system, had other churches, like so many planets, revolving around it. It was strictly a *mother* and a ruling church." Then she adds: "According to this description, the church of Jerusalem seems to prefigure The

Mother Church of Christ, Scientist, in Boston." Thus, even The Mother Church with its stars of "borrowed light" was but an idea of Christianity, or manhood, as previously proved in "AS IT IS," and in its human *interdependence* could not but war with the Dragon, Animal Magnetism, Pul. 20:14.

So, the "stars" are forever children, controlled by their central sun, but the sun (typing Mother, My. 13:9-12) and the moon (typing Father, who borrows his distinguishing quality of "Life"—S.&H. 569:1-2—from Mother, who as Love is the *full trinity* of "Life, Truth and Love," S.&H. 592) withdraw themselves in the City foursquare, Rev. 21:23, before the Bride ("the *Lord God Almighty*" which Mrs. Eddy correlates on page 577 of Science and Health as the Bride, in her interpretation of S.&H. 576:10-11), and as the Bride is the Word, and John 1:1 says "In the beginning was the Word . . . the *Word was God*," this is an inescapable deduction. Returning to the text, the sun and the moon withdraw themselves before the Bride, Word—*Lord God Almighty*—and the Lamb—the male and female in one in the Bride (S.&H. 577:4-11) which is the whole Word. "Union of the masculine and feminine qualities constitute completeness" (S.&H. 57:4-5) of even the Word, as it must express the Fatherhood and Motherhood of God. This withdrawal of sun causes the stars to withdraw, as they shine only by "borrowed light"; and likewise their magnetic power of deflecting each other.

In this connection, repeating facts from "AS IT IS,"—in 1893, when Mrs. Eddy first gave us *Christ and Christmas*, there were myriads of stars as the seeming source of the Woman in the *tenth picture*. Her light seemed to be solely star reflection, and her message, which was boldly marked "Truth," was perhaps "The Song of the Stars,"* or the Twelve Tribes (S.&H.

* Note that Mrs. Eddy says: "They are the *lamps* in the spiritual heavens of the age, which show the workings of the spiritual idea, etc.," S.&H. 562. In the 2nd edition (according to these changes) in 1907, "*this age*" was changed to "*the*," which placed the "workings" in the age of their revelation—the 19th Century—and left the dispensation of S.&H. 442:25-29 for the 20th Century—*no labor*.

565:23; 562:17-18). There were no squares on the platform upon which she stood, other than the *individual* square mat under her feet. She was knocking on a six paneled door, with "Mortal Mind" on the door plate. Immediately after the gift of the Concord Hall (in December, 1897) in 1898, Mrs. Eddy, in the fourth edition of *Christ and Christmas*, put the squares on the platform and the *detached branches* on the door, which produced such light on earth that the stars disappeared, until our very recent issue, about two years ago (about 1928), when earth became so dark again in the *tenth picture* that the squares were almost obscured, and the stars again appeared. May not this picture a Field condition?

The withdrawal of the sun in the City foursquare—Rev. 21:23; fulfilling the prophecy of Isaiah 60:19-20—of necessity changes the symbol (previously *stars*, Rev. 12:1) for the individual idea of Church, Branch, or individual; and each becomes a fixed, immovable *gate*, Rev. 21:12, to open "within" to its individual conception of the Word. This was prototyped by the victory around the *walls* of Jericho, Joshua 6, showing that it already had been done humanly (if not seen) by the Twelve Tribes through their twelve gateways into the Promised Land as a Nation, Thirteen, led by Joshua (hence, the antecedent idea was obscured, because of the seeming necessity for personal leadership). However, the rule of the *Idea* was enforced to the point that no outward audible contact with each other was permitted—Joshua having issued a *lawful injunction* forbidding the speaking of a word each to the other during their work around the city; and as they had obeyed its limitations as God-sent, they were able to *shout together*; as Spirit alone can *unify* (Mis. 138:17-19). While unification is vitally necessary, it must come directly from the true Word (Bride) to be so, without the adulterations of anyone's opinion, as Mrs. Eddy tells us on page 156 of *Miscellaneous Writings*: "I saw no advantage, but great disadvantage, in one student's opinions or *modus operandi* becoming the basis for others, etc." (Hence, her all-wise plan of pro-

hibiting the literature to be further published after her passing; previously, *she* had censored it with utmost care.)

The result of the Twelve Tribes' silent, individual work, before Jericho controlled by God, not man, was "the people shouted with a great shout," and "the wall fell down flat" so that the Twelve Tribes went up into the City, "every man straight before him." This is the demand for our practical City foursquare, as "*Christian Science*," which Mrs. Eddy has called it,* and this is the way in which its Walls will *disappear*. Only the "shouting together" of the Twelve Tribes within each individual consciousness from "within" the City, Word, will prepare him for the next step, Rev. 22nd chapter, which must be towards the "without," Nation, or twelve-in-one Principle in his own consciousness. Then, *he is Church*; or "the structure of Truth and Love," S.&H. 583,—*The Branch*, the fruit of which grows on the Universal Tree of Life. This is "the man whose name is The BRANCH, who "shall GROW up out of his place, and he shall build the Temple of the Lord," Zechariah 6:12.

When, to the *individual* Branches, the gates open "within," each sees the definite measurements of the City as the *squared Twelve Tribes*—144 cubits, "according to the measure of a man," Rev. 21:17; definite mathematical Principle measuring by the "reed" or *rule*, for the reed must be a rule to "measure." Is not this the "Golden Rule" which Mrs. Eddy utilized in our Sixth Tenet *at the same time* that she separated the Branches from other Branches, thereby squaring each Branch with its Principle; rather than with *each other*, which was the former *limitation* in "*love one another*" (for which the Golden Rule was the substitute), and the By-Law demanding that the Branches help each other "in word and in deed," 68th Manual, 1908, p. 78? This intercommunion in Church—in Sixth Tenet, and the Manual—*ceased simultaneously*; just before the discontinuance of Communion between The Moth-

* Science and Health, Revised Edition of 1890, p. 227; to which *description of the City foursquare* Mrs. Eddy has referred us in the footnote of Mis. 309.

er Church and branches, and the simultaneous-with-it admonition, "Christian Scientists, be a law unto yourselves," S.&H. 442:30-32. Thus, the Manual *prevents* intercommunion of gates (Branches) "within" the City. Manual, Article XXIII, Sect. 1, second paragraph.

The symmetry and gorgeousness of the whole Word is typed by many colorful symbols; as, for instance, by the jasper Wall, which is suggestive of the Manual. The *Word* may be obscure at times in its susceptibility to its manifold adaptations to the colorings of individual concept, but the Manual is vivid in its clear unmistakable *human* language. It could not be misconstrued if left to its own words for interpretation. It is the overweening confidence placed in others whom *we* (not Mrs. Eddy) have charged with its interpretation that has removed the brilliancy of its meanings. The brilliance of jasper is due to the iron in it, and "he shall rule with a rod of *iron*" (the Manual bears analogy to Mother's "man child," Rev. 12:5).

"The City was pure gold ["the gold of human character," S.&H. 565], like unto glass"—intelligently understood Principle—and the foundations of the walls "were garnished with all [*twelve*] manner of precious stones" (truths), Rev. 21:19. Obedience to our Manual will reveal the glories of the Word to which it leads, even opening up this gloriously colorful spiritual vista, as Mrs. Eddy has provided for (by *God's fiat* as demanded by the Bible's *prophetic design*) in our Manual, p. 72:19-24—provision for this final walled (Church) step of individually wedding the "adorned" Bride, Word. My. 125:26; Rev. 21st chapter.

Only as we silence the clamor of forbidden (by our Manual) *associated* organized churches and *associated* activities will we hear the spiritual musical cadence of our spiritually "flowing together" toward the end of the one universal Tree of *Life* (which is God's universal *living* Temple)—the process of which Mrs. Eddy suggests in Miscellany 189:9-14. "The silent prayers of our churches, resounding through the

dim corridors of time, go forth in *waves of sound*, a diapason of heartbeats, vibrating from one pulpit to another and from one heart to another, till truth and love, commingling in one righteous prayer, shall *encircle* and cement the human race." This is the silent music sung in the oneness of Spirit, due to each and every Branch's (or individual's) looking "*within*" for "the seed within itself" from which grows the universal Tree of Life in the 22nd chapter of Revelation, that knows no "without," for its *saving* elements (walls) disappear in its own infinitude. When the Tree grows too large for its enclosure, its walls fall "down flat" towards the "without"—one Branch (individual or collective) does not wait on the other. Then, it can fearlessly see and obey the injunction of *silence* to all but the infinitude of good, with its *twelve* manner of fruits, which include "the whole human race"; and thus understandingly respond to Love's final injunction: "He that is unjust, *let* him be unjust still; he that is filthy, *let* him be filthy still," Rev. 22: 11; for the true idea of every person or circumstance grows on its Tree of Life in the form of the luscious fruit of God's righteousness, and it knows no limit to good. *Institutional church ends when the "saving" instinct is silenced.* S.&H. 583: 14-19.

As previously said, this Tree of Life could never be possible until the Twelve Tribes have "shouted together" as one in each individual consciousness, for the Bible has built its Temple of *them*, and Mrs. Eddy's *Key* to this Temple of the living God is that we will let *them* "show the *workings* of the spiritual idea," S.&H. 562. They are Jacob's ascending and descending angels on the Ladder of Life which prophetically made heaven and earth one in *communion** (Gen. 28: 12); which he was forced to objectify in his twelve sons, Gen. 29: 31-35; Gen. 30: 1-25; Gen. 35: 17-19. They alone dispel the mystery of the seven days of creation (Gen. 1); the seven stars in Jesus' right hand (Rev. 1); the seven churches (Rev.

* For the demonstrated *repetition* of which, Mrs. Eddy dissolved the Communion between The Mother Church and its Branches, My. 141: 26-29.

2-3); the seven seals (Rev. 5); the relationship between the Little Book (Rev. 10) and succeeding revelation; the death of the Two Witnesses (Rev. 11); God-crowned Woman with twelve stars (Rev. 12); marriage of the Bride and the Lamb (Rev. 19); City foursquare (Rev. 21); and Tree of Life (Rev. 22). They (the Twelve tribes) are verily the Science of Life in Mrs. Eddy's own words!

Nation, or the gathering together of the Twelve Tribes in one individual consciousness, could never be until they spiritually had been gathered together in the City, the Word. Hence "The Call of Thirteen," presented in "AS IT IS" in the previous chapter to FOURTEEN, came to an unprepared thought in which the Board of Directors called the "Church" to Nation consciously as "*stars*" revolving around the central sun of Motherhood. They had neglected the opportunity to become immovably fixed "*gates*," opening "*within*" to the Word and "*without*" to Nation; walled in by the provisions of our Manual demanding the fixity and individuality of each gate (Art. XXIII:1,6), permitting expansion into Nation, or *individual* Church in one consciousness, only through the Word which demands intelligent understanding of the Twelve Tribes as *whole* Word. When the whole Word is spiritually understood, the Twelve Tribes will "shout together" from "*within*" the City of each *individual* man or Church. Then and then alone, the Manual or Walls of the Church, City, will be embraced and fall "down flat," Joshua 6 (in the "eternity [that] *awaits* our Church Manual"), which permits every one as Church to go out "straight before him" into the whole World, where he will find the identities of the Principle of the other eleven gates, eliminating personal claims thereto (Joshua 6:21) "with the sword of the Spirit, which is the Word of God," Ephesians 6:17.

The initial order* is the same; because in both instances, it is a conquest of *Idea* for spiritual enlargement through hu-

* Joshua 6 and Rev. 21.

man contraction. The Twelve Tribes contracted the *Idea* when they took it into Jericho, a City; as likewise we do when we limit it to a "City" when Truth is *universal*, but there is no escape from the process of protecting it from all outside adulterations. "There shall in no wise enter into it any THING [not person, as the Word is wholly impersonal and its only opposition is impersonal, false theories, not people—the people are all *within* the City in the Twelve Tribes, which "stand in type for the whole human race," so said in the description of the City foursquare in the Directors' window in The (little) Mother Church in April, 1895, Journal]. So, "There shall in no wise enter into it any *thing* that defileth, neither WHATSOEVER [not whosoever] worketh abomination, or maketh a lie [false theories, creeds, dogmas, etc.] but they [the Twelve Tribes, as typing "the whole human race," April, 1895, Journal, also S.&H. 562] which are written in the Lamb's book of life." Rev. 21:27.

The Israelites took the City (Jericho) and utterly destroyed all that were in the City, both man, "woman," child, cattle, etc., Joshua 6:21. They effaced (physically, but typing mental processes) everything contrary to the wholeness of their Nation as "God's chosen people," and *only people* then within the evolution of *God's Word in the human consciousness*. The City of Jericho prototyped the City foursquare, which must be the conquest (as whole Word) or assimilation of each individual human consciousness typed by a gate—opening "within" to the Word and "without" to its expression (with *angels* thereat*—each gate being guarded by redeemed individual thought which united heaven and earth in Jacob's original dream, Rev. 21:12; Gen. 28:12) eliminating personal opinions, beliefs and doctrine in each individual consciousness, which have been allowed to grow apace

* The angels type the churches the Tribes as Gates represent, Rev. 1:20; for the stars are the churches, and the stars are the Tribes. Thus, the City foursquare is the assembling of the churches, My. 342:19-24; Message 1902, p. 2:26-29.

with the Word in its fragmentary application. The *whole* Word alone harvests; and until it is viewed as a *whole* Principle, it would be dangerous to try to separate the wheat from the tares. Hence, Jesus said to let them grow side by side until the harvest, lest in a premature attempt to gather the wheat with *fragmentary* thoughts (specific narrow views), the wheat be mistaken for the tares and uprooted. Mat. 13: 29-30. The whole Word of the Bible and Science and Health—the male and female Word as one in Bride, S.&H. 577: 4-11—as a gift and not a labor (S.&H. 442: 25-29)—shows the spiritual intent and value of each word or fragmentary idea *in its place*, and gives each a place so that it will not hurt “the oil and the wine” of another. “Labor” blinds the eyes beyond its *immediate* objective, destroying its “useful surroundings” (S.&H. 463). This was prototyped by the *gift* of the City (Jericho) to the Israelites *without labor*, but by the wholeness of idea in “shouting together.” The whole Word eliminates all unlike it—“Truth, Life and Love [together, not separated] are a law of annihilation to everything unlike themselves,” S.&H. 243: 27-28. This was prototyped by the destruction by the Twelve Tribes of everything personal within the City; and even the animals, typing its false sustenance.

Thus, the City was solely their habitation without *walls*, thence to spread to Nation, as this was their first conquest after entering their “Promised Land”—their previous work of circumcision and healing in Gilgal being their preparation therefor. Gilgal was a *circle*, or type of “self-existent and eternal individuality,” S.&H. 282: 8-10, whereas the City was a square. Thus, the Twelve Tribes squared their circle in the conquest of Jericho. One could never square himself individually, but only with reference to an idea in reality, and a person or persons in belief. A circle requires but *one line*—a square *four*. The first is individual; the last an associated idea—a City with complete functions for collected human society when the idea is *complete*. The City foursquare is the place prepared of God for the *silencing* of all outside relation-

ship, and the identification through the Word of the *inherent* Principle thereof, tending to inherent unification—The Tree of Life—without which, the latter is a forever *impossibility*. Mrs. Eddy describes this most vividly in the 1890 revised edition of Science and Health, to which edition she refers us on pages 309, 379, 401 and 415 of Miscellaneous Writings. The alternate references are not hers.

Thus, Jericho typed the City foursquare upon which to found Nation or unity of the twelve in *one*. But *their* "Word" did not go beyond the Ten Commandments, which squares through obedience without vision—through the vision of another, Moses, and he put a veil before his face so that the children of Israel could not see the illumination of the spiritual idea through another consciousness than their respective own (Exodus 34:33; II Cor. 3:13-16), before the square of earth was under their feet; for the foothold must be on *morality*, as illustrated by the woman standing on the human squares (individual and collective) in the tenth picture of Christ and Christmas. Thus, they could not go beyond the *square* or *enforced* justice, demanding a *leader* to enforce it, for Leah's ten children (including all *under law*; for Rachel's and the maid's children under law were Leah's) were *under* the law. The limitation of their Word was manifest—it being purely human relationship under morality only, which, while a *true echo* of Spirit, does not see its way to the idea behind the law. Blind obedience was its highest possibility, for its channel—Moses—was a "*servant of the Lord*," Joshua 1:1, and "a *servant* knoweth not what his lord doeth," John 15:15. The *spiritual senses* (the direct *source* of morality, *law*, as evidenced by the foundations of the City foursquare, Rev. 21:14) "*hearing*" and "*sight*" (S.&H. 486; also Glossary, in which they alone are interpreted), typed by Rachel's Joseph and Benjamin, never came to spiritual expression in the human consciousness until Jesus (prototyped by Joseph) and Mrs. Eddy (prototyped by Benjamin) were used as God's

channels for the male and female qualities of "the spiritual idea." S.&H. 562:3-7.

The result of the limitation of Ten (Ten Commandments, or Tribes) in the Israelites was that even Jerusalem was gained by Judah only by *conquest* of Benjamin—tribal internecine war! Although Judah did not slay Benjamin, but one of an outside *Nation* did, an *Amalekite*, II Sam. 1:6-16, at Benjamin's *demand*, I Sam. 24:4-12; 26:7-20; but David (of the Tribe of Judah) seemed willing to fight against Saul, a Benjamite, I Sam. 28:1-2; 29:1-11. Thus, Judah has no *earthly foothold*.

Jerusalem afterwards typed the City foursquare in human affirmative *expression*; Jericho typing but the negating process of *symbolic dissipation* after the work in Church of gathering the Twelve Tribes is finished; which eliminates the walls, and the Tribes as *people*. The Twelve Tribes, as people, were gathered to the point of shouting together *prophetically* before Jericho; while Jerusalem is the Idea evolved to the finality of the demonstrated *spiritual* shouting together of qualities. When David (of the tribe of Judah) conquered Saul (of the tribe of Benjamin) Jerusalem, which was the inalienable possession of Benjamin (Leviticus 25), became the possession of Judah, typing law; but what a price! Law (Gen. 49:10) conquered Spirit!

It was but natural *then*, however, that the City should have fallen to Judah, as the *then*-dispensation was limited to *law*, and Judah *alone* subsequently held to God's law of evolutionary (in the sense of God anointed Kings) ascent, I Kings 12:20. Thus, Judah (Judea) became a Nation on the basis of holding the "*City*"; but to the effacement of the human identities of "the spiritual idea" (Joseph and Benjamin, to the latter of whom it inherently belonged) in the Twelve Tribes, and even eleven of its tribes including them (Joseph and Benjamin). Joseph (as a tribe) led eleven tribes away under the leadership of Jeroboam, an Ephraimite (*Joseph's* son) and lost ten to human identity; even Manasseh (Joseph's other

son). Benjamin *first* went away, and then *immediately* returned and lost his identity in Judah; only to be *found* later in Paul in his marvelous scintillations of the *law* found in Judah (Jesus), and Mrs. Eddy's building thereupon (Mis. 188:16-2). For Benjamin must have ascended with Judah in law, before he could descend as Bride, which latter embraces both the male (ascent) and female (descent) qualities, S.&H. 577:4-11—law and Love, earth and heaven. Hence, Paul, a Benjamite, again lost his identity in Jesus, Judah. The City must be *spiritually* established, and not by *conquest* of specific demonstration or law, lest Nation, or the Tree of Life bearing the twelve manner of fruits, find no place to *germinate*. The Tribes "without" the scope of the specific work would constantly graft upon this Tree "within" fragmentary and unholy (un-whole) doctrine. All mankind must grow as fruit on this Tree, according to "the workings of the spiritual idea" as interpreted by the Twelve (not one) Tribes of Israel. S.&H. 562; Rev. 22:2.

After this tree will have germinated to the point of bearing its twelve manner of fruits, and only *after*, could it be possible to understandingly and lovingly obey: "He that is unjust, *let* him be unjust still; he that is filthy, *let* him be filthy still"—Rev. 22:11—for individual fragmentary views all become "unjust," "filthy," divided *doctrine* (and not people) in the dispensation of the final revelation of the whole Word, Bride. The Tree of Life being able to say with Jesus: "All that ever came before *me* are thieves and robbers," John 10, because they were not the *whole* Word. This makes "robbing the people of life and liberty under warrant of the [fragmentary—for all scripture is fragmentary until united by the Whole Spirit] Scriptures," My. 266, replete with meaning. "*For without* [the whole Word] *are 'dogs'* [creeds involving "charity" that make one man lick the hand of another in servility for his claimed specific bounty], *and sorcerers* [philosophies that claim the possibility that one thought can prey upon the other], *and whoremongers* [adul-

terated truths] *and murderers* [the fragmentary portions of God's Word which belong to the limitation of past enlightenment that permit one to hate evil, when Mrs. Eddy *associates* "animality and hate," S.&H. 569, and tells us that "matter is neither a thing nor a person," S.&H. 287, and that matter is evil concept. To regard it as a thing is to hate it, and hate always associates it with person, so "Whosoever hateth his brother is a murderer," I John 3:15], *and idolaters* [the doctrine of twoness always establishes an object of idolatry—there can be nothing in common between "two"] *and WHOSOEVER loveth and maketh a lie*"—Rev. 22:15—"Whosoever" as distinguished from *whatsoever* (Rev. 21:27, when the *impersonal Word* is involved). Revelation 21st chapter elaborates the *glories* of the impersonal Word; Revelation 22nd chapter returns to redeemed "*personal*" expression thereof in the sense of "Divine Personality," S.&H. 517:15-24.

Thus, the Bride is the impersonal Word and the gates are the *fixed*, immovable commandments of God, typed by the Twelve Tribes—ten of which were humanly demonstrated by Leah, law; the other two being the spiritual idea of the male and female (the sons of Rachel, Love), which spiritual sense alone can see as the Bride and the Lamb (Deut. 30:6; Lev. 19:18, from first comma to colon—the first the Bride; the latter the Lamb).* Thus, Revelation 22nd chapter declares what is "within" the City in verse 14: "Blessed are they which *do his commandments*, that they may have right to the tree of life, and may enter in through the gates [of the Twelve Tribes, Rev. 21:12], into the City"—showing that there is no escape from approaching the Bride through the twelve *gates* of the Twelve Tribes of Israel, as they are the Key that Jesus (in his revelation to John) and Mrs. Eddy have revealed as interpretative of the whole Word.

The Glossary in Science and Health containing nine of the Tribes was studied assiduously for eight years, before the

* Mat. 22: 35-39.

City foursquare was revealed as a part of "The Way" (rather than as out-of-the-way "Hints"), the latter (the City foursquare) bringing its Simeon, Naphtali and Zebulun as its *redeemed* (angel-guarded) gates of the City, for the twelve gates of the City foursquare were named for the "Twelve Tribes... of Israel," Rev. 21:12. Inasmuch as Simeon, duality; Naphtali, struggle; and Zebulun, home, dwelling: *yielded* (S.&H. 562) to nothing but the completion of the Word (Bride) and Church, and were not in the Tribes in the Glossary; which latter was the record of the humanly redeemed, *as well as unredeemed*, Tribes, while each gate of the City foursquare was *one pearl*, typing whole purity.

Hence, Mrs. Eddy said "this spiritually organized Church of Christ, Scientist, in Boston still goes on" immediately upon the revelation of the Bride, or completed Word, in 1891, when there was no organized church in Boston going on—the first organization had been dissolved over a year before, and the second was not organized for a year thereafter. The Word, revealing the *Bride*, was being published in Boston, and the Word was placing upon humanity its full *organic* (in the sense of specific fulfillment of prophecy) demands, which were actively *impelling!*

Everyone must go into the City through the individual gates of "Science," which leaves the "Christian" association of the stars as *people* "without," finding their identity in the association of *ideas* "within." Mrs. Eddy says: "I earnestly advise all Christian Scientists to remove from their *observation* or study the personal sense of anyone . . . either as good or evil . . . Man's individual life is infinitely above a bodily form of existence, etc." Mis. 308-309; No and Yes 10:6-10.

Because we have not obeyed Mrs. Eddy's plan for our individualization as Branches (Manual, Art. XXIII, Secs. 1, 6—the latter particularly lines 19-24), we have gone through the sea with the Dragon; fought him on dry land

in "denials" (Rev. 13; re-enthroning specific *bodily healing*,* Rev. 13:3, which was the foundation of the organization dissolved in 1889, Man. p. 17, and not the second organization of *world healing*, Man. p. 19); and have sat upon the seven *mountains* with the Mother of Harlots in sensuous indulgence (Rev. 17th and 18th chapters), which Mrs. Eddy said *had fallen* when she spoke of the Bride as the "adorned" Word, My. 125 (for *protracted Motherhood* produces moral instability in its offspring); hence, finding no place for the germination of our Tree of Life. It must be germinated from the roots of the spiritual unity of all the Tribes—therefore, it finds its roots in the consciousness of the whole Word, Bride "conceiving man [whole man, for *she* is generic man] in the *idea of God*," S.&H. 582:14-15.

Mrs. Eddy says, "The twelfth chapter of the Apocalypse typifies the divine method of warfare in *Science*, and the glorious results of this warfare. The following chapters depict the *fatal effects* of trying to meet error with error." S.&H. 568. In the twelfth chapter, her man child, Principle, is "caught up unto God and to His throne," Rev. 12:5; and, *following him* in John's Revelation (as Mrs. Eddy did in her founding) we find Mrs. Eddy's next step in Revelation 19th chapter, the marriage of the Bride and the Lamb where he *next appears*—typed by The Extension, My. 39:9-10, as particularly noted in "AS IT IS." After which, Mrs. Eddy gave us the many trenchant truths that led us to the *white* throne from which "earth and heaven fled away" (Rev. 20:11). These facts were previously particularly noted in "AS IT IS" in the chapter "Leaving Father and Mother"; including Mrs. Eddy's *final statement in Science and Health* 265:20-22, in 1909, "The truth of being is perennial, and the error is unreal and *obsolete*"; followed by Miscellany 241 and 242 (September 3, 1910), wherein Mrs. Eddy tells us that "Christian Science is

* See notice on inside of Quarterly cover which was placed there in 1923, thirteen years after Mrs. Eddy left us in person—with its *retrogressive implication*, for Mrs. Eddy stated the missions of these two organizations, the *first* and *second*.

absolute . . . it is *at this point* and must be *practiced therefrom*"; whereupon our cross on our Quarterly immediately became *white* and the five stars *white* and so remained, as previously described herein—there could be no doubt as to the finality of the Word. Thus, we were ready for St. John's new heaven and new earth wherein "*there was no more sea*"—struggle. Mrs. Eddy said the laying of the corner-stone of the Concord Branch Church with its *Mother's Room embraced* "*pointed to the new birth, heaven here, the struggle over,*" My. 158:12-13.

The City foursquare is *beyond* the position, "*there was no more sea*"—struggle, Rev. 21:1, and comes from heaven, not earth, wherein are the roots of spiritual Motherhood in the consciousness of the Bride, Word, "*conceiving man in the idea of God,*" S.&H. 582. In the Concord Branch Church, the sea is put *behind* the healing pictures in the windows, regardless of its *accuracy* in point of *Bible setting*, which points to this truth.

In the *family* relationship of The Mother Church (typed by The [little] Mother Church—the "cross," My. 6:19) and her "crown of twelve stars" (typed by the Extension), My. 6:19,—"*these stars [speaking of the twelve stars in the former Directors' window in The (little) Mother Church, representing the City foursquare] symbolize the twelve tribes of Israel, and the twelve tribes of Israel stand in type for the whole human race,* April Journal, 1895, p. 5—no *branch* could type more than a single tribe in the *family* of stars symbolized by The Mother Church, before it was released to its individualization as independent Branch.

When the Branches were released to their respective "*individual*" Church demonstrations,—*first* by EXCOMMUNICATION from the Mother Church, My. 141:26-29, and *last* by the passing of Motherhood (as previously noted specifically in "*As It Is*"), in accordance with Mrs. Eddy's Manual provisions, Article XXIII, Secs. 1 and 6—particularly lines 19-24, of Sec. 6—each Branch was a full reflection of the twelve-

in-one of its source—a unit expression of the whole Idea. The twelve *gates* of the City foursquare expressed the twelve *stars* in *earthly* demonstration, as each gate was a Tribe, and the Tribes were the stars (Rev. 21:12; S.&H. 562). No individual member in Church could be more than one-in-twelve (the same position previously held by each Branch in *family* relationship to *Mother* Church). So, as Church becomes more expansive, the spiritual privileges of its members are proportionately increased; but always limited *in Church*; hence, No and Yes 41: “It is vain to look for perfection in churches or associations,” written in 1887, and *never changed* in the twenty-three succeeding years of revelation and founding. So, even the City foursquare*—with its “*within*”-*the-City whole Word, walled as against the “without”*†—is not a place to *rest* in the onflow of Being; for a “without”-oneself, whole Word—even as *Bride*—must become a wholly “within”† activity. Thus, we approach the position of Thirteen, or the Principle (Tree) of Life growing from within; for a Tree grows from “the *seed* within *itself*.”

* The last *walled* Church step.

† S.&H. 577: 24-25.

Chapter II

TREE OF LIFE

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God. . . . In the midst of the street of it, and on either side of the river, was there the TREE OF LIFE, which bare *twelve manner* of fruits." Rev. 22:1-2.

"For this is the covenant that I will make with the house of Israel [Twelve Tribes] after those days, saith the Lord; I will put my laws into their *mind*, and write them in their hearts." Heb. 8:10.

"The tree is typical of man's divine Principle, which is equal to every emergency offering *full* salvation from sin, sickness and death." Science and Health 406:4-6.

"Principle and its idea *is one*." Science and Health 465:17.

Thus, we approach the position of Thirteen or the *Principle* (Tree of Life, S.&H. 406:4-6) of Revelation 22nd chapter. This is the twelve-in-one in each individual member of the Branch, or embodied *Word*, which takes him or her *beyond organized Church*—the City foursquare being the last step in organized (symbolic) Church, for it is the last step within *walls*. "Even unto them will I give in mine house and within my *walls* a place and a *name better than of sons and of daughters*," Isaiah 56:5. The step in individual Branch, typing the City foursquare, is necessary to secure this name of *Bride*, Science, wedded to human consciousness, the *Lamb*, *Christianity* (Un. 49:8-9)—which wedding first took place in heaven (Rev. 19th chapter) and descended to earth, Rev. 21st chapter—"Christian Science."

Until one weds the Word individually to the point of each individual member of the Branch's becoming, as a Tribe in type, a gate of "pearl"—"and the twelve gates were twelve pearls; every several gate was of one pearl," Rev. 21:21; in other words, until one maintains in Branch the purity of his individual membership *in the Word*, without reference to the personal sense of the other eleven gates—for he finds their true identity in the Word, S.&H. 476:32-2—he *is not ready for the*

next step, the Tree of Life in *Thirteen*. He must find his twelve-in-one in the impersonal Word, Principle, not in people. This step in *Thirteen* is the twelve-in-one in each *individual consciousness*, typing the Tree of Life bearing its *twelve* manner of fruits, Rev. 22:2—the Twelve Tribes of Israel. Note that the Tree *bounds* the River—"In the midst of the street of it, and on *either side* of the river, was there the tree of life"; which boundary is the *individuality* of its source as *Nation—civilization in one consciousness*. "Then white-robed purity will unite in ONE PERSON masculine wisdom and feminine love, spiritual understanding and perpetual peace," S.&H. 64. For the Bride having conceived the Tree of Life, *generic* man—"conceiving man ["The compound idea of infinite Spirit," S.&H. 591] in the idea of God," S.&H. 582—the Tree must partake of her *compound nature*, as "no longer two wedded individuals, but two individual natures in *one*," S.&H. 577:4-11.

Referring to this Tree of Life, Mrs. Eddy says: "The tree is typical of man's divine Principle, which is equal to every emergency, offering *full* salvation, etc.," S.&H. 406—the marginal topic making it plain that she refers to the Tree of Life. The *bounding* of the river by the Tree illustrates the limitation of *Thirteen* in an individual consciousness while it is gathering the twelve-in-one elements of nutriment from the River ("water of *Life*," Fatherhood, S.&H. 569:1-2) and Mother Earth, "compound idea," S.&H. 585:8 ("*rooted* and *grounded* in Love," Ephes. 3:17), unto itself, seeing everything as a part of itself—its neighbor *as itself*. This basic work in Principle is an intensive *inbreathing* process and must yield to *Fourteen*—outbreathing infinitude, else the process is narrowing and suggestive of the latter portion of the definition of Euphrates, "a state of mortal thought the only error of which is *limitation; finity*" (S.&H. 585),* of

* Mrs. Eddy said—from 1883 to 1891—up to the time she added the City four-square to her Apocalypse "a state of sinless mortal thoughts," 6th edition p. 192; from 1886 to 1891, "thought" was singular.

which Mrs. Eddy subsequently said: "The first iniquitous manifestation of sin was a finity." Ret. 67. This step (Thirteen) is inescapable, as the Jacob-consciousness in which he individually saw heaven and earth *one*, Gen. 28:12; his sons being the objectifications of his *own thinking*, typing the Tree of Life with its twelve manner of fruits; the Twelve Tribes which Mrs. Eddy says, "show the *workings* of the spiritual idea," S.&H. 562. This being true, they, the Tribes, *must do so* even to the characterizing of the nature of the fruit of this Tree of Life. *They are the evolutionary Principle of the Bible!*

Fourteen is but the *demonstrable expansion* of Thirteen, or the *out-drawing* of the sap of Principle from individual conception of the Word to the branches, leaves and fruit, which is equal to every call from "without" for support of Principle "within"—the inbreathing (intaking) leaves enlarging the tree and fruit by making every circumstance and condition the nutriment for expansion in "the healing of the *nations*,"—the latter being the conditions beyond one's previous boundary of thinking,—healing them by an intaking process of *assimilation*. This is the living Temple of the Lord: "Behold a man whose name is THE BRANCH; and he shall GROW up out of his [individual] place, and he shall build the temple of the Lord," Zech. 6:12. This is each and every man's privilege and necessity. Thus, each man becomes THE BRANCH which builds the Universal Temple, according to the pattern "shown him in the *Mount*"—Church! *Thirteen* is the first step taken *alone* in the *oneness of Being*, hence, it types *rebellion* (Gen. 14:4)—rebellion of Principle at limitation of divisible *being*, Ret. 56:6-8. *Relationship* in the *Word* is maintained only in the *walled City*, Lev. 25:29-31.

Fourteen is *universal expansion*. Mrs. Eddy has revealed it, and one's every repetition of her definition of Christian Science (in Rudimental Divine Science) demands it—"interpreting and demonstrating the divine Principle and rule of *universal harmony*," Rud. 1:1-4. Our Manual, as Thir-

teen, demands it in directing that the Lesson-Sermons will encompass this Tree of Life—the scope being “from Genesis to Revelation.” Man., p. 58.

Revelation 22nd chapter is the next step in evolutionary process *beyond the Branch* with its twelve-in-one gates of opportunity; for gates are forever individual and *separate*, and allow each individual to mature his own individual concept of the whole Word, all viewing the same models in our Text-books and our Manual. Only as the sun and moon withdraw themselves, and the Branches are thus humanly separated by the release of a centralizing symbol of Mother could they ever hope to unfold the twelve-in-one respectively within themselves. Hence, Mrs. Eddy’s wisdom in permitting no *joint activities* as between them. This finally becomes the individual’s necessity within the Branch in order to unfold the twelve-in-one in his own thought; hence, in his concept of the universal Tree of Life.

Mrs. Eddy has provided for the 22nd chapter of Revelation, which is everyone’s necessity to see Universal Church FOURTEEN, in her never-retracted statements:

“. . . organization is requisite only in the earliest periods in Christian history. After this material form of cohesion and fellowship has accomplished its end, continued organization retards spiritual *growth* [of the Tree of Life] and *should be laid off*, etc.” Ret. 45.

Again, “. . . the final outcome of material organization, which *wars* with *Love’s spiritual compact*.” Ret. 47.

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

And even again: “When students have fulfilled all the good ends of organization, and are convinced that by leaving the material forms thereof a higher spiritual unity is won, then is the time to follow the example of the *Alma Mater*.” Mis. 358.

While Mrs. Eddy’s statements were all made at the time

of her first dissolution of Church, they being *general statements, never modified*, were we to discard them, it would be a precedent by which anything could be thus treated when deemed undesirable; and yet her every word in its place is needed in the structure—"the *structure* of Truth and Love" (S.&H. 583)—*Church*.

So, "tribes" as people "*yield*" to "*stars*" (S.&H. 562); and movable "stars," controlled by an outside Motherhood force and always deflecting the orbit of the other stars, *yield* to immovably fixed "gates" of individual concept of the whole Word (for at this stage, the Word is already "gathered," and must be accepted as a "gift," S.&H. 442:25-29, and not an individual "labor"); and immovably fixed "gates" *yield* to the "*fruit*" of God's righteousness in the whole Word, Bride, germinating the Twelve Tribes instead of "*A man child*"—"conceiving man [whole man, and not *A man*] in the *idea* [which alone could be "the spiritual idea," as it only is the complete indivisible whole male and female idea, S.&H. 57:4-5] of God." S.&H. 582. Human motherhood, as previously noted, bears "*A man child*," Rev. 12:5, while Bride bears THE man—generic man—which is "THE idea of God," S.&H. 582:14-15. The first conception is in the wilderness of specific *ascension*; the last on *earth* as "compound idea," S.&H. 585:8—Mother-heaven [Bride] and Mother-earth becoming one,—God dwelling with *men* (Rev. 21:3), as "*natural good*." This is strikingly manifest in the following quotations: "God is natural good," S.&H. 119:21; "Christian Science is *natural* but not physical," S.&H. 111:6; ". . . *nature* and God are *one* and the natural order of heaven *comes down* [descends] to earth," S.&H. 118:31-32. It is most interesting to contemplate that these last three statements were added to Science and Health *simultaneously* with the revelation of the City foursquare "*coming down* from God out of heaven" with its Twelve-Tribes Principle as the only ingress and egress thereto, in 1891. Thus, "*Thirteen*" is the *onflow* of the Bride, Word, as a whole Principle—the collected Tribes,

Church—in each individual consciousness; while Fourteen is the *outflow* of the Principle in the fruit of the Tree of Life to infinitude. No one ever gets the slightest fruit of Christian Science in “the healing of the nations”—“outside” manifestation of the Principle of Science—even specifically, until he is alone with Principle, bearing its twelve manner of fruits in the perfection of *whole man*: “Fruitage” of the *Word* was the last chapter added to Science and Health. One moment of this consciousness “heals the sick,” but to remain well, its Principle must be understood!

Thus, Mrs. Eddy has provided for the 22nd chapter of Revelation, which is both Thirteen (Jacob, Principle of the Twelve Tribes) animated by Fourteen (Rachel, Love, or Bride), as underlying and overlying Love. Just as there were two Mothers (embracing their handmaids) which were the source of the Twelve Tribes, so we have been given two Mothers in our Cause—Mother in the Wilderness (Rev. 12: 6-14), Leah, although her source was heaven; “conceiving *in man* the idea of God” through counsel, admonitions and correction,—as particularly evidenced by Miscellaneous Writings; and punishment, even to the point of *excommunication*, as evidenced by our *Manual*: and the *Bride*, the absolute Word of Principle, the Motherhood of God (Rachel) “conceiving *man in the idea* of God,” S.&H. 582. The latter as the Mother that is God, S.&H. 592:16 — the Mother of *whole man*, — “excommunicates” none from Her holy (whole) communion in the Universal Tree of Life, germinated from the whole Word, Bride.

Mrs. Eddy’s forever truths about the limitation of “material organization, which wars with Love’s spiritual compact . . . Christian Science shuns whatever involves material means for the promotion of spiritual ends,” are a part of *our Word*, Ret. 47; also Mis. 138:17-19; and Mis. 156:13-17. “*Unity*, the bond of perfectness,” is the “unity which unfolds the thought most WITHIN US into the greater and better, the

sum of all reality and good." My. 164. This unity "within us" is the *Tree of Life*.

There is no escape from the fulfillment of *Twelve* in Church; and response to "The Call of Thirteen" when we encompass the full demand of the Twelve—demonstrable union of the male and female qualities typed by the Bride, S.&H. 577:4-11. After which, all is *one*—one Life, Truth and Love in *one*.

To this end, there is no escape from the intelligent study of Mrs. Eddy's revelation of the specific correlations of "Genesis," — first chapter — unfolding the seven ascending steps in manhood (from "creation" to "intelligence," S.&H. 517:8-9); and "The Apocalypse," presenting the descending steps of Womanhood (in "Truth," S.&H. 517:8-9).^{*} After the opening of the seventh seal in Revelation 8th chapter, everything comes *down* from heaven—even the *plagues*, which Mrs. Eddy calls "ministry of Truth . . . message from divine Love." S.&H. 574.

Thus, spiritual "classification" cannot be escaped. "Spirit *names* and blesses all. Without natures particularly defined, objects and subjects would be obscure, and creation would be full of *nameless* offspring . . . strangers in a *tangled wilderness*." S.&H. 507:6-10. These "*nameless offspring*" are the tendency of "The Call of Thirteen" and "Fourteen," before definite classification in the work with the Twelve Tribes, which "show the workings of the spiritual idea," S.&H. 562. Without intelligent, definite classifications, their harmonies are but the "ear" music of the natural musician—*sweet*, but *faulty* and limited in *scope*—never reaching the range of "fetterless Mind" (S.&H. 84). "Spirit *diversifies, classifies* and *individualizes all thoughts*, etc." S.&H. 513:17-18.

"Wanderers in a tangled wilderness" describes one's benighted course so long as he is satisfied with the *night* only in which he can see the separated stars of the Word, viewing

^{*} *Memorize* them, and their conjoined *consciousness* will grow this *Tree of Life*. Their correlations must be scientifically *understood*.

first one and then the other through the telescope of Spirit (for they are a far-off vision, as "stars"). So long as one is satisfied with the "Lo here, or lo there," exaltation of fragmentary ideas, he *will hear* but their individual, disconnected tones and notes—their song is sung *together* ("after the *morning* stars sang *together*," S.&H. 565), and must be heard as a whole harmony. Analysis of music destroys a sense of its harmony, but is a necessary *preliminary* thereto. So long as the Twelve Tribes were even outwardly held together in the *wilderness*, they lacked nothing needful, but their individualization was the necessity of even their prophetic being, in order that this supply might become "the seed within itself" in each individual consciousness.

Too, it was the *morning* stars that sang *together* after completing their *night* mission of showing "the *workings* [in the 19th Century] of the spiritual idea," S.&H. 562, and were ready to withdraw before the *day* (S.&H. 584:1-8) of "the spiritual idea" of Truth, manhood, S.&H. 517:8-9, and Love, womanhood, S.&H. 517:10, of the whole Word (Bride, My. 125:26) of the *Twentieth Century*. This star withdrawal is indicated by the provision Mrs. Eddy made in the *Twentieth Century* for the *individuality* of the Branches (in 1906), Manual 72:19-24; as symbolized by the *individual* gates of the City foursquare (Rev. 21st chapter), wherein the twelve tones or notes of their song are heard, and individually *classified* by the individual gates of ingress to its whole Principle. The *work* to the end of completing the Word belonged to "the age"* (one hundred years) of the Nineteenth Century. "They [the stars to which the tribes have yielded] are lamps in the spiritual heavens of *the age* [said in the Nineteenth Century], which show the *workings* of the spiritual idea,

* "This age" was changed to "*the age*" in the second edition (according to these changes) of S.&H. in 1907; thus not allowing the *work* to perpetuate itself beyond "the age" of its necessity—the Nineteenth Century (S.&H. 559:32-2). For *gift* of salvation and not *labor* therefor was the message of the Twentieth Century (S.&H. 442:25-29, put in Science and Health in 1907).

etc." S.&H. 562. They sang together in the *morning* of the Twentieth Century, 1901-1908, when Mother withdrew.

Music could never be learned other than *individually*; hence Mrs. Eddy's provision for the individuality of the Churches, as gates, making it possible for "the sons of God" *on earth* "to shout for joy" ("after the morning stars sang together, and *all the sons of God shouted for joy*"); before which shout the walls of the City fall "*down flat*" and "every man" goes out "straight before him" to the World, for the gates are double-hinged, opening "towards light and glory both within and without," S.&H. 577. Thence, the Tree of Life, bearing its twelve manner of fruits, becomes the only Church in each individual consciousness—"Sun, moon and stars [as well as specific gates] forgot," as "upward" the Tree *grows* from Mother-earth as the central idea, "the natural order of heaven" having come "down to earth," S.&H. 118: 31-32—each Branch Church typing the consciousness of its members.

Genesis and *The Apocalypse* in the "Key to the Scriptures" of Science and Health reveal the Science of the music of the stars, after the tribes of the Bible (Gen. 29th, 30th, 35th, 49th, and Deut. 33rd chapters) have *yielded* to the twelve stars in Woman's crown. The stars as fragmentary ideas were unfolded in an orderly manner by Motherhood from her crown of twelve stars, embracing the seven Jesus held in his right hand (typed by The [little] Mother Church, as noted particularly in "AS IT IS" in the chapter, "Crowned with Twelve Stars").

The stars began to sing together in *heaven* (Mind) at the marriage of the Bride and the Lamb (Rev. 19:6) when their complete (S.&H. 57:4-5) song was revealed in heaven; typed by the Extension (My. 39:9-10). Their song was made possible to *earth* by Mrs. Eddy's provision for the Branches in fulfillment of the prophecy of the City foursquare with its twelve *individual* gates of opportunity, in the Manual, p. 72: 19-24.

The Tree of Life is its (earth's) twelve *earthly* "sons of God," Twelve Tribes (after heaven has come down to earth) shouting for joy in the grand chorus of *heaven on earth* in each individual consciousness. Thirteen says, "I am the World"; Fourteen says, "The World is I"—the first, in-breathing (inspiration, drawing everything to itself in the oneness of Being—John 6:44); the last, the outbreathing of its whole Principle in the infinitude of its "*form, substance and color* but without material *accompaniments*," S.&H. 310. "Immortal and divine mind presents the idea of God first in light [individual conception of the whole Word, Twelve,—City foursquare with its twelve individual gates]; second in reflection [individual whole inbreathing]; third in spiritual and immortal forms of beauty and goodness"—the outflowing of the Tree of Life in FOURTEEN, which as the spiritual idea is "prolific in health, holiness and immortality" (S.&H. 503: 20-22; 563: 21-22).

If "AS IT IS," the forerunner of "The Detached Branch," seems obscure, it is probably because comparatively few Christian Scientists study Genesis and The Apocalypse in Science and Health as a *Science*. The marvelous statements in the "Key to the Scriptures" are viewed in a fragmentary "star hunting" manner in the night of some extremity, else an occasional *random* reference finds its way into our Lesson Sermons. Mrs. Eddy has revealed her correlations in an orderly *ascending* way in Genesis (for Genesis constantly *ascends*—"The Mind or intelligence of production names the female gender last in the *ascending* order of creation," S.&H. 508), and in an orderly *descending* manner in The Apocalypse (for it constantly *descends*). The man-angel *descends* (comes down from heaven); the God-crowned woman appears in heaven and then brings forth her child, fleeing into the wilderness—a *descent*; even the angels with the vials of wrath (of which Mrs. Eddy says: "This ministry of Truth, this message from divine Love, etc." S.&H. 574) *descend*; and the City foursquare *descends*. Do we understand Mrs. Eddy's

correlations, or are we satisfied with merely copying her answer in a beautiful truth she has voiced without associating it with its point of unfoldment? Would we treat any other *Science* in this manner? Science is *exact*, but we are jumbling its truths when we do not associate cause with effect. This will prevent our ever mastering its Science, and we will remain but "Christians" with little more assurance of the richness of God's promises beyond dependent sons and daughters, never knowing the will nor resource of our parents—"Principle and its idea *is one*" (S.&H. 465) seeming a chimera!

As an instance of this, so many confuse "likeness" as Mrs. Eddy interprets it, S.&H. 515-516, with "image" on p. 516: 24-24. In the first instance, Mrs. Eddy interprets specific man as sons and daughters—even presenting grass, flowers, rocks and sunlight as bearing *likeness* to God's love, with "Man and woman [divided] as co-existent ["co" means twoness always] . . . with God" and forever reflecting the separate qualities of "Father-Mother God." All children bear some degree of "likeness" to parents, but none are ever the "image" of them. The ideal man and the ideal woman in *one* are the exact *image* of "Truth, Life and Love"—"the ideal man corresponds . . . to Truth" and "the ideal woman . . . to Life and to Love." "This ideal is God's own *image*, spiritual and infinite," S.&H. 517. Thus, in such mistakes as confusing "likeness" with "image," we lose the diversified beauties of the Word symbolized in the City foursquare by gates of pearl, streets of gold, precious stones in foundation, etc.—each a *definite* beauty, and yet contributing but its part to a connected, whole Idea; separated from which its beauty is meaningless to progressive intelligent discernment. While the City is a gift, it must be intelligently accepted. Mrs. Eddy has made "intelligence" the bridge between "creation" (symbol) and "Truth" (idea) in the ideal man, S.&H. 517:8-9—no one can breast the current between. It is God's bridge and must be passed over—the toll to be paid is intelligent distinction. Science is exact!

While Jericho was a gift to the Twelve Tribes under Joshua, still they had to encompass it *thirteen* times and shout together; and it was after the *thirteenth* time that they were *enabled* to shout together. They figuratively learned their twelve tones of "life's music" (Mis. 116) individually, in *silent* obedience to the Word. Spiritual music is composed of seven *naturals* and five sharps (the remaining two sharps are always but the repetition of natural tones)—there are no *flats*, or "lowering of *true* pitch" in spiritual music. The descending "Word of God is . . . *sharper* than any two-edged sword," Heb. 4:12, and it brings the understanding of *previous natural* good—"God is natural good," S.&H. 119:21. Its processes reverse the concept of ascension and descension of scale, and its only *flats* are flattened walls of limitation, never *lowered* moral tone. The Word of the Israelites before Jericho (the Ark containing the Ten Commandments and other holy symbols) was surrounded by the priests as a *wall*, and the formation of the people was likely in individual tribes, as they always thus marched; so that when they surrounded the City, *each tribe was a gate* when the order was to face about, and each man *as a tribe* "went up straight before him," prototyping the gates of the City foursquare. The entire *encompassing* daily typed the privilege, in the central Word, of each Tribe's finding the positions of the other eleven, for they all emanated therefrom. To try to shout together before they had individualized the Word, Principle, would produce an indescribable medley of discord. Musicians individualize music before they shout (sing) together. The medley of discord is as great in "life's music" (Mis. 116) until Principle is understood.

Thus, "The continuity of The Church of Christ, Scientist, is assured. It will embrace all the churches one by one," My. 342; for they were each and all founded on some separated phase of the Word, and their identity lies in the whole Word. As the whole Word, or Bride, is understood and embraced, each and every one (church) will become a part of

everyone's else consciousness—even to the position of "Apostolic descent," for when we see the identity of the apostles in their thoughts in the Word, the line of direct contact and blessing *descends*. The Bride weds all of them in heaven (Rev. 19th chapter); for she weds the one designated as "the Word of God" whom all *followed*, showing he embraced all before him. He may be identified by his "rod of iron" (Rev. 12:5) with which he rules "ALL NATIONS," Rev. 19:15, and by his bloody vesture as "the Lamb slain from the foundation of the world" (S.&H. 334:21-30). The Bride's garments are "the righteousness of *saints*"—*all of them*—the Twelve Tribes, Rev. 19:8.

Thus, the Tree of Life is the conception of the Bride as Word—"conceiving man in the idea of God"—generic man—the "*leaves*" of which Word are "for the healing of the Nations." God's Word has been called the "Book of Life"—so they are "*leaves*" both in the *figure of the Tree* and in the *Book of Life*. Hence, the offspring of the Word—the Tree of Life—has leaves which perform a like function to the leaves of the Word, for the function of leaves is *inbreathing*. "Christian Science . . . breathes through the sacred pages the spiritual sense of life, substance and intelligence," S.&H. 548. The disability of the man "born blind from [because of] his birth" in the womb of human Motherhood (John 9), which always blinds the child by the very necessity for Motherly ministrations and preconceptions, Mrs. Eddy saw was the obstruction to her Church's vision of the Bride and removed it in the dissolution of The Mother Church, after "excommunicating" the Branches, My. 141. No Mother can dissolve Motherhood until she "excommunicates" her child, as his very communion with her thought, with a sense of dependence thereupon, belies any Truth about the unity of God and man that she can give him. He must be freed for his *Bride*, which always embraces such of his mother's teachings as have been true from the Word of God (which might be called the Bride's "*streets of gold*"—"the gold of *human character*,"

S.&H. 565)—for truth is indestructible, and even a human bride can never *indent* a true concept, but can only aid or *force* its demonstration. This is a mother's hope, but its assurance lies only in how truly her (the mother's) teachings have originated in the Word, Bride—"conceiving man in the idea of God"—divine Motherhood by another name.

In the relative approach to truth of the blind man's sin—simply pure *human* "birth," which merely "attempts to *pat-tern* the infinite," S.&H. 263:25-26—Jesus anointed his eyes with clay and "spittle,"—contempt for the veil of clay which was the dam to sight when vision was forfeited by *disobedi-ence*; the serpentine temptation being "Then your eyes shall be *opened*," but they were closed. "A *dam*," as Mrs. Eddy has so tritely called it, was formed. Jesus then demanded removal of the clay by washing "in the pool of Siloam (which is by interpretation, *sent*)"—obedience. John 9:7. The elements were all there for the Tree of Life—sight!—and even the rejection of the *false sense of ground* upon which Jesus spat (Mis. 171:5) in his rejection of the false claim of earth, thereby redeeming it "to compound idea," S.&H. 585:8—"the spiritual idea" which Mrs. Eddy says *unfailingly heals*, S.&H. 496. The account that Mark gives of this *same occur-rence* more than strongly confirms this interpretation (Mark 8:22-26), as it adds three vital elements thereto: first, Jesus took him by the *hand*; second, Jesus led him out of the *town*; third, the man first saw men as "*trees walking*."

He took the blind man by the hand (*Manual means "hand"*). Mrs. Eddy through her word in the Manual took us by the *hand* in her provision for the branches, and led us out of the blinded position of human motherhood with all its associations—activities, if we will but hold her *hand* (*the Manual*). Thus, she leads us *to* the City in Article XXIII, Section 6, lines 19-24; and *out of it*, after the full Word is comprehended to the point of realizing the union of "Christianity" and "Science" in the City foursquare, in her many exhortations to *lay off organization* when its good ends will

have been accomplished—the fulfilling of the ORGANIZED CHURCH OF THE BIBLE*—The *unbreakable chain* of PROPHETIC DESIGN (John 10:35; Mat. 26:52-54; John 18:11; 19:11) — in the City foursquare, — the last organized, or *walled*, step in Church, which gives us “a name *better than of sons and of daughters.*” Isaiah 56:5.

Jesus led him *out of the town*, Bethsaida (“*house of food*,” typing the City foursquare, which is the *whole Word*), for wedding the Word is but “hearing” the vision of another, and *sight* is the Tree of Life, bearing its own individual *fruits* (*plural, not singular*) from the whole Word. Fruit from its fragments before its relationship to the other parts of the whole Word are seen (as in the demonstrable Tree of Life, bearing twelve manner of fruits) but *individualizes* the fruit; and when one attempts to grow a tree therefrom, it becomes the Tree of Nebuchadnezzar (Dan. 4:10-12), whose “height thereof reached unto *heaven.*” This is the process of ascension in *Genesis*, each step bearing and yielding fruit after “his *own kind.*” It is the Tree that Adam grew from *one* kind of fruit—his “apple”—which was promised to make *A god* of him, and which resulted in the Tree of the Knowledge of Good and Evil, for it shut out the fruits of all other Trees, each of which started with some other “after *his own kind*” of fruit, until step by step the good of *other kinds of fruit* becomes more expansive on the “Tree of the Knowledge of Good,” overcoming its twin trunk, the “Knowledge of Evil.” “Evil is destroyed by the sense of good,” S.&H. 311:13. Thus, each *individual* man can identify his *own fruit tree* in the *Word*, but does not see beyond it (his own fruit). Such Tree makes a false god of an individual man (Dan. 4th chapter), sheltering the “fowls of the air,” putting to rest the very “aspirations” of other men that differ from his Tree’s fruit; and feeding the beasts under it *only therewith*, which can never silence bestial propensity, as it has seven other channels

* A chapter on this subject is presented further on.

for temptation, for Church begins in eight, as noted in "AS IT IS," in Asher, eighth Tribe.

Was not this the trend of Jesus' parable about the man who when *one devil* had gone out of him found it did not protect him from "seven *other* spirits more wicked than himself"? "When the [one] unclean spirit is gone out of man, he walketh through dry places [the wilderness, for he cannot see beyond *his own spirit*] seeking *rest*, and findeth none," whereupon he returns to his house and finds it "empty, swept and garnished," of *all concept*—even of *his own*, for while denials "cast out devils," they *efface mentality*; "then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there" (Mat. 12: 43-45). This is "*sin*"! Man cannot *live alone* in the desolation of his own finite concept, nor of its denial; and if he does not see this in the Principle of the Twelve Tribes in the Bible, which require *Church* for their collection (two or more gathered *together* in his name, Mat. 18, in association of idea which seemed to come through person until the Tribes were collected), he will draw to himself the counterfeit thereof—personal sense—in *the name of unity*. My. 167:4-6.

It was Adam's loneliness in seeming to be "a living soul" that forced the divisible objectifications of his own nature (Gen. 2: 18-25) in the trees, rivers, animals, fowls, and finally Eve; necessitating the ORGANIZED CHURCH OF THE BIBLE to assemble them again in their proper relationship to Principle, not man. Thus, *human* (outward) *unity* was Adam's sin, trying to unite in sense the *contrarities* without his finite nature, when they were already united in Soul and never will be united on any other basis. "The suppositional world within us separates us from the spiritual world . . . and unites us to one another," My. 167:4-6. This brought about the separation of earth (typed by Adam) and heaven*

*From the 3rd to the 15th, inclusive, editions of Science and Health (1881-1885) to which Mrs. Eddy refers us in the footnote of Miscellaneous Writings, page 83, she said: ". . . and this *earth* and *heaven* are now and forever the male and female of Spirit, alias the Elohim, or sons and daughters of God." 3rd Edition, Vol. II, p. 120.

(typed by Eve), which became Church between them (man and God) until man accepted his embrace in Woman, the element that his dream of finiteness put "without" himself. "A woman shall compass a man," Jeremiah 31:22.

Jesus conjoins the human sense of marriage, the marriage that followed this seeming separation, Gen. 2:24 with Gen. 1:27, in his association of marriage with the ORGANIZED CHURCH OF THE BIBLE, Mat. 19:4-5, and unites them in Mat. 19:6, charging God with responsibility therefor; foreshadowing the *union* of man's church—humanity, Genesis second chapter—and Woman's Church—Divinity, Genesis first chapter—in the City foursquare.

This leads back to our subject of the restoring of sight to the blind man according to Mark 8. Jesus led him *out* of the City, and anointed his *eyes*, as previously described in the reference to John 9, and the very *natural*, but *misunderstood*, phenomenon was manifested—he saw "men as *trees walking*." This usually has been misunderstood to be the partial failure of Jesus' work, but it was the natural phenomenon of the elements involved—ground, water, the step beyond the City (town) from which *Jesus* led him—"and he took the blind man by the *hand* [remembering, Manual means hand, and labor for salvation] and led him out of the town"; then he spat on his eyes—rejecting the human sense of sight for which Adam exchanged vision (thus, Mrs. Eddy says all the eye beholds is "an image of mortal thought, reflected on the retina," S.&H. 479)—and he saw "men as *trees walking*." This state was closest to Jesus' vision, as he afterwards showed by prophesying to John its finality as a step in the ORGANIZED CHURCH OF THE BIBLE. The City foursquare is but hearing, wedding; the Tree of Life is sight, *oneness*.

But, realizing that the man wanted human sight, he (upon the basis of the Tree of Life, which is sight in the Word,— "sense" disappearing "in *sight*," for man must visualize the whole Word, "the spiritual idea," in its collected form *to be* that Word—"What thou seest, that thou beest," Christian

Healing, p. 8) brought his sight down to *men* and not fruit; but it took the sight of the fruit of the Tree of Life to do it, because *fruit is sight*.

Thus, our Tree of Life must eventually "*walk*"—move to a further position, "the allness of God," Love divine, which is "the underlying, overlying and encompassing Principle" of even the Tree, beyond *human sight*. In the article in Miscellaneous Writings entitled, "Truth versus Error," which Mrs. Eddy names the tenth picture in Christ and Christmas, Mrs. Eddy says: "Where my vision *begins* and is clear, theirs grows indistinct and ends."

"*Eye hath not seen, nor ear heard* [spiritual senses, "Sight, hearing," S.&H. 483] neither have entered into the heart [human love] of man, the things which God hath prepared for them that love Him" (I Cor. 2). It is the glory for which Jesus prayed that *he had* with God "before the world was," John 17:5. It is the Principle (Woman's Church) which made every tree *before it grew* (Gen. 2:5)—even *the Tree of Life*—and which originally planted it in Eden (Adam—"In this text Eden stands for the mortal, material body," S.&H. 526). "The Lord God" but dissected Adam's body and put everything "within" him out of ("without") him, and the serpent (wisdom, S.&H. 515:6-10) but demanded an understanding of their place and purpose; thus Adam's ORGANIZED (prophetic) CHURCH OF THE BIBLE is the only Church on earth that has drawn its every idea from "the underlying, overlying and encompassing" Principle, Love (S.&H. 496), and its complete fulfillment is the complete restoration of man's *twelfefold* parts in *one*; therefore no step can be dropped, else deformity will result.

Material organization has always presented its counterfeit claim to some part of the whole Word, but has insisted upon dismembering its body to prove its purpose by some fragmentary part. Thus, it has been said of even the Bible that anything can be proved thereby, and it is truly so; but more truly is it so of the whole Word of its spiritual inter-

pretation in Science and Health with Key to the Scriptures. Hence, Mrs. Eddy said at the time she added, "We take the *inspired* Word of the Bible as our sufficient guide to eternal life" [the Tree of Life, for there it, the Bible, ends], S.&H. 497, that the inspired Word was "spiritual interpretation." Note marginal topic, page 46, which was put in Science and Health immediately *after* the change in the First Tenet, S.&H. 497, as above. It had previously read, "We take the *Scriptures*, etc."; which latter is still largely the present *general sense* in our Movement, which veils Womanhood, and her delicate re-touch of these man-given passages. *Prophecy* demanded that even Woman's Cause must accept the baptism of Jesus (Christianity) before entering the Christ (Science), for the *man*-angel descends with the Little Book, and Motherhood shaped the Cause to the point of a perfect whole man, "*letter*," before she could safely release her Motherhood to Bride.

"The allness of Good" is, however, *atmospheric*—"the *atmosphere* of Love divine"—basically *causal*, the underlying earth (Mother-earth) and water of Life (Fatherhood) beneath the Tree, Rev. 22:1-2. Its roots are in Motherhood ("rooted and grounded in Love," Ephes. 3:17—divine Motherhood, S.&H. 569:2-3)—of which the Bride is the first appearance, as whole Word, and it is bathed with the water of Life (Fatherhood, S.&H. 569:1-2). Love not only roots and grounds the Tree as its *underlying* earth—"compound idea" (S.&H. 585:8), but it overlies it in "*atmosphere* of Love divine";* with its "raindrops of divinity," S.&H. 288; "lightning" of idea, as Mrs. Eddy expresses it in the first Monitor; "thunderbolts of Truth," Christian Healing 2:6, that keep its soil loose and assimilative; and the warmth of *sunshine* that paints its fruit "with myriad hues"—"It is *Love* that paints the petals with myriad hues, glances in the warm sunbeam, etc.," S.&H. 247; and the *winds* of God's encircling

* Hymn 81.

Love (S.&H. 597:27-29, "the movements of God's spiritual government, encompassing all things").

The forces of nature are terrific and awe-inspiring before we have approached them as "the spiritual forces of divine Mind" (S.&H. 293:13-31; 124:20-31). As "vapid fury" they were awe-inspiring, if not terrifying, to even Elijah at the mouth of the cave; but he was not prepared to see God in any of them, because he represented the Fatherhood of God (S.&H. 562), which sees nothing but individual *Love* for *himself*, "the still small voice"; for this state of mind slays the prophets of Baal, or the misinterpreted forces of natural life, seeing no good in earth, only longing for *heaven*. This mental state usually gets there, but in a whirlwind of confusion, and a chariot of fire with horses of fire, which are destructive to everything unlike themselves. This is the process of ascension which he objectified. Elijah means, "*My God is Jehovah*"; while Elisha means, "God is salvation" of *all*.

Only Jacob saw both the ascending and descending rungs of the ladder at the same time—his angels ascended and descended, for his ladder was "set up on the *earth*, and the top of it *reached to heaven* [as Nebuchadnezzar's Tree did likewise]: and behold the angels of God *ascending and descending on it*," Gen. 28:12. Thus, Jacob alone objectified the Principle of the City foursquare or the union of the *ascending* manhood's seven angels (creative consciousness, Genesis first chapter; S.&H. 508:21-23, thereby necessitating *seven rungs*) and *descending* Womanhood's five angels. But there is never *union* in the *ascent*; hence, Jesus could establish no Church for the union of these angels, nor could Mrs. Eddy in her vision of the *man*-Angel with the Little Book—the first edition of Science and Health, as she so unequivocally declares therein, on pages 166-167, in the following language: "The mistake the disciples of Jesus made to found religious organizations, and church rites, if indeed they did this, was one the Master did not make. . . . No time was lost by our Master in organizations, rites, and ceremonies, or in prose-

lyting for certain forms of belief: members of his church must answer to themselves, in the secret sanctuary of Soul, questions of the most solemn import." But, without Church, or the objectification of the union of these twelve forces, there would be no Tree of Life, bearing "*twelve manner of fruits.*" Eventually they collect in one individual consciousness, then *man is Church.*

However, this Church is not the material organization of which Mrs. Eddy warns us, stating that it "wars with Love's spiritual compact," Ret. 47, but it is the ORGANIZED CHURCH OF THE BIBLE (prophetic design) to its final point of coincidence with Woman's revelation of Love. Thus, Mrs. Eddy could say: "This *spiritually organized* Church of Christ, Scientist, in Boston still goes on," Ret. 44, in 1891, even after its symbol was *dissolved* (in 1889), and *before* its second formation; and could with illumination *dissolve* it when it had fulfilled its human phase of prophecy. Upon the same basis, Mrs. Eddy subsequently dissolved The Mother Church organization (which she herself had previously declared had *fulfilled its mission*—had "blossomed into spiritual communion universal and divine," My. 141:28. She so stated even at the time of her "*excommunicating*" the Branches). The actual dissolution of The Mother Church in her *immediate steps* thereafter, is specifically presented in "AS IT IS," particularly in the chapter "Leaving Father and Mother."

Mrs. Eddy but waited God's determination of the "half a time" of Motherhood (Rev. 12:14), after having accepted the way it *portended* (S.&H. 164:17-18). She never would have published to the world the *possibility* of her death—thereby *predicting* it—had she not *accepted* it, as she said Jesus was too wise to do. Mis. 84:4-6. The full force of this acceptance came to the Note-taker with a dull thud of weight at the time of its appearance in Science and Health in 1907, but the Bible prophecy (Rev. 12:14) was immediately remembered, and its *inevitability* sensed in Mrs. Eddy's own declaration. Had we seen the "half a time" of Motherhood,

and understood her steps in its dissolution before Mrs. Eddy left us, it might have spared her the literal fulfillment of this prophecy in personal *objectification*.

Man has formed his Church of the Bible on *definite* lines of human conduct and outline, for, salvation having been rejected in "the spiritual idea" (S.&H. 565:23-28), it was forced to be *objectified*. Jesus proved this, and it was his *cross*; Mrs. Eddy accepted it, and it was her *crown*. But the crown was as foreboding in the sense of pointing to the *end of Motherhood* (Rev. 12:1,14) as was Jesus' *cross* to the end of SONSHIP. The latter must yield to daughterhood, else God would be forever without full witness of His being. The two witnesses cannot stand *together*, as Revelation 11th chapter shows, their dual witness being in "*sackcloth*," which Mrs. Eddy figuratively puts before the *eyes* as a veil to beholding the Bride (Rev. 11:3; S.&H. 574:25-27); and Mrs. Eddy has pictured in Christ and Christmas in the *ninth* picture, in the black robe over the lap of the figure representing manhood, Jesus, while the woman's robe is slightly *drab*.^{*} This same woman was in black in the third picture, before man had *sat down*. Paul saw this relationship between the Church of the Bible depicting human life and progress, and Woman's invisible Church, when he said: "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead," Rom. 1:20. His meaning is put beyond the things made by the hands of man in his II Corinthians 5:1, where he says: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Undoubtedly this is what Mrs. Eddy saw in the dissolution of both of the parent Churches. But to the possible question

^{*}Woman's robe is pure white when she stands alone in the tenth picture, having encompassed man (Jeremiah 31:22). The little children—the little boy in the embrace of the little girl *see* her, and thus attest her compound nature. "What thou seest, that thou beest." Note man's toga is black in second picture, and woman's white in sixth.

“Why did not she tell us plainly?” the answer is—that is the age-old question asked by material sense of spiritual sense—“If thou be the Christ tell us plainly,” answered in response to Pilate: “If I tell you, ye will not believe . . . nor let me go,” Luke 22: 67-68.

Thus, going back to Paul’s statement in II Corinthians 5, he further says: “Not for that we would be *unclothed*, but clothed upon that mortality might be swallowed up of life.” Had she told us “plainly” before some discernment of her purpose had come in her Cause, some discernment of the Bride which would “clothe upon” it, it would have felt even “God’s winds” severely, and would have been disposed “to hug its tatters” about it (S.&H. 201), and possibly impugn her vision. The only healing for the man born blind was to wash in the pool of Siloam, “Sent”—*obedience!* She left this pool for us in her Manual. This was the *hand* by which she expected to lead us into and out of the City, as Jesus did the man born blind; for Manual means “hand,” and her prohibitions are in terms of her own *handwriting*, Man., p. 26:11; 81:4, etc. This would have washed the clay of becloudment from our eyes, and shown us the City foursquare as the open door to the Tree of Life, after leading us “by the hand” out of the town (City) of associated idea, with its walls of protection. For Mrs. Eddy told us *plainly* in the Manual that the Mother Church could not function *without* her; as it was built wholly upon her as a channel for the fulfillment of the prophecy of Revelation twelfth chapter, which chapter was read at its dedication. It was built as a testimonial to her, and her Manual is clearly *her hand*, for its by-laws are *self-built* upon herself as Pastor Emeritus. She was the twelve-in-one, or Tree of Life, to our Cause. Her Word as Bride perpetuates this function until, after hearing its demands — by silencing all opinions thereabout—her *followers* (even to this position) *see*, spiritually discern its demands. Then God’s laws are written not only in their “Minds” but in their “*hearts*,” for Love alone *sees!*

The beauty of the Tree of Life in the Bible is that it does not call roots "*fruit*," nor bark "*leaves*"; in other words, strain on the leash of Principle to claim the ultimate, before *seeing* the process. Thus, the Science of Life is vividly pictured in the origin of these Twelve Tribes (as fruit on the Tree of Life). The mothers each honestly faced their respective thoughts and did not name their children in the light of their *expectancy*, but for what they meant *at the time*—never skipping a rung in Life's Ladder; and thus the Bible becomes the Tree of Life, as Mrs. Eddy calls it in Science and Health, 406:1-6, which she characterizes as "Principle." "The Bible contains the recipe for all healing. . . . The tree is typical of man's divine Principle . . . offering *full* salvation, etc." "*Offering*"—therein lies its gift which is freely offered to man, the only price being intelligent (mental) acceptance, and the gift is refused when we try to *grow another* Tree, other than as a whole "cutting" from the same Tree working within us, in Thirteen (for before Thirteen, it is "without" us), the fruits of its own righteousness.

"Science and Health" has quickened to life this otherwise dead tree, the Bible—the Tree having ultimated in the Bible in a dead *cross* of form upon which to crucify the first one who ever saw its spiritual origin and ultimate (Jesus), and the live trenchant truth *behind* even a *dead wooden cross*. Paul spoke of Jesus' *hanging* on a "tree" (Gal. 3:13), showing that he glimpsed its *perverted import*. To Jesus, it was the living tree of God's ORGANIZED CHURCH OF THE BIBLE—*at that stage* (John 18:11; Mat. 26:42, 52-54); but becomes the same dead tree if, after the *idea* for which it stood has been revealed, it is still allowed to cumber the ground. The light from heaven embraces even this dark cross in the eleventh picture in Christ and Christmas.

The blind man healed by Jesus, as recorded in the 8th chapter of Mark, after being led out of the City by the hand of Jesus and given his sight, was told neither to return into the town nor tell it to any one *in the town* (typing the City

foursquare). Thus, sight is progressive over the City foursquare, which is attentive, absorbed and *exclusive hearing* of the Word. The City, or Word, *destroys the blind*, through the sight of another, as David did when he first entered Jerusalem, which is a prototype of the New Jerusalem (Rev. 21:2), or the City foursquare. The Jebusites then occupied Jerusalem, and they had seen that it represented "peace," as they named it Jebu-salem—"salem" meaning "peace," which name was never changed, but merely Hebrewized; showing the indestructibility of a *right idea*, no matter what may have been its seeming source. Hence, Nebuchadnezzar's Tree was not uprooted, but its roots bound down with the brass and iron of demand for demonstration *within* the Word (Dan. 4:15), for Spirit must be morally demonstrated, else its form is merely a counterfeit.

The Jebusites made David's entry conditional: "Except thou take away the *blind* . . . thou shalt not come in hither." David did so in the only possible way that an outside-of-one-self activity (even as the Word) can do—by destroying the channel therefor, II Sam. 5:6-8. For the yielding of one's mentality to another's, or any *outside* source (even the Word of God without the understanding thereof, and we cannot "understand what is not ripening in us," My. 195:15, hence, understanding is a "within" illumination, and thus *self-preserving*) always destroys one's own initiative, and but *superinduces* the condition desired. Therefore, the necessity for inherent understanding, S.&H. 83:9-11. The Tree of Life is the only inherent process. Hence, Mrs. Eddy's great warning in 1896: "The hour has struck for Christian Scientists to do their own work," Mis. 317:5, for the whole Word in the City foursquare had been revealed in 1891, five years before. However, the divine order of the ORGANIZED CHURCH OF THE BIBLE which she had not yet fulfilled by detaching the branches, not only prevented this possibility, but held back her own vision, even as God "hardened the heart" of Pharaoh to the end of the *demand on Moses* for his full *ten plagues*—

proving his receptivity to the full Ten Commandments, for nothing short of ten would have squared the City or founded "the spiritual idea," Exodus 7th to 12th chapters. It took *ten* men to save the City, Gen. 18:32.* The plagues were but the concept of the resistance to *the higher light that sustained the Israelites so that they were untouched thereby*. S.&H. 573: 5-12. This is the key to the plagues of the Apocalyptic seven angelic vials full of the seven last plagues, which Mrs. Eddy interprets as "This ministry of Truth, this message from divine Love," S.&H. 574.

Thus, Mrs. Eddy's vision was "holden" to the point of her accepting in the same breath with her demand that Christian Scientists "do their own work," the title of *Motherhood in Spirit*, saying, as recorded in the lines immediately above this demand: "To the students whom I have not seen that ask, 'May I call you Mother?' my heart replies, *Yes*, if you are doing God's work. When born of Truth and Love, we are all one kindred" (Mis. 317:1-4). Her own students called her "Mother" to the last of her earthly association with them. And yet she had said as early as March 16, 1885, in speaking of her worship of God: "I worship that of which I can conceive, first as a loving Father and Mother; then, as thought ascends the scale of being to a *diviner consciousness*, God becomes to me, as to the apostle who declared it, 'God is Love—divine Principle,'" which correlated Isaiah 56:5. "Even unto them I will give in *mine house* and within my *walls* a place and a name *better than of sons and of daughters*."

In no other way will these apparent inconsistencies be harmonized than by seeing the evolving order of GOD'S ORGANIZED CHURCH OF THE BIBLE, which Mrs. Eddy acknowledged when she said that "this *spiritually organized* Church of Christ, Scientist, in Boston still goes on" in 1891, when there was no organized church in Boston going on, other than the

* And, as with Abraham's City, so with Mrs. Eddy's *at that time*, they were not there, for the Word is the City, and but eight men (Tribes) had yet been demonstrably (in *Church*) unfolded therein.

full revelation of the City foursquare, Bride, making its imperative demands in her Word upon Motherhood, which Word was then, and is now, *published in Boston*. These demands were first responded to in spiritual Motherhood, and then in detachment of the children as branches to receive "a better [church] name than of sons and of daughters," Isaiah 56: 5, for it was promised within Church—"within mine house and within my *walls*." Mrs. Eddy's revelation was always in advance of her "founding" sight, else it would not have been revelation, and thus she studied her own Word for demonstrable light until she became one with it. Should we decide that Motherhood is the acme of our Church demonstration, then the ORGANIZED CHURCH OF THE BIBLE demands a further Church step, and our revelation of Truth also so demands, as Christian Science is the City foursquare, as Mrs. Eddy has said, and no Church has a right to this name who has not gone beyond Motherhood, Rev. 12th chapter, for the City foursquare is two steps beyond Motherhood, Rev. 21st chapter. The marriage of the Bride and the Lamb intervened, which was symbolically fulfilled in the Extension (1906) under the *Leadership*, not Motherhood, of Mrs. Eddy. She immediately thereafter made provision for detaching the branches (Man. p. 72: 19-24, in 1906); afterwards excommunicating them in 1908, My. 141.

Mrs. Eddy leads us by the *hand* (Manual means *hand*) to the City and out of it, where our own *vision* begins.

Hence, the Tree of Life is the sight, which is *being*, but, as the blind man's first vision (Mark 8: 24), the nearest to Jesus' vision, was men as "*walking trees*," so our Tree must walk, *expand*, to the *Allness of Good* in its infinitude, which will be our forever vision beyond numerical expression! It is "the peace of God that passeth *understanding*." Thus, *sight* (INSIGHT) precludes the need of further *hearing* the vision of another. So, each *follower* becomes the Tree of Life to himself. This position alone brings forth the *twelve manner of fruits* of the Tree of Life. Sight *within*—*insight*!

Chapter III

THE TWELVE MANNER OF FRUITS

"And he showed me a pure river of water of life clear as crystal. . . . In the midst of the street of it and on either side of the river was there the tree of life, which bare *twelve manner of fruits.*" Rev. 22: 1-2.

"By their *fruits*, ye shall know them [the Twelve Tribes]." Jesus.

"They [the Twelve Tribes] are the lamps in the spiritual heavens of the age, which show the *workings* of the spiritual idea." Science and Health 562: 17-18.

"There is *one* body and *one* Spirit . . . *one* Lord, *one* faith, *one* baptism, *one* God and Father of all, who is above all, and *through* all, and in you all. . . . From whom the whole body fitly joined together and *compact*ed by that which every joint supplieth . . . maketh increase of the body *unto the edifying of itself in love.*" Ephes., 4th chapter.

What but a spiritually figurative Tree of the *Universal* Man could bear "twelve [different] manner of fruits"—no grafting could produce more than one, and that of a mongrel type. The tilling of the ground was never known to produce more than *one* kind of fruit on one tree, and this was the fault with Cain's offering of the "fruit of the ground" (Gen. 4:3)—it denied that he was his "brother's keeper" or grower of his "manner of fruit." Through no fault of the soil (as it is "compound idea," S.&H. 585:8) an *individual* concept will but individualize his *own kind* of fruit. Genesis in *ascension* shows this in its every step up to man—grass, herb, tree, fowl, fish and animal—each "yielding" and "bearing" after "*his* [one] *kind*," which shows the need of Church to collect the other kinds for the Tree of Life bearing "twelve manner of fruits." God but confirmed, in the instance of Cain's offering, His condemnation of the tilling of the soil (labor) as a process to the Tree of Life (Gen. 3:17-19; S.&H. 545:7-20), in the presence of Abel's more intelligent process—"watchfulness" for its appearance, as a gift of *discernment* resulting from the "self-offering" of his mind (typed by the animate, pure lamb) to God. S.&H. 579:8-9; 541:1-13. Thus, a higher

human offering had been made by Abel, which condemned Cain's—so man was self-accused and self-condemned. God never condemned man (Gen. 4:7) for his limitation, but for his putting out his own self-seen light that demanded expansion, Gen. 4: 8-16.

There are many Cains "without" the City foursquare trying to be satisfied with the *individual* yield of the ground in the name of *individual wholeness*. Jesus and John called them "dogs" which eat the children's bread without accounting to Principle therefor. When the Syrophœnician (Greek) woman asked Jesus for the healing of her daughter (Mark 7), Jesus said: "Let the children [Church in twelve] *first* be filled; for it is not meet to take the children's bread and cast it unto the dogs" ("without" the evolving Church, as John characterized those without the City foursquare *through Jesus' revelation*, Rev. 22:15; so Jesus' ascension did not modify his estimate of the "without"). The woman replied, "Yes, Lord: yet the dogs *under the table* eat of the children's crumbs": and Jesus replied, "For this saying go *thy way*; the devil is gone out of thy daughter." Specific *crumbs* coming from the source of the children's bread may be received by the world "without," if *proper acknowledgment* is made of its source, as was made by the Greek woman. She was satisfied to get *crumbs*, but they fell from a true idea.

The Nebuchadnezzars (Daniel 4th chapter) "without" the "straight and narrow way" of God's then evolving Church (now evolved) which *precedes* the broad expanse of infinitude upon which the Tree of Life grows, usually speak of the children's bread as crumbs, and claim the whole loaf. This was the fault of Nebuchadnezzar's Tree, as he was holding the Twelve Tribes in *bondage*, having blinded their king, slain their nobles, and held the entire nation in *subjection*. This is the treatment that the Truth as the Word of God usually receives at the hands of the Kings of Babylon without—trying to build their seven (individual) tiers of Babel towers on the *outward* claim of "one language," Gen. 11, with

no resonance of the twelve intonations typing the twelve fruits of the Tree of Life,—claiming the allness of Good as within themselves. Else individuality is totally obliterated, and their offspring become wholly *nameless*. “Without natures *particularly defined*, objects and subjects would be obscure, and creation would be full of nameless offspring, etc.” S.&H. 507:7-10. “Spirit diversifies, classifies and individualizes all thoughts,” S.&H. 513:17-18.

Nebuchadnezzar’s Tree was imposing to look upon, but it was only finite sense peering “from its cloister with amazement” (at the intellectual perception of the whole idea) and attempting “to pattern the *infinite*” (S.&H. 263:24-26), wholly disregarding the *diversity* of moral relationship, and the foundational value of the spiritualized earth as “compound idea” from which it grew. Else, it was the effort to engraft its fruit upon the Tree of Life of every other idea, which would destroy its individuality, for the grafting process retards the self-expression of other ideas. This is the limitation of *Christianity*—it tries to “receive with *meekness* the engrafted word which is able to save your souls” (James 1:21), destroying the fruit of the “*seed within*” by faith in the “engrafted [from “without”] Word.” This was the process before Mrs. Eddy dropped intelligence to the human in the ideal man (S.&H. 517:8-9,* for so long as intelligence was only in God, there was no other than the *engrafted Word*); and put “humanity” (Jesus, S.&H. 589:16; Mis. 162:22), “meekness” and “faith” in the “*Moral*” in the “Scientific Translation of Mortal Mind” — pp. 115-116† — “faith” and “meekness” having been in the “Spiritual Degree” previously. Thus, Science and Health is largely the *engrafted Word* of Christianity in which Mrs. Eddy baptized the “Science” of

* In 1903.

† “Meekness” and “faith” in 1893. “*Health*” took the place of meekness, suggesting the sixth picture, and verse of the poem therefor, in *Christ and Christmas*. This was done *during the preparation of Christ and Christmas*. “Humanity” was added in 1902.

her revelation (just as Jesus was baptized of John) in order that it might demonstrably "come up *straight-way* [within the "straight and narrow way" of Christianity] out of "its ritualistic waters," Mat. 3: 16. For only thus could "the heavens [be] opened" unto us, and the Spirit of God [Bride] descending like a dove *light upon us* in the whole Word of the Apocalypse, embracing the seven ("*straight-way*" up) steps of Genesis; for humanity must become the *Lamb* of God (Un. 49:8-9) before it is a foundation for the Bride. Jordan, in which Jesus, representing humanity (S.&H. 589), was baptized, means the Knowledge of Good and Evil—judgment.

The baptism of the *Word* is sufficient for the salvation of anyone who *follows* it to its *latter* teachings. Jesus said, "*Follow me,*" and Mrs. Eddy inferentially demanded the same thing when she dropped the title of Mother and assumed that of "*Leader.*" Previously, she had *controlled* her children. No Mother expects her children to *follow* her, as this is an intelligent process, but she expects them to obey her. Mrs. Eddy as Leader said: "*Follow your Leader, only so far as she follows Christ,*" Message of 1902, p. 4:3-4 (immediately before she dropped the title of Mother, so this was her *first call as Leader*), demanding of us an *intelligent* discernment which no Mother could offer her child without disaster. Are we *following* her or are we static? *Worse still,* are we retrogressive?

Thus, the Tree of Life ceased to become "the Tree of death to his creation," S.&H. 527:18 (note that here Mrs. Eddy correlates the Tree of the Knowledge of Good and Evil, S.&H. 527:6-9, with "the tree of life," S.&H. 527:17-19) as it had seemed to be when the individuality of concept condemned (judged) every other concept. It was the *individual* apple that Eve gave Adam which forced upon him the labor to *grow* the "twelve manner of fruits," one by one, and which changed his *concept* of the Tree of Life to the Tree of the Knowledge of Good and Evil (for each fruit resists the other on this last Tree up to the point of coincidence of

these Trees, through the finished evolution of the latter, Mis. 100:19-25)—for they are in the same position—"in the midst of the garden." Thus, only through *Church*, or associated idea, can the problem be solved, for individuality must enrich its concept with the "*twelve* manner of fruits." Even Jesus and Mrs. Eddy's personality as mediators (Leaders) go down before the demands of the Tree of Life—thus, Adam hides no longer behind the veil of Eve—the veil of the Church *forms* spiritualized by even the animation of idea. The symbols must disappear, and each consciousness intelligently grow its "*twelve manner* of fruits."

When Mrs. Eddy *glorified* Jesus, S.&H. 200:25-29, in 1908—having put humanity in the Moral in the Scientific Translation of Mortal Mind, S.&H. p. 115, after the ushering in of the Twentieth Century ("Woman's hour" Poems, p. 22; the Nineteenth Century having been *the Mother and her man child's régime*, S.&H. 559:32-2) in fulfillment of the last human demand of Jesus, John 16:14—"He shall *glorify* me"—the work was done, as Mrs. Eddy had just previously said salvation was a gift and not a labor, S.&H. 442:25-29. Thence, she immediately took the labor of Christianity from our Cause in removing the words "strive," "meek," and "*love one another*" from our Sixth Tenet (the sixth day of labor having filled its measure. Thence, Mrs. Eddy gave us S.&H. 442:30-32, "Christian Scientists, be a law unto yourselves, etc."—*simultaneously* with its presentation EXCOMMUNICATING all of the Branches from The Mother Church (as "excommunication" means "to cut off from communion with the church," Webster's Dictionary—"ex out of; from"); for "*excommunication*" accurately conveys the spiritual significance of what Mrs. Eddy *did* when she gave us My. 141:26-29. Thence, she immediately *glorified* Jesus (S.&H. 200:25-29), *simultaneously* with the fulfillment of Jesus' last demand upon the Comforter, John 16:14, *disbanding* the corporate body of The Mother Church, the Ex-

ecutive Members (it is significant that she used the word "disbanded" in so doing); and closed the Mother's Room in The (little) Mother Church, with Jesus' message to the man who wished to bury his Father—"Let the dead bury their dead." Thus, excommunication from The Mother Church was put out of the hands of man, by the dissolution of its *source*; and *necessity*, in the individualizing of the Branches for their "Follow me" (which was coupled with the above statement of Jesus, "Follow me, and let the dead bury their dead") in the whole *Word*, My. 120:4. *Look for the Bride*, not for separated, laboring Motherhood, bringing forth even true manhood, which is the veil of The Mother Church drawn over the face of Woman in the *laboring* statements in Science and Health, but lifted in the "Key to the Scriptures."

To try to grow the Tree of Life in Science and Health ("the Tabernacle") without the "Key to the Scriptures" ("the Holy of Holies") is to rest behind the veil between the "Tabernacle" and the "Holy of Holies," putting the Word "without" oneself, and using Mrs. Eddy as High Priestess to mediate between oneself and God always; as is done so often in the use of her fragmentary statements and detached-from-their-setting letters and acts, frequently with intent to defeat or modify her trenchant words in her revealed Word. This lost "*Christianity*" the Word of its great High Priest (Heb. 4:14), for it *rebaptized* his Word in his *humanity*; and will do so again with the revealer of its "*Science*," if not checked.

Again, it might be well to refer to what was said at the conclusion of the chapter on "The Spiritual Idea" in "As It Is": of the great richness and value of all *Thirteen* (inclusive of Science and Health with Key to the Scriptures) books of Mrs. Eddy's writings, as enumerated in the order of their unfoldment in "Evolutionary Literature" in "AS IT IS" (exclusive of her Concordance to Science and Health, which, of course, is not a part of the whole Word, but is a separator

into fragments thereof).* These books are without doubt the twelve manner of fruits growing on this Tree of Life,† embracing the full Bible, as has been shown; and from which "AS IT IS" has found in *Mrs. Eddy's Writings* its twelve manner of fruits for its Tree of Life, drawing all elements into oneness in one consciousness in the inflow of Thirteen and the outflow of Fourteen; *identifying all fruits as Mrs. Eddy's own. The soil of "AS IT IS" is the unpolluted, unadulterated Word of Mrs. Eddy's teachings—the latter embracing the Bible.*

Nebuchadnezzar's Tree whose "height thereof reached unto heaven" (Dan. 4:12, seven ascending steps of creation) had no *diversity of fruit* in the understanding of the Word (S.&H. 513:17-21), as no step in ascension ever does, its fruit is always after "his [one] kind," and while each step embraces the one before, it is not consciously realized, as the pressures of ascension are absorbing. "Seven [more] times" (Fourteen) had to pass over his head in which he ate the grass of humility (descension), under God's demand, before he saw the *Principle* of his Tree; just as Jacob was forced to work *fourteen* years before he was allowed to bear fruit by Rachel. Jacob attained her (heaven) in seven, but had to eat the grass of descent, for seven years, for only "the *meek* shall inherit the *earth*," or its Tree of Life—this meekness meaning toward Principle, not *man*.

Even the *fourteen* years ("without" God's evolving Church, and holding it in subjection as a vassal to his vision) but brought an ephemeral sense of the Tree, as Nebuchadnezzar's son was murdered; and his descendant, Belshazzar, came to judgment for Nebuchadnezzar's same error in another form—that of taking the holy vessels of the Temple of God and misusing them for his personal pleasure. Whereupon the hand of God wrote the doom of all "without" that ignore

* The Concordance to Science and Health was given us in 1903, when "intelligence" was dropped from God to man, and intelligence is *analytical*. But "truth," the final step in "the ideal man," S.&H. 517:8-9, is *whole* and indivisible.

† Science and Health with Key to the Scriptures.

even the *symbols* within the Temple of God (Dan. 5), until by His fiat "no temple therein" is the privilege of the whole Word in the City foursquare, for "*the children*" must *first* be filled," Mark 7:27.

Thus, the steps in God's EVOLVED church have always rested under divine protection, even to the point of the walled City foursquare, as Adam's honest penance for putting the veil of Eve between his face and God (of which Moses' veil was a type); which veil is "taken away" when consciousness is willing to face his God as Principle directly (II Cor. 3:13-16), and then and not until then comes the "liberty" (which otherwise is *license*), wherein we "behold as in a glass the glory of the Lord" (in the whole Word) and "are changed into the same image," II Cor. 3:17-18.

So, when ecclesiastical organization under *law* has become a resistance to God's unfolding Word, the (prophetic) ORGANIZED CHURCH OF THE BIBLE, in the past history of its unfoldment it has become a dead tree of form upon which to crucify the next angel or messenger from Woman's Church of IDEA. But it has never destroyed the Truth revealed, and so Woman's Church ("*the spiritual idea*") has led man's Church of the Bible step by step to the fulfillment of its last prophetic forms, terminating in the last *Woman*, S.&H. 533:27-7—note that here all four are put under the title of "False Womanhood," so that the last woman is the fifth, the Bride—whole Word—not the personality of its channel; thus, it was Mary Baker Eddy as Bride and not Mother. This last woman *detached* man's Church from the Bible as *source* (S.&H. 442:25-29; Miscellany 318:16-4; 179:25-30; 238:16-19), *the first Adam*, and made the *last Adam* the quickening Spirit that destroys its own walls of personality and becomes one infinite idea. This is the true discernment of the original Tree of Life with its "twelve manner of fruits," and not *one*—Ret. 67, "The first iniquitous manifestation of sin was a finity,"—the error that said "You" to Eve, S.&H. 599:3, and put her, as Church, between him-

self and God as a "time, times, and half a time" for reckoning with his error. But the "half a time" of Motherhood necessitated the rending of "times" veil, silencing the plea of "*before the time,*" and the ushering of man into the presence of the most High in the *finality* of the Word. This *finality* even the ecclesiastical church has *theoretically* accepted, although its ecclesiastical additions thereto do not attest its understanding thereof.

Universal "work" can be done only on the basis of the *universal* Tree of Life, where the "work" ceases, and good is a *natural* realization, germination. For even the City four-square—the *last step in Church*—is *walled* there-against, for we cannot declare "the *Allness of Good*" and protect ourselves against the channels therefor by even Church "walls." Thus, the "work" is left behind in Church and realization takes its place. We must have an understanding of *why* good is all, before we can see it in the world—the work must be done before we venture out of our "walled" City, for we will find no walls standing as *protection from our own statement*—"the *Allness of Good*"—should we try to turn back. "Walls" lie flat before the *Allness of Good* in the Tree of Life on Universal Territory, with no prohibitions to its always accessibility to ALL! "The *Allness of Good*" never was *walled* by even the *Bible*, as it is found nowhere therein, and exists only in the whole Word in the City foursquare (as Bride and not travailing Mother) which must be wedded before flowing out into its fruitfulness, "rooted and grounded therein,"—its roots forever washed by intelligence (*Mind*, water, S.&H. 507:3) as an animate connection with its grounding (source), Rev. 22:1-2.

Mrs. Eddy fed her Church (The Mother Church, which was built as a testimonial to *her* by her students, March and May Journals, 1895) wholly from *without* the veil of Church—even as "*Voluntary Association*"; just as *Eve foreshadowed* when she fed Adam the apple; and Rachel more nearly typed when she fed the lawful union of Jacob and Leah from

“without,” being the inspiration thereof, for she was the Bride of the *inspirational* nature of Jacob. An “affinity” is always one’s *already demonstrated* inner self, whereas a lawful wife is the prod of a man’s lack of completeness within. The latter is therefore complementary; whereas the former but repeats one’s own cherished nature. Two complementary colors—in pigment—such as, red and green, blue and orange, and purple and yellow, *neutralize* each other. Whereas the union of *red* and orange (the latter is half *red*), *blue* and green (the latter is half *blue*), *yellow* and orange (the latter is half *yellow*), but *intensify* what is already demonstrably within its respective self to the exclusion of its completeness; for it takes red, blue and yellow in pigment to produce the color spectrum. Green is yellow and blue, hence, red is its completeness—complementary,—whereas the “affinity” of color would combine *blue* and green (the latter half *blue*) to the *exclusion of red*; likewise, orange is red and yellow, and blue is its completeness—complementary—therefore its “affinity” with yellow would but intensify an incomplete phase of its nature, etc. This is typical of the relative quality-completeness of the male and female, S.&H. 57:4-5. The process of human *neutralization before a common Principle* is resented in *person* as much as it is resisted in *Church*—it has crucified its martyrs in both claims of the union of the male and female elements. Thus, Woman has ever been the complement of man, feeding from without his nature his claimed incompleteness, and man supporting her with his correspondingly evolving *form* thereto. So was Mrs. Eddy’s position with her Church, and the charge she has given all womanhood as *Leaders* to idea in “Woman’s Rights,” Mis. 388—“To form the bud [idea] for bursting bloom,” in expression on this Tree of Life in man’s consciousness. But there is a position beyond Leadership—oneness, Bride!

Mrs. Eddy was never a member of The Mother Church, as attested by the lists of its members, nor was she one of the *twelve* upon whom she founded it. While she was one of the

founders of its first association (but the seventh), she was always the Pastor of her Church from "without," feeding and leading her sheep as "a shepherd doth his flock." As Jesus said of himself, John 10, and Mrs. Eddy said of herself in her poem, Christ and Christmas, when she united her mission with that of Jesus in the ninth picture upon the Scriptural basis of "And there shall be one fold, and one shepherd"; and *she that shepherd* as their relative positions indicate, for shepherds do not sit down before their work. Also, Mrs. Eddy places twelve sheep in the pasture in the fifth picture with no visible shepherd. "Shepherd, Show Me How to Go" was written in 1887, March Journal (in her *labor* in the first organization founded on *Jesus*, wherein she baptized her Church in her "man child" waters) four years before adding the City foursquare to her Apocalypse. Such an expression of subordination to Jesus is a portion of the veil that hides "the Holy of Holies" from her Church's vision. "What thou *seest*, that thou *beest*" is the only salvation in our Cause from such limitations. She did her full part in rending this veil in the sense of dissolving its source, The Mother Church, and "making" provision for the descending Bride (by excommunicating the Branches before dissolving Motherhood) which would be the forever *complement* for such incompleteness of the Word; for only the blaze of a greater light shows the insufficiency of a lesser illumination. The moon is glorious by night, but it is lost in the sun's appearing. Thus, will *Jesus* in our Cause yield to the higher demand of Womanhood, *his second promised coming* (Ret. 70:20-22). He called himself but the "Bridegroom" (Mat. 9:15; Mat. 25—the latter because heaven is his domain), which Mrs. Eddy says is "spiritual understanding," and which she also says of hearing, S.&H. 585:1; while the Bride *sees!*

Inasmuch as the feeding of our Church has been wholly "*without*" it by a Pastor in Thirteen, the adulterations of the Word "*within*" the veil of Church are more serious and their consequences incalculable to those still within the veil. Light

of revelation from *within our Cause* is the old boot-strap process, which has always resulted in the loss of everything but the cross of form, a boot without straps. God's church does not rest under it, as Jesus prophesied the nature of the finished church of Adam's labor in the Bible in his revelation to John, and Mrs. Eddy fulfilled it. She made the ORGANIZED CHURCH OF THE BIBLE *one* with "the spiritual idea," Woman's Church, in the last step that she took in Church in her gift of the Concord Branch (1904), and her two-years-after provision for our seeing it, in the Manual (sixtieth in 1906), Article XXIII, Section 6, lines 19-24. *Seeing* it is *being* it, whether in or out of the ecclesiastical conception of the Church of the Bible, which Mrs. Eddy dissolved up to this point by excommunicating the branches from further communion with The Mother Church—thereby *detaching* the branches before she dissolved The Mother Church.

Jesus' holding of *stars* in his right hand (Rev. 1:16) and the Woman's having them *on her crown* (Rev. 12:1) show the personal *spiritual leadership* of both Jesus and the Woman, for stars are always subject ideas, shining by "borrowed light" (S.&H. 510:15 from colon; and its correlation, 511:1-5). It could not (even in reason, to say nothing of Principle) be possible that this would continue in Good's unfolding plan, and our every declaration of our own relationship to Principle would but tend to break the sheaf-band of Twelve in our rebellion in Thirteen upon the basis of the *Principle* given us. But that the sheaf-band be not broken before the individual "cutting" (Branch) from the whole Word has become individually self-governed by the Word, the City foursquare is the place prepared of God for this individual contact with The Bride embracing Jesus' seven stars as idea in Woman's twelve, having brought them from heaven (the habitat of stars) to earth as open doors of opportunity (gates) in the Word.

Paul saw this eventuality, deeply absorbed as he was

in Jesus (I Cor. 15:28)—“then shall the Son also himself be subject unto Him that put all things under him, that God *may be all in all.*” Thus, Mrs. Eddy’s revelation of the Principle that “God is *all* in all” would demand that she open the City foursquare as a channel thereto, where the sun (typed by Woman, generic man, S.&H. 561:22-31, noting marginal topic for Woman, “Spiritual sunlight”) and the moon (typed by individual man, S.&H. 561:16-21) *withdraw themselves.* This Jesus *did* in his ascended *prophecies* of Woman as an encompassing idea, in his revelation to John; and Mrs. Eddy *did* when she “excommunicated” the Branches from The Mother Church after they had served as her full *crown* (typed by The Mother Church Extension, My. 6:19) of stars, in the testimonial church to her *motherhood* founded on the twelve stars. Its very foundation (on twelve *stars*, as noted in “AS IT IS”) made it a heavenly (controlling) idea (My., p. 13), with no place for earth as “compound idea,” but giving it (earth) place only as a *star* controlled forever without. “The sun is a metaphorical representation of Soul *outside* the body, giving existence and intelligence to the universe. *Love* alone can impart the limitless idea of infinite Mind.” S.&H. 510.

As “the *seven* stars [in Jesus’ right hand] are the angels [spiritual ideas] of the seven churches,”* and the churches but “*candlesticks*” (Rev. 1:20), certainly the *twelve* stars are the angels—“God’s thoughts passing to man,” S.&H. 581:4—of the *twelve* churches, or tribes (the twelve stars are the Twelve Tribes), and the *organized churches* for their holding are but “candlesticks,” as Jesus explained. Thus, when these angels of Church (stars, rather than the mere form, or “candlesticks,” that held the angels—spiritual ideas—of the Church) were ready “to *pass* to man” in the descending light

* Note that the twelve angels represented the *twelve tribes* at the *twelve gates* of the City foursquare, Rev. 21:12; thus they were the twelve *churches*. As stars are angels of the churches, Rev. 1:20, and stars are the tribes, S.&H. 562. Thus, the City foursquare is the first earthly union of *Churches*.

of the whole Word, Bride, the sun and moon lighting the stars must be seen as *idea* in order that they may withdraw themselves (Rev. 21:23; demanded by the prophetic CHURCH OF THE BIBLE, Isaiah 60:19-20).

It will be noted that Isaiah prophesied the withdrawal of the sun and moon as a *necessary precedent* to the revealing and establishing of "the BRANCH OF [GOD'S] *planting*," adding that then "A little one ["cutting" from the whole Word] shall become a *thousand*, and a small one a strong NATION. I the Lord will hasten it in his *time*." Isaiah 60:21-22.

Jesus but renewed Isaiah's prophecy, inasmuch as he had proved that it was impossible to *break* prophecy (John 10:35) before its fulfillment; for man had prophesied his own way back to Principle in the *form* (manhood) of the spiritual idea (Womanhood), and the *forms* were earth's redemption as "compound idea," *for Adam was made thereof*,* Eve being the Spirit *within* until she was ejected and became the outside source of man's *spiritual* sustenance for his forms in Church. Thus, as previously stated, Adam grew his Tree of Life in the evolutionary process of the (prophetically) ORGANIZED CHURCH OF THE BIBLE. He drew its pattern progressively from the Tree of Life with its *twelve manner of fruits*, which necessitated his (as Jacob) objectifying the Twelve Tribes in the Old Testament, or *personal* expressions thereof; thence, they were quickened into "stars" through Woman's quickening of idea, in the New Testament, which allowed the Gentiles to come into the galaxy as subject to the same Principle governing the Twelve Tribes. Hence, Mrs. Eddy's statement in regard to Woman's crown of twelve stars as being "the twelve tribes of Israel *with all mortals*," S.&H. 562. But even this "*star*" idea is purely "*Christian*," as distinguished from "Science," its hope to earth being only futuristic (and as one form of *futuristic* art demands) upon the basis of squaring (?) everything with Principle as a result of

* The dust of the ground.

going to heaven after the trials and tribulations of earth have spent their full force upon him. In Mrs. Eddy's baptism of her Word in Christianity (just as Jesus was baptized of John the Baptist; and as Jesus prophesied must needs be done by Woman in Rev. 10th to 19th chapters), she says "Pilgrim on *earth*, thy home is *heaven*." This was before the "cross and the crown" were *completed*, as this statement is under the caption of "Cross and Crown," S.&H. 254, at the last of the chapter "Footsteps of Truth," which shows the final step had not then been seen, for it comes down to earth as *home*. Rev. 21:3.

Man's every prophetic step in the growing of his Tree of Life was through the medium of the Tree of the Knowledge of Good and Evil—its good coming from Woman as the quickening spirit thereof; and its evil from contact with the serpent within, as Adam had never put the serpent out of himself, as did Eve (S.&H. 533:14-17; 26-31). Woman literally, to his sense, conceived his fruit, but in spiritual fact only *her own*, as Mary proved, being the father and mother of her child; and as Mrs. Eddy likewise proved in unfolding both the manhood and womanhood of her child, and giving us the Principle thereof in the sense of woman's corresponding to both "Life"—Fatherhood, S.&H. 569:1-2; and "Love"—Motherhood, S.&H. 569:2-3; S.&H. 517:10. But man had seen the form of the idea *prophetically*, and Church is but the form of *prophecies* until the idea is seen behind the form, which alone bears fruit. Thus, Isaiah prophesied of the City foursquare superseded by the *detached* Branch as a "cutting" from God's whole Word, five hundred years before Jesus came, and over two thousand years before "the time." The sun and the moon had to be wed as idea in heaven (Mind) before their symbolic light would withdraw itself, ending the régime of *controlled stars* (My. 13). This was the marriage of the Bride (Word, God, Woman) and the Lamb (purified man) in heaven—idea, Rev. 19. Then, sun and moon withdraw before the light of *Love*, which Mrs. Eddy says

(to the ultimate disparagement of the light of the sun and moon, S.&H. 519, in fulfillment of Jesus' prophecy in Rev. 21 and Isaiah's previous prophecy in Isaiah 60:18-22) "alone can impart the limitless idea of infinite spirit." S.&H. 510:18.

Thus, "There are [twelve] diversities of gifts, but the same Spirit. And there are [twelve] differences of administrations, but the same Lord. And there are [twelve] diversities of operations, but it is the same God [Principle] which worketh all in all . . . For the body is not one member but many." I Cor. 12th chapter.

Chapter IV

THIRTEEN AS NATION

"And he that overcometh and keepeth my works unto the end, to him will I give power over the *nations*." Rev. 2:26 and Christ and Christmas.

"And the leaves of the tree were for the healing of the *nations*." Rev. 22:2.

"*Twelve* years they served Chedorlaomer ["sheaf-band," one of the *four* kings], and in the *thirteenth* they rebelled." Gen. 14:4.

"What thou *seest*, that thou *beest*" Plato. Christian Healing 8:15-16.

Inasmuch as sight is *inherent* being, it is typed by Nation, which is a complete unit of civilization—the Twelve Tribes' elements and functions of whole being co-operating as one inherent unit. This was the "Promised Land" for the Twelve Tribes of Israel, wherein they yielded to the government of the Word of God as a standard for inherent (national) unity. As the Twelve Tribes of Israel *symbolically* "stand in type for the whole human race," and our *United States* as Nation is *literally* "the whole human race" in one unit, there is an absolute identity of idea between these two Nations—Israel and the United States of America. Israel but prophesied the *United States*; as the former was merely *elemental* and *abstract* in typing "the whole human race," while the latter is a *literal* concrete expression of these twelve elements in *one*.

So, too, each and both prophecy and point to the union of these elements in one consciousness as the Tree of Life, after the walls of morality have yielded to the infinitude of spirituality, in the rebellion of Principle at the bonds of *religion*, or walled beliefs. Chedorlaomer ("sheaf-band"), Genesis 14th chapter, who led the other three kings, typed the *four* walls of the City foursquare, the limits of "religion," which are dissipated in the rebellion of Principle in *Thirteen* at "banding" or limitation, Gen. 14:4.

The "Promised Land" was the Twelve Tribes of Israel's thirteenth position, inasmuch as the Twelve Tribes had re-

belled at national outside (Egyptian) control, after serving *four* hundred years. Even the thirteenth element had been prophetically injected into their national life by Jacob's accepting both Ephraim and Manasseh (Joseph's sons whose mother was an *Egyptian*) as heirs with the other eleven tribes to future national apportionments in the "Promised Land"—thus starting Israel's national life with thirteen elements. The thirteenth element foreshadowed their national scattering, for the Tribes but *typed* idea, and idea alone can be diffused.

So, too, our Nation as originating in *thirteen* sovereign states (of consciousness) rebelled at their subjection to an outside (mother; My. 337, second stanza) control. Our *thirteenth* element (Rhode Island) was *forced* into the Union through *economic* pressure. "Rhode Island did not even send any delegates to the Constitutional Convention, and did not call any convention in the state to consider ratifying the Constitution, until the new Congress threatened to treat the state as a foreign nation and levy tariff duties on her commerce with the other states. Then she came to terms and entered the Union." David Saville Muzzey's "An American History," p. 145. So, our thirteenth element was a rebellious one, and established the position of Thirteen for our Nation; which also showed that money does not belong to Church (Twelve) but to Thirteen (Nation), for money considerations added our thirteenth element. Our thirteenth element prophesied our National *diffusion* or expansion into the whole World, as the light and sight thereof. The *scattering* of the children of Israel, which is the material counterfeit of *diffusion*, was due to the Mosaic Decalogue's (Ten Commandments, typing but *ten* instead of Twelve Tribes) being the acme of their vision. Morality never goes beyond *ten*, Zebulun, the human "dwelling" for the spiritual idea, which latter are eleven and twelve—Joseph and Benjamin, the sons of Rachel, Love. *Idea* can never be scattered but only *diffused*, for idea is *sight*, being. Hearing (in ten—Tribes) can be scattered because it sees through another, "the spiritual idea" in the Elev-

enth Tribe; and thus has its being in another Tribe or outside idea. Thus, the Tribes were *led* into the Promised Land by Joshua; and ten subsequently *led* away by Jeroboam—both of the Eleventh Tribe—and the Eleventh Tribe was Moses' minister, Joshua 1:1.

So, *sight* is Nation, Thirteen, inbreathing from Fourteen, which latter is both overlying and underlying it; and our United States of America more nearly types it than any walled Church, for it has unwalled itself to the World and has received its liberty-loving citizens from all over the World and made of "one blood all the nations" of the earth. Acts 17:26. (It is the only inherently self-sustaining nation on earth. Were it completely isolated, it would be self-sufficient.)

This position of uniting all nations often is wrongly claimed for The Mother Church, but Mrs. Eddy did not claim this for it, as will be seen on page 19 of the Manual, where she says its mission is "to *reflect* in *some degree* the Church Universal and Triumphant," for its "salvation" element, "water of purification," defeats its full purpose. The United States of America has never invited its citizens to *save* them, but to bring out the *fullness of its own being*—"the twelve manner of fruits" of the Tree of Life. The *League of Nations* was its *inherent* idea (as the United States is the welding of all nations), and as such was the origin of this idea in the World, giving it as the *outflow* of our great President's "Fourteen Points" — the *Fourteenth* being world-wide, "The League of Nations." These "Fourteen Points" were partially defeated by being thought of and called his "Fourteen Children," when they were our Nation's ideals in *one*, expressed through the channel of our great President; for as "Children" they were divided and separated—each child being dealt with separately from the *whole* animating purpose and *idea*—and have not worked out the full measure of their hope and *inherent* demand. Self-interest destroyed the sense of Love's *impartiality*.

The experience of the League of Nations founded there-

upon has not been satisfactory because their nation's standards are not our own, and no other nation on earth has been brought to the full fruitage on *one Tree* of the World's "twelve manner of fruits." "The League of Nations" is but a repetition of uniting people and trying to get them to shout together through the law of their union "*without*" themselves, for they have not individually wedded the whole Word of the ideals behind our Nation in Thirteen. Thus, fear of each other; love of power; concession for the sake of "peace"; self-interests; differing religious standards, or fragmentary discernments thereof; individual prestige; commercialism, etc., etc., are warring with our welded-in-Thirteen idea. Thirteen is *individual* but in its totality. Webster quotes a certain definition of "individual" as: "The individual is the complete actualization of the universal in a total sphere of particularity." "Thirteen" grows its own Tree of Life, bearing its twelve manner of fruits. "Fourteen" sees but one Universal—infinite—Tree of Life.

Our Nation was founded on rebellion of Principle, Thirteen, and was patterned after the first League of Nations on earth—the League of the Six Nations (first five, and then six) of the Iroquois Indians, who were invited to Philadelphia and Albany to address conventions for the purpose of encouraging the possibility of such a League of *Nations* for our thirteen sovereign states, which were inherently *National* in their individuality of interests, origin, manner of living, character of occupation, etc. Thus, the United States of America was founded as a Spirit upon *religion*, and as a political form of Union upon something that had existed in our now-Nation before religion (as sectarian) took its foothold. Mrs. Eddy speaks of the Pilgrim Fathers as having "PLANTED a nation's heart" (The [little] Mother Church's Dedicatory Address, Pul. 10). Her very words suggest the Tree of Life in *Thirteen*; as did her former action of establishing the *National* Christian Scientists' Association, founded on "The Call of *Thirteen*" members, and ending in *Thirteen* addresses,

through which Mrs. Eddy preached to the World's Religions the Christian Science gospel (to every religion of the world *at the same time*), as is so elaborately noted in the chapter "Evolutionary Organization" of "AS IT IS." This was the Association (of 1886 to 1893) upon which Mrs. Eddy endeavored to found her descending City foursquare of 1891, which demanded its expansion beyond *National* Association to "*Universal Assembly*" (as it was renamed by her after its dissolution as *National* Christian Scientists' Association)—just as Jesus led the blind man by the *hand* (Manual means hand) out of the town (or associated City idea) to heal his blindness "from his birth," because of his human origin. Thus, the "birth" of *religion* was in need of salvation, for it grows forever on the Tree of Knowledge of Good and Evil, and she took it by the hand and endeavored to lead it beyond Church walls. But prophecy demanded that a "name better than of sons and of daughters" be given it within Church walls, Isaiah 56:5; Rev. 21:12. So, she was forced to await its fulfillment, as The Mother Church had just been established a year before, and it could reflect only "*in some degree* the Church Universal," Man. p. 19; thus, it was not the Church to rest thereupon. The individual Branch alone as Bride can build the Temple of the Lord, Zechariah 6:12—conceive the Tree of Life, Nation, which in turn expands to Universal Church just as the National Christian Scientists' Association expanded to "*Universal Assembly.*" Universal Assembly in Thirteen, beyond Church walls, awaits our *Church in Thirteen*, the Tree of Life in each individual consciousness; for Association must precede Church. It has awaited its Church for forty years—the limit of *wilderness*, associated consciousness.

While our Nation's heart was *planted* by a religious hand at Plymouth Rock, it was planted in the name of a demand for an opportunity to *evolve* its religion to its finality, for it was fleeing from "static" religion, and not from State. Politics in religion which has ruled out its Spirit is always eccle-

siastical despotism, and is the most merciless of tyrants, for its claim of worthy purpose blinds it (and others) to a just estimate of its rightfulness.

Thus, "the heart" of our United States of America was planted in the demand for religious *evolution*, religious freedom called *liberty*; freedom to worship God according to the dictates of one's own conscience, and to *present* one's thesis to others for their intelligent acceptance or rejection, free from political interference. Its political form of coherence was found here when it arrived! So, while it may be claimed that our religion had its birth and evolution in the religions *behind*, that established a kindred thereto, requiring a *re-birth* (which Mrs. Eddy has given it), our political form of coherence was already an abiding Tree of Life among the Indians, who made God and nature one in a marvelous manner. "AS IT IS" mentions this in the chapter, "The Call of Thirteen," and the fact that under the caption, "Is Man Essentially Warlike?" the Christian Science Monitor presented the interesting fact that of all people on earth, the American Indian (who is thought to be the synonym for "war") is the *only evidence* that man is inherently peaceful; and presents the facts here used on the Indian subject. Even the heart of our Nation from a religious aspect was "planted" as a DETACHED BRANCH! Detached from *The Mother Vine*—yet we *grew!*

It is most interesting to note, in view of the fact that Nation—our Nation—types the *Tree of Life*, that the first Continental Flags of our now United States had each a *green tree* on them. Bunker Hill Flag of April, 1775, had a *small green tree* in the *first* corner of a white square, which latter square was crossed by a red cross; and *altogether* they were the upper left hand corner of a solid blue flag body. The Continental Flag of April, 1775, was red with a square of white (uncrossed by red cross) on which was a lone *large green tree*. Washington's Cruiser's Flag of November, 1775, was of a pure white body with a very *large lone tree* in the

center and the inscription above it, "An Appeal to Heaven." The Liberty Tree Flag of April, 1776, had a *very large green tree* in the center of a white-bodied flag with a narrow border of blue at the top and bottom. The inscription on this flag was, "LIBERTY TREE—AN APPEAL TO GOD."

On these four *tree* flags, respectively, *the tree* was increasingly outstanding, and unmistakably indicative of an advancingly clear *basic thought*. On the one entitled "AN APPEAL TO HEAVEN" (Washington's Cruiser's Flag) and the "LIBERTY TREE—AN APPEAL TO GOD," it was the *only feature*—both on a white background, as previously noted.

The "American Flag" of June 14, 1777, had seven red stripes, and a solid blue *square* in the left-hand corner with *thirteen* stars in a *circle* resting on the *square*—*one more than Church*, or the God-crowned woman. Our stars now are *four times twelve*. Thus, Nation rests on Church but is the *onflow*, not the *outflow*, thereof. An *idea* is outflowing (because inseparable from the whole Principle); but the manifestation is *onflowing* until *complete*. A complex design, with *diversified parts*, may be the onflow of a centralized outflowing idea, but no part outflows beyond its own distinct bounds. Each succeeding part *joins* its antecedent, but is never the outflow thereof, else there would be no *diversity* of parts necessary to the making of a complex whole idea. The unfoldment of the Twelve Tribes illustrates this point; for while each is an onflow of the other, it is never an outflow.

Our Nation being a complete whole unit idea, *outflows*, and never onflows nor *joins* other Nations as a *disconnected* part of the whole. *It is the whole completed idea*. A part must onflow to other parts for its own completeness, but a whole unit diffuses, *outflows!* The subject of "*onflow*" and "*outflow*" is definitely illustrated in a subsequent chapter, "The Detached Branch."

Then, does not this idea of the League of Nations become "the seed within itself" of our National peace? And are not we (in the Word of our *religious ideals*, not sectarian differ-

ences) the whole Word of political peace from which the World's individual "cuttings" must come? For it is not within *themselves*; nor could we repeat what we *have accomplished*—the growing of the "twelve manner of fruits" on our Tree of Life. Physical union (in the name of unity), *ordered* shouting together, and concessional positions will never accomplish the purpose of *inherent unity*. In nearly all of the countries which are League of Nations members, their foreign elements within themselves are non-assimilable by them and have become *subject people*, fomenting continual discord by reason of *inherent* differences. People will sing or shout together only in the proportion that they *think* together from some common standard, which must be individually accepted before it can be collected in a League; otherwise, it is merely a grafting process that is continually at war with something that claims to be "within." This was the limitation of Christianity—trying to graft "holiness upon unholiness" (S.&H. 201:20), immortality upon mortality, when one must be "swallowed up" by the other.* Our Nation could never be *one* fruit on the Universal Tree of Life, after it has been "*twelve* manner of fruits"—thus, spiritual *self-expansion*, embracing all nations spiritually, could alone weld it with other nations. Idea is an indivisible whole. Jesus told the man born blind not to go back into the town or *previous association*, Mark 8:26. They must come to us—our ideals—upon the basis of individual study of the same Word, in the light of its spiritual interpretation. This is the union which the whole World must accept, and which was "the bridal betokened from above" between Great Britain and the United States, of which Mrs. Eddy spoke in Miscellany, page 337.

As previously noted in "AS IT IS," England gave the World the Bible; and the United States, Science and Health. *Both nations are united in Science and Health, which embraces the Bible.* Mrs. Eddy gave expression to this when she

* 1 Cor. 15:54.

declared that a nation was born when First Church of Christ, Scientist, in London, England, was dedicated—"To-day a *nation* is born," My. 183, as the offspring of the union of the two books; for each Nation must find its *birth*, "seed within itself," in the Word of Science and Health.

Thus, the Bride in the City foursquare gives birth to the Nation which heals all other Nations—the *United States*—the Nationally DETACHED BRANCH! *An individual will never heal a Nation*—Jesus proved that. Thus, the Tree of Life is our Nation (in our thought) typed by the United States of America (of male and female consciousness in one) in which Science and Health came—the source or setting of an idea is always larger than the idea. It heals all nations because it is composed of all nations, and as such is in type the generic child of the Bride "conceiving man in the idea of God." It is *inherently* the League of Nations, and no League can thrive that does not accept the spiritual leadership of this "little child," which, like the Concord Branch, is the first individual Leader within the domain of its own scope. (The Concord Branch, typing individualized Branch, embraces the other eleven types, and was the full expression of the crown of twelve stars, for it was the *gift* of the *head* that wore them—her own self-crown.)

Thus, the privilege will be sensed in seeing Mrs. Eddy's financial trust under the protection of this Tree of Life, rather than behind the walls of the preparation therefor in wedding the Word. Money is a worldly concept beyond "marriage," for marriage with God—the *united states*—in its true sense becomes necessary before we can see money's true source and value. This is why money creates so much discord on the plane of human marriage. It is the symbolic *interdependence* in marriage between the male and female thought that brings the friction; for marriage types oneness of thought and action (Mis. 289:12-20) without the slightest independence—"each party voluntarily *surrenders* independent action to act as a whole and per agreement" ("Wedlock," Mis. 289).

And this is what the City foursquare types—no “mine and thine.” Thus, marriage must be seen before a right estimate of money can be seen—even with reference to wedding of the Word of God; for money must become one, else it is a sin. Until its oneness is seen, money is *divisible* as the *fruits* of man’s labor (as Cain claimed for his fruits, for Cain means “possession”); and the *fruits* of the Tree of Life, growing from *one* source.

So, Mrs. Eddy put finance outside of her Church by giving the financial Deed of Trust to the four Directors (that presented the window of the City foursquare to The Mother Church; thus showing that *Thirteen* embraces *Twelve* when rightly seen—for a giver is larger than his gift) *twenty-two days before The Mother Church was founded on twelve STAR members*, thus placing The Mother Church in heaven (Mind) and *leaving money on earth* (as manifestation). Mrs. Eddy’s Trust, while resting under state laws in Massachusetts, really rests under the laws of the United States in Thirteen, as its courts are always open to the reversal of even state Supreme Court decisions; especially morally, as the beneficiaries of her Trust are all over the world; besides, states within the United States are indivisible therefrom.

Thus, when the Board of Directors called our Church “to register and to vote” in a *National* election,* while they had no *Church* right to do so under the Manual, as previously noted, the *sound* was from *Thirteen* (John 12:29), and must be interpreted with reference to *Nation* and not Church. The Directors’ call but served to make us take inventory of our “wedding garments,” lest we go unprepared for the next step to which we were called—the Tree of Life. Because we had not responded to the *invitation* sent out in Mrs. Eddy’s word in the Manual to the Branches, *inviting* them to the wedding feast in the City foursquare (Mat. 22:2-14; Luke 14:16-24), we were forced to go in without *wedding garments*, for the second invitation does not discriminate as to

* Supplementary Notes to “As It Is” in Appendix.

readiness. It is the *demand*, not invitation, of God which says: "*Compel* them to come in that my house may be filled," Luke 14:23. "*Compel*" them to respond to the demands of the Manual, Art. XXIII, Sects. 1 and 6, which lead to the "wedding feast" that *Nation* may be *released* to fulfill its destiny, for "my house" (Church) must "first be *filled*," Mark 7.

It is interesting to note that the first excuse given in the above references was *real estate*. "Surely, the king did not mean that we should jeopardize our financial interests"; the second was the necessity of laboring for salvation (the trying of *oxen*); and the third, false marriage, My. 5:4-6, which may be likened unto the eating of the *fruit forbidden* by the Manual, as the perpetuation under Motherhood of the Tree of the Knowledge of *Good and Evil*, with its many precautions and blessings. *Disobedience* was what seemed to put false marriage "in the midst of the garden," where the Tree of Life should and does alone grow, but cannot be seen through the veil of *disobedience*. For this cause the Manual was given to us with expression of keen disappointment that it had to be so placed in our Movement, thus becoming a veil of obstruction to the Tree of Life to the disobedient who would "eat of the Tree of Life and live forever"—their unpreparedness otherwise perpetuating the first sin of *disobedience*. Mrs. Eddy, with pathetic sadness, indited it only to the *disobedient*, to whom the Commandments had not been *grown* to, and to whom the Sermon of the Mount seemed a "steep ascent" (My. 229). Thus, the really *Christian* was never under its provisions.

The Manual in THIRTEEN, NATION, for it emanated from Mrs. Eddy's own individualized consciousness, was God's preparation for the walls of the City foursquare, but it was used to pervert its own purpose; and through a created atmosphere of mist, which always attends duality—*knowledge of good and evil*—this flaming sword guarding the Tree of Life, which cut between Twelve and Thirteen as a Wall, has been turned to cut down "within" the adherents of the Man-

ual in the *name of the Manual*. It was intended to keep this element out of the City, and to protect the Word from its increasing adulterations, but it has been misused to cut within the City, and mow down everyone loyal to the Manual's *prohibitions* as well as *privileges*. God did not tell Adam and Eve *why* they should not eat of the Tree of the Knowledge of Good and Evil, but that *if* they did, they would die to Spirit. His first command was a *prohibition* without reason, and this gave the serpent leeway to reverse God's prohibition on the assumption of their *misunderstanding* of God: "*God doth know that in the day that ye eat thereof, then your eyes will be opened, etc.*" Gen. 3:5. So, the very *sight* that the Tree of Life restored to the blind man *outside of the town* (City) was promised as the result of *disobedience*. Thus, the argument of confusion ran: "Surely, Mrs. Eddy would not have done a thing that *she knew* would destroy her plan of salvation for mankind. Oh, no, let us listen to what the serpent of materiality has to say about it,"—that can see only *money values*, material strength, and justice wholly within its own domain of matter. For human law *when it reverses* the divine *prohibition* has but one source, the same serpentine FORM that tempted Eve and Adam. When human law is *based on the divine*, it is but an echo thereof; however, it knows nothing of spiritual values except as it looks to Spirit, and not matter. "What man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." I Cor. 2:11. The Bible's revealed evolving plan alone could explain Mrs. Eddy's prohibitions in the Manual. She prohibited the further activities of The Mother Church because the further prophecies she revealed must needs be fulfilled, and they (the previous activities) were all inimical thereto. The literature would forever defeat the individualizing of the whole Word; and, while it was a necessary vehicle for the quick transference of Mrs. Eddy's thoughts to the Field and their thoughts to her, recording their progress in "divine Science" to the point of

its coincidence with "Christian Science," its continued existence would make it the dangerous vehicle for the modifications of her whole Word, and the Bride would never be seen, which alone is the conceiver of the Tree of Life, bearing its twelve manner of fruits. For the Bride needs no aids. The Tree of Life grows from the soil of whole Word—"compound idea"—and is the THIRTEENTH demand of the Bible, beyond Twelve in Church, to a consciousness which is a Nation—the *United States* in itself—the Tree of Life.

Chapter V

MONEY

"Your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be *added* unto you." Matthew 6:32-33.

"Fear not, little flock, for it is your Father's good pleasure to *give* you the kingdom." Luke 12:32. S.&H. 442:25-29.

"God gives you His *spiritual ideas*, and in turn, they give you *daily supplies*." Miscellaneous Writings, p. 307.

The financial Deed of Trust was given, as so often noted in "AS IT IS," in *Thirteen*, Nation, resting under its law (for a state is one of its *component parts*) and not in Church. This leads again to the subject of *Money*, which is beyond marriage and Church. Money is the supposed God of this world, controlling its every purpose and harnessing its every force. It seems to bind and let loose with a freedom that belongs only to the God of the Universe, and therefore it must suggest *His presence* ("Every material belief *hints* the existence of spiritual reality," Mis. 60:28-29), for Jesus said: "For wheresoever the carcase is, there will the eagles be gathered together" (Mat. 24:28). This is most suggestive symbolism, for the false sense of Money is death to all *Idea*, and particularly *all concept of God*. The false sense of the "eagles" are the *vultures of Idea*, and it is believed that "vultures" are the meaning of "eagles" in this Scriptural passage.

Mrs. Eddy *redeemed* her sense of money and "*Real Estate*," as previously noted in the chapter on "Real Estate" in "AS IT IS." On page 140 of Miscellaneous Writings, Mrs. Eddy speaks of her Real Estate as "*God's Acres*" which she had attempted to give the Church, but inasmuch as the *Church had not seen marriage* in the City foursquare (which Mrs. Eddy had not *then* added to her Apocalypse, and which she called the "Marriage feast," S.&H. 575:1-6) and could not do as *Mother Church*, she withdrew her gift from Church and

put it under the God of the World in Thirteen (in the form of a Financial Trust given nearly a month before her then-dissolved Church was re-formed); thereby redeeming money in the World and *keeping it out of her Church*; for the commotion her gift created in *Church* all but *disrupted* it. "*Everything means something.*" Miscellaneous Writings pp. 139-142 conveys some impression thereof; however, the old Journals (March and October, 1892) are more specific.

Money in marriage (in either Church, or human experience) is the "devil," or a *precipitated* Truth. It never permits of union! In human marriage, until it is seen that one person never supports another, but the idea for which Woman stands demands that man (as idea) will rise to support *her* morally, economically and spiritually, and not force her to *share* with him his support of himself, the Truth about union and supply will not be seen. When Mrs. Eddy speaks of "each partner sustaining the other" (S.&H. 59), she is speaking entirely of *sympathetic* sustenance, and her specific statement could not be perverted to mean financial support as coming from either source: "Fulfilling the *different* demands of their united spheres [not sphere], their sympathies should blend in sweet confidence and cheer, each partner sustaining the other, etc." So long as Cain *claims* his fruit of labor (and Cain means "possession"—and perhaps asserts the claim to possession of his wife, as well as the fruits of his labor), he will try to slay the inspirations of Abel, the seed of *Eve*.

Mrs. Eddy says in "Wedlock" in Miscellaneous Writings that "home . . . is *woman's world*," Mis. 287:28-29; which, in no sense conflicts with her statement in Science and Health, page 58, in which she speaks of "*moral freedom*": "There is *moral freedom* in Soul. . . . The narrowness and jealousy which would confine a wife or a husband within four walls, will not promote the sweet interchange of confidence and love, etc." So, her latter statement has no bearing on the material, economic relationship. Thus, when a woman attempts financially to support herself in *marriage* all *Idea* dies

in the *union* and it is mentally annulled. Her husband often becomes incapable of even self-support. For *Idea* alone is the source of money. It grows on Love's Tree, and, separated therefrom as source, it is but "Dragon's teeth."

On the other hand, until a woman is willing to accept her best demonstration of Truth's support *through* her husband, and to feel the pinch of her own seeming *lack of Love* which measures and limits his discernment of supply, there will never be harmony in a *lawful demand* therefor; for Money grows on the Tree of Heaven, the Tree of Love, and man must be quickened therewith. Man "corresponds to . . . Truth" (foundation; channel for support—*expression of supply*), Woman "corresponds to . . . Love" (S.&H. 517:8-10), and marriage is a union of these qualities. The *symbol* cannot be *reversed* without reversing the *Idea*. While these qualities become *one* in marriage, they must fulfill "the *different demands* of their *united spheres*," S.&H. 59:11-12, "... no longer two wedded *individuals*, but as *two individual natures* in one," S.&H. 577:4-11. When they are *unified*—not merely *joined*—they cease to be *two*, and become one in the Tree of Life—not marriage. (Of course, what is said bears no relationship to the unmarried woman, who must self-complete and sustain her own consciousness.) It is the idea of God's all-supply and its discernment as such, that not only *takes* and *keeps* money out of marriage (Church), but reverses the world's concept of its God (Money) as being the creativeness of man, and allows it to flow from His Love. Money belongs to the position of Thirteen, Principle, the Tree of Life, S.&H. 406:4-6, never to Twelve (Marriage).

Mrs. Eddy has constantly shown the relationship between "marriage" and "the spiritual idea" (Church), by changing the relationship in human marriage, S.&H. 57:4-14, *concurrently* with her changes in "the ideal man" and "the ideal woman," S.&H. 517:8-10. These concurrent changes are noted step by step in "Evolutionary Comparisons" in "AS IT IS." Thus, Mrs. Eddy recognized that the first and second

chapters of Genesis *must become one*, in the manner of Jesus' statement in *Matthew 19:4-6*, as previously noted in "As It Is," in which he *weds the two chapters*—in verse 4, the first chapter of Genesis, verse 27; verse 5, the second chapter of Genesis, verse 24; verse 6, pronouncing it to be God's joining, and forbidding man's sundering it. Hence, Mrs. Eddy's statement in "Wedlock" in *Miscellaneous Writings*, page 286: "It is seen in *Christian Science* that the gospel of marriage is not without the *law*, and the solemn vow of fidelity, 'until death do us part'; this verity in human economy can neither be obscured nor throttled."

Thus, marriage is removed from the plane of sentiment *alone*, and put under *fixed law* typing Principle. "A Christian Statute" (Mis. 297) is the *only definite statute Mrs. Eddy ever made* with references to any phase of human action, and it is most imperative in its demands upon "marriage," which lifts marriage to the plane of symbolizing the Principle it seems to traduce (My. 5:1-5), and shows the way out of Genesis the second chapter through Genesis the first chapter—ideality. "Matter transformed with the ideal disappears" (S.&H. 442—only pure, unadulterated symbols will ever yield to their antecedent idea—true expression—Truth); hence, the ideal man ("Truth") and "the ideal woman" ("Life and Love"), S.&H. 517:8-10, were the Principle Mrs. Eddy used to lift marriage to the *ideal*. "The structure of Truth and Love" being Church, S.&H. 583, "the ideal man" and "the ideal woman," being both Truth (man) and Love (woman), *are identical with Church*; hence, the appropriateness of seeing them as inseparable, and the completeness of one as being the completeness of the other.

Money bears the same relationship to both Marriage and Church, for the elements involved are the same, S.&H. 57:4-5. One can no more be abrogated than the other *after once assumed*; for both are pure symbols. While Mrs. Eddy merged man into woman *in the Word* in 1891 *simultaneously* with her revelation of the City foursquare and her statement

with reference to the "spiritually organized Church," Ret. 44—by requiring that "both sexes" reflect the qualities previously ascribed to woman as distinguishing her from man—she continued to change her statement of "the *ideal man*" and "the *ideal woman*" (the human expression) *progressively* until 1907; also correspondingly to change *progressively* S.&H. 57 of "Marriage" for six years after her merging man into woman in requiring both sexes to respond to the *same qualities*. Thus, the "*Men in Our Ranks*" (My. 355; or human resistance to Womanhood in *both men and women*) forced her to *demonstrate* the revealed Word step by step,—the Field even crying out in 1910 for this *distinguishing* expression, as will be seen from the last citation, My. 355. (All of this has been specifically stated in detail in "Evolutionary Comparisons" in "AS IT IS.") This is in no sense harking back to history but allowing history to prevent the *occasion for its repetition*. "Error [only] repeats itself" (S.&H. 28:28), for repetition is retrogression, and "In Christian Science there is never a *retrograde* step, never a return to positions *outgrown*," S.&H. 74.

The world loves Money, and honestly says so; the church loves the position of having "not where to lay its head," expressed by Jesus, but fails to see his *resources* as Money in its *highest* sense. His was Heaven's coin of *Idea* from which it flows, Mis. 307:1-2: "God gives you His spiritual ideas, and in turn, they give you daily supplies," without accumulative expression in *man*—the six days of labor. But on the sixth day there was an accumulation for the seventh (Exodus 16:29),* disclosing the Principle of *right accumulation* for the Sabbath Day of rest from labor. It was not by saving the *excess* of, or at the *expense* of, the day's *needs*, for all that was saved in this way "bred worms"—the false concept became the seed of its own destruction (Exodus 16:20). It was only on the Sixth Day—end of man's laboring concept—that supply could

* For both the male and *female* idea appear in the sixth day; hence, a "*double portion*" of Spirit, II Kings 2:9.

accumulate from the bounty of its source—"spiritual ideas." But Jesus found money in the fish's mouth (at least, Peter did by his direction); fish and bread in the wilderness; Love Temple and bed chamber among the Trees of Heaven, the Olive Trees ("Oil . . . heavenly inspiration," S.&H. 592) on the Mount of Olives, for that was where "he was wont" to spend his nights.

Gethsemane means "oil press," and man's pressure but caused the oil of Love to flow more freely from its heavenly source, for "the oil and the wine" of Spirit cannot be hurt by justice or injustice, no matter how black the horse that it rides (Rev. 6:5); it is *above* the *balances of man*. Jesus saw this when he charged his Father with "the cup" he drank, Mat. 26:42, 52-54; John 18:11 and John 19:11; but, as usual, the ecclesiastical church sees the form without the vitality of the *Idea* behind. This is the nature of the church which is but the *candlestick* holding *Idea*,* fed from without; and this is why it demanded spiritual leadership until its Word was whole, containing all the elements needful to the complete salvation of *all men*, and not dependent in any way upon its organic structure, but vice versa. This was needful only when it was but a candle light, for every candle needs its holder, but the holder must not become so heated by the fire of its zeal that it melts the candle. This is always the case when its *Idea* is "static" to human consciousness or even retrogressive, harking back to methods of the days when its only light was a pine knot ignited by the friction of two stones, after it has become a *World effulgence!*

However, as Mrs. Eddy was not a member of the organization (but its Minister *without*), her resource was planted in the World, Thirteen, where her heart and sympathies all were, and the Church was but a vehicle thereto—an ark of safety until the resistance of ecclesiastical persecution was healed by revealed *Idea* in the Word, for Christian Science

* Rev. 1:20.

is as old as God (marginal topic, S.&H. p. 146) and is Universal in its scope, Rud. 1:1-4.

Thus, her real estate, finances, and even her writings were left in Trusts *uncontrolled by the Church*, and *uncontrolling with reference to the Church*. Her resource had grown on the Tree of Love for the salvation of the world, and not Church *only*, and she left her Sabbath Day accumulation from the Tree of Love—whose fruit is redeemed *Money*—in the World, not Church. This applies to her Tree of Life (her writings) as well as to her Tree of Love, *redeemed Money*. Both Trusts were placed without Church, and were in Voluntary Unincorporated Trusts.

While Mrs. Eddy's first "Will," executed September 13, 1901, contained the following statement: "I give, bequeath and devise all the rest, residue and remainder of my estate, of every kind and description, to The Mother Church" ("AS IT IS," p. 821; wherein appears a certified copy of Mrs. Eddy's "Will" and two codicils), she established *no agency in Church* for its reception, and its possession by the Directors necessitated a Court decision through the channel of a lawsuit brought by The Mother Church Treasurer, Stephen A. Chase (and others), a *Director*, against Adam H. Dickey (and others), Trustee under the Will of Mrs. Eddy, *another Director*, for the custody of her estate. The style of the suit was Chase and others vs. Dickey and others, 212 Mass., pp. 555-557. The case was called for trial in March, 1912; whereupon the Court temporarily dismissed it for want of a competent Trustee, permitting the supply of this deficiency; stating that otherwise the dismissal would be *permanent*. The case did not come to trial again until October, 1912, and *in the meantime* the Plaintiff-Director, Stephen A. Chase, *passed on* (in June, 1912). *This annulled the Directors' authority under the provisions of the Manual*, according to Article 1, Section 5, inasmuch as they could not perpetuate themselves by replacement under the Manual without *Mrs. Eddy's approval*; thus automatically dissolving The Mother Church *before the*

funds were received by it. So, Mrs. Eddy's estate passed into the hands of the Board of Directors as *Trustees* under their *financial Deed of Trust* created *before the formation of The Mother Church*, and not as Directors of The Mother Church. This may be verified by comparing the dates of the formation in The Mother Church Manual, p. 18—September 23, 1892—with the date of the Deed of Trust in the Appendix to the Manual, p. 135—September 2, 1892. Under this Deed of Trust, the Directors were self-perpetuating *outside of Church* (in Thirteen) *without Mrs. Eddy's approval* of their respective replacements; which *approval the Manual demanded*,—the relationship between the Church and the estate of Mrs. Eddy being that declared in the Manual, Article XXIV, Section 2, page 75. Thus, Mrs. Eddy's redeemed Money remained in Thirteen "legally" (where she always was, and the *Directors are*, as Trustees of Mrs. Eddy's funds), and flowed to the Church in "Twelve" from Thirteen.

Without the involvement of the above explanation, it may be well again to state that the Board of Directors *ceased to function* under the provisions of the Manual at the passing of the first Director in June, 1912, several months before their lawsuit for the custody of Mrs. Eddy's estate under her Will came up for trial in October, 1912. Thus, the ORGANIZED CHURCH OF THE BIBLE* (prophetic design) "cannot be broken" (John 10:35); it is the *Will* of all *Wills*, which keeps "the children free" from all tribute to "the kings of the earth," Mat. 17:24-27. Because we have not obeyed the divine plan, as set forth in our Manual, we have been specific fishers of *money*, rather than of men, ever since; the lack of finances of our churches continually draining the spirit of our mission of Love.

In selecting her original Trustees into whose custody, Mrs. Eddy put all of her individual financial affairs several years before her passing, she chose but *one Christian Scientist*,

*The title of a subsequent chapter.

and he not *her student*, but a Scientist from *Chicago*—that great field of fulfillment, as noted particularly in “AS IT IS.”

Money is redeemed when it springs from God’s service, and is returned thereto. Mrs. Eddy never left the execution of her Will to the officers of her Church, but to her cousin, Hon. Henry M. Baker, as sole Executor without sureties on his Official Bond. See “Will” in Appendix of “AS IT IS.” Thus, it was “the seed within itself,” in her own family—and not Church—that she planted in the World’s Garden of Love, for the World has no *dual* sense of Money. The World loves it because it permits it to bathe “in the river of [God’s] pleasures” which it miscalls its *own*, and thus perverts it to its fleshly desires.

Thus, “oil and wine” are better understood by the World than by the Church with its crosses and mental crowns. But until the oil of self-love and the wine of self-indulgence are seen to be but echoes of the divinity behind them, they become insoluble physical problems; so that today the world is engulfed in the problem of physical oil from the bowels of the earth, and its resistance to the prohibited use of physical “wine.” However, the Church seems to have no conception of *either* from which to start a process of redemption, for the seed must be “within itself” before it can be redeemed—“re-bought.” It is not the nature of Church to preserve its oil, for its source never was within its domain, so that when its contact with its spiritual origin (leadership) is removed, its *form* asserts itself which was merely a *vehicle* for its sustaining idea; and wine was *never* in Church, but God’s unbounded love always. It was the Samaritan *outside of Church* that poured the “oil and the wine” into the wounds of the man from Jericho, and not the priest nor Levite (representing Church) who had an equal opportunity had they *had any*. The ecclesiastical church feasts on empty vessels and formal service.

The ecclesiastical church’s God (form) must be redeemed where it claims to be, in church; but the world’s God must

be redeemed where it claims to reign, and whose subjects are ever obedient to its mandates. Thus, Mrs. Eddy's Trusts were left in Thirteen, and not permitted to strengthen the forms that would defeat her spiritual Word. She called the five redeemed senses (typed by the five directors) of her Church to this charge, as an open door of the Church to "Thirteen," they having previously been the door of *ingress* to The Mother Church and must needs be the door of *egress* to the World, for the gates of the City open both ways—thus, "preparing the way" in *Thirteen* for the next step from Church. For with a Tree of Love in the World, growing infinite supply *beyond* Church, supplying the needs of the Church from its outside beneficence; as well as the source of her Word in the World growing its full Tree of Life: Mrs. Eddy well knew the walls of Church would be hard pressed from within, instead of from *without*, to World expression. Thus, the financial Trust of the Board of Directors and the Literature Trust of the Trustees are not within Church, but in the Nation's Thirteen.

The greatest fortune in the Western World is owned by *oil* interests, and it is so increasingly productive that its resource seems to be unlimited despite extravagantly bountiful use, spreading its benefactions all over the world. The *idea* is its supply—*Oil*. The definition of "Oil" in the Glossary of Science and Health characterizes the symbol—"Consecration; charity; gentleness; prayer; and heavenly inspiration," S.&H. 592:25-26. These are the literal qualities of its source, or human channels for expression; and they are Baptists, showing that water eventually evolves a worthiness for *oil*,—the onflow of broken (changed) symbol as manifestation of *outflowing* compound idea. There is a magnificent Baptist Church in New York City, the "Riverside Baptist Church," that contains not only statues of the Bible luminaries but of Einstein and other of the world's great characters. Is not this *breadth of concept* John the Baptist's belated maintained acknowledgment of the Christ? And that by the *River*

side! Its source was *oil*—the Rockefeller Church, across from its International House. Oil types the love of God in human affairs and it seems an indispensable element. The United States has a lion's share of its supply.

Also, it would seem that the whole world's pleasure, or every expectation thereof, lies in its "wine" supply, from its resistance to its prohibition. Its source is the *idea*—pleasure. Pleasure must be redeemed to "the river of Thy [God's] pleasure," Psalm 36:8, which is the rightful demand of His expression.

Neither of these two ideas *exists in the Church* and therefore *cannot be redeemed* (re-bought; ransomed) *therein*. But the "Church" has begun to encroach on them in the world instead of redeeming the idea *behind them* ("Every material belief hints the existence of spiritual reality," Mis. 60:27-28—"Oil . . . heavenly inspiration," S.&H. 592:26; "Wine . . . the inspiration of Love," S.&H. 35:27-28) which would release both of them, "oil and wine," to spiritual substance and effect, and the world from the *walls of prohibition*. As a result of the Church's failure to do so, these unredeemed qualities of divinity—"oil [Money] and wine [Love]"—are being brought into the Church in all their worldly habiliments. Not the actual wine of drink; but the wine of false pleasure, social concourse in the name of church necessity (or human union, in the name of "unity"; Mis. 138:17-19; My. 167:4-6) and the false sense of money have gained an alarming foothold in Church. May not the tenth picture of Christ and Christmas suggest this? For where woman (spirit) is embraced by form (man) the spirit is dead and the false sense of wine is being imbibed—the unintelligent form subject to being "*mis-directed*," S.&H. 274, both from "within" and from "*without*," for a *subjected state of mind invites manipulation*. Even true motherhood *invited* this, as is evidenced by her constant warfare with the *Dragon*, Rev. 12th chapter. Those who are not *subject* to being dominated could *never dominate*. Mrs. Eddy said, "Christian Scientists, be a law *unto yourselves*,

etc.," S.&H. 442:30-32—neither dominated nor dominating! Leadership of even the *purest* and *truest* character never could have an *impregnable* armor for either itself or its *followers*.

"The name Eden, according to Cruden, means 'pleasure, delight,'" S.&H. 526:29-30. The original Tree of Life was planted in an atmosphere of "pleasure, delight," that man has never realized, because it belonged to infinity and he chose finity, and started his Tree of Life with a personal sense of "breath within his nostrils." An outward circumstance soon became a serpent unto him, revealing his limitation and starting an *outward* objectification to eliminate it with *outward* "knowledge" (S.&H. 590:4-8) instead of inherent wisdom (the true meaning of serpent, S.&H. 515, and his call)—understanding. But the "pleasure, delight," is his by divine right, and he finds it in the Word, as Bride—"a sense of Soul which has spiritual bliss, and enjoys but cannot suffer," S.&H. 582. The personal leadership of Mrs. Eddy was forced to yield to Bride, Word, My. 125:26, to protect herself and her *followers*, My. 359:6-12, from the depredations of the Dragon. Had her "students" permitted her to adhere to her published decision (My. 359:6-12), the letter on page 360 of Miscellany would have never been written, which made her actively inconsistent with her just added statement to Science and Health, "error is *unreal* and OBSOLETE," S.&H. 265:21-22. The impossibility of a Leader's being one with the Bride (her Word) was the occasion for the "half a time" of Motherhood, Rev. 12:14. Hence, she *pre-characterized* her passing as *relinquishment* of Leadership, Manual 72:19-24, in her provision for the individualization of the Branch, and its acceptance of her Word in the Manual.

Thus, "pleasure, delight," is given man in Spirit and not matter, and he is prepared to *take to the world* a true sense of pleasure, which will make him impervious to a worldly false sense, thereby redeeming it; otherwise his next step (from the walls of church protection from the world) is *unsafe*. Be-

cause Christian Scientists have not redeemed joy to “*sinless joy*” they have sometimes been subject to the world’s claim of joy, and, to an alarming degree, have brought the world into the Church, rather than taking the Church to the world.

Paul said, “The love of money [as matter] is the *root of all evil.*” This is surely a far-reaching statement and should show by reversal what is the *root of all good*—the true source of Money! It is Money that lubricates life, oiling its relationships and preventing friction between any and all of its specific parts. It does not take the place of Love: it is *Love* in the true sense of expression. It grows only on the Tree of Love, for without Love it is deprived of its spirit and becomes a dead weight of responsibility. The sense of “possession” makes every man a Cain, for he is a slayer of the animating idea that calls itself Abel—“transitoriness,” associating itself with God.

Thus, Mrs. Eddy’s accumulation of Love’s money was the branch of God’s planting in the world for its redemption from the earning of its living by “the sweat of [its] brow,” rather than through divine service. But the ecclesiastical church—for so it has been ever since it has been functioning under ecclesiastical authority (self-constituted in violation of our Manual provisions)—has *seemed* to uproot the Tree of Love, gaining its possession through legal procedure, and making itself a great business enterprise, with its Wills and Estates; Trusts; Shawmut Realty Co., owning almost a Vatican City surrounding the Church; its Pleasant View Home; Boston Benevolent Home; and San Francisco Benevolent Home; Monitor Circulation and Advertising Departments; Organized Charities, etc.; the Churches, Societies, Teachers’ Associations being constantly concerned with their money donations, etc., etc. Thus, instead of allowing this Tree of Love to grow in the World, and the marriage or wedding to God, or the Word, to grow in the Church, the condition has been reversed. The World seems to be quickened with the ideas in Science and Health beyond the Church (but cannot

complete its projects because of the Church's incompleteness,—for “the children” must “*first* be filled,” Mark 7:27). The World is making more effort to accept the olive branch of peace, which comes only from the Tree of Love. It is “the branch of *God's planting*, that [He] may be glorified.”

The Standard Dictionary gives as its fifth definition of “*berries*” “(Slang) money.” So, some one in the world has had some discernment of the peace that olive “berries” as money brings, and the fact that it *grows on trees*.

“God gives you his spiritual ideas, and in turn, they give you daily supplies,” Mis. 307. Thus, Money is the berries of *idea* from the Tree of Love, and the assurance of man's oneness with God, its source. Hence, the olive branch with its berries of *idea* has always been its *detached* symbol so long as “the spiritual ideas” seem fragmentary. However, each branch is the “seed within itself” of its indivisible Principle, which is *whole and inseparable*, and will grow the entire Tree of Love—infinite supply.

Thus, the Tree of Heaven is the tree on which the Money that *woman* puts into life grows, the Money of *idea* that quickens its symbol into circulation in the channels of God's love. It bathes every living thing in “the river of Thy [God's] pleasures,” for thus it gives man “the desires of his [man's] heart”;—“For what man knoweth the things of a man save the spirit of man which is in him?” I Cor. 2:11. Mrs. Eddy said of Psalm 37:3-5: “It is His [God's] coin, His currency; it is His image and superscription,” My. 170. The realization of this is the last scene in this human consciousness of the righteous *man* whose *end* is PEACE. “Mark the perfect man [squared man—the City foursquare, Rev. 21:17] and behold the upright [The Tree of Life]; for the end of that man is PEACE”—the Tree of Heaven, Love, Womanhood—which is past *understanding*, manhood. “The peace of God that *passeth understanding*,” the allness of *good*, “sensibly felt” in the radiant reality of one's own consciousness—this is MONEY!

Chapter VI

THE ALLNESS OF GOOD

"GABRIEL'S TRUMPET"

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God *and of the Lamb.*" Rev. 22:1.

"This last call of wisdom cannot come until mortals have already yielded to each lesser call in the growth of Christian character." Science and Health 291: 7-9.

But there is a step even beyond the Tree of Life, "Nation," and "Money," else woman could not encompass man! Jer. 31: 22. The Tree of Life bearing its "twelve manner of *fruits*" is man's last symbolic discernment, or the last step of the Bible, *beyond the walls of the Church*; but the step beyond even *fruit* has always been symbolized by a *descending* dove bearing its Olive Branch of *Peace*—a DETACHED BRANCH! So, "Peace" grows on Heaven's Tree *and is not subject to divisible analysis*. Thus, "the peace of God . . . *passeth* all understanding," Phil. 4:7.

"The Olive Branch" as symbol first appeared in the Bible when Noah sent out the dove to find evidence of the assuaging of the waters, as the windows of his ark (as is always the case in man's ark, or sense of *ascending* safety) opened only to heaven and had no earthly outlook. The olive leaf rode the billows and was the first promise of "the struggle over" in keeping "seed alive upon the face of all the earth," Gen. 7:3; when "Life is the *spontaneity* of Love," My. 185: 16; and is not only *self-sustained* but joyously and progressively utilized in the expression of "immortal forms of beauty and goodness," S.&H. 503: 22. Labor—even *mental* labor—can never enter into the joy of *spontaneous* Life which is "inseparable from Love"; for "Love" is the generic term for *God*, My. 185: 14, 16-17, whereas "Life" is the generic term for *man*, the Tree of Life, and Woman "symbolizes generic

man," S.&H. 561:22. Thus, Peace is beyond all earthly symbols, even that of "Woman" as *Bride*, or even "*generic man*"—it is the *essence of all things* beyond distinguishing symbols, and is beautifully visioned in Miscellany 268:29-14—"male and female one—sex or gender eliminated, you see the designation of *man* meaning woman as well . . . the whole universe included in one infinite Mind. . . . This, therefore, is Christ's plan of salvation from *divorce*"—separation of parts of this whole, even for characterization. But this is beyond the *Bible*, or the Word through channels other than one's *own* consciousness. It is a state of mind that does not feel its functional expression, roughly typed by S.&H. 478:18-20. Again, after Jesus came up straightway out of the waters of *Levitical baptism*, Mat. 3:16-17, it was a descending dove that lighted upon him.

Mrs. Eddy has pictured this descending dove, with its DETACHED BRANCH, in her *eleventh* picture in Christ and Christmas. The detached olive branch is descending *below the crown* to the *blossoming* cross, the symbol being most suggestive of what Mrs. Eddy said of The Mother Church when she excommunicated the Branches in 1908, My. 141:26-29: "The Mother Church has *blossomed* into spiritual beauty communion universal and divine," because it has yielded to the Branch which is beyond human "mass," either for or "*against*" man, and worships only in "Truth's fane"—its only walls being its own *specific* light. For the true idea of the cross, which was a dead *tree* (Gal. 3:13), is the Tree of Life; but because this picture is viewed in an *ascending* manner from *behind* the dark cross, it seems to be a cross, although a flowering or blossoming one. This is the dead theological sense of the Tree of Life, as the cross, which was not within the "gates" of the City, for no Tree is there, hence, no material for a *cross*; the Tree is *beyond* the gates. Jesus "suffered *without the gate*," Heb. 13:12, as the false sense of Tree was no part of God's Word within the "City," and its antecedent *reality* is *beyond the City* foursquare, in the Tree of

Life. Hence, no church can redeem the *cross*. It can merely temporarily obliterate it in the affirmations of its Word, behind walls of protection from crosses without; but the *dead tree* (cross) will persist until redeemed to its *living reality*, the Tree of Life. This must be done first in the *Word*, else it will never germinate the Tree of Life—the cross's redemption. Even references to the cross are obliterated in the Word to those who "look for him," Heb. 9:28. "So, Christ was once offered to bear the sins of many; and unto them *that look for him* shall appear the *second time* without sin [cross] unto salvation," for the cross is but the crossed tendencies of the twin-trunks of the Tree of the Knowledge of Good and Evil—the Trunk of Good affirming man's *inherent purity*; the Trunk of Evil his claimed *inherent impurity*, requiring theological processes for his salvation. As "Evil is destroyed by the sense of good," S.&H. 311:13, it is inevitable that as each additional fruit of the Spirit is intelligently (scientifically) added to man's *moral being*, it but redeems the fruits of the Tree of Evil to its antecedent idea, for "The greatest wrong is but the supposititious opposite of the highest *right*," S.&H. 368:1-2, and "Every material belief hints the existence of spiritual reality," Mis. 60:28-29.

"THE ALLNESS OF GOOD" is the "Open, Sesame" to the portals of heaven, but one must *ascend* each time to reach it if the foundation therefor is not laid in the ORGANIZED (prophesied design) CHURCH OF THE BIBLE* and the *descent* is but into "a tangled wilderness"—as "weary wanderers," S.&H. 507. This is the outstanding human characteristic of almost every genius or artist. His measurable discernment of life's Principle in his particular line of accomplishment being put wholly into matter without association with God, its joy is specific rather than *diffusive*, which makes his normal contacts with life's natural phenomena unbearable. If the musician could but see that *life is music*, as Mrs. Eddy so graphically depicts on page 116 of Miscellaneous Writings, and

* "THE ORGANIZED CHURCH OF THE BIBLE" is the subject of a subsequent chapter.

which is so meaningfully put under the usually harsh word of "*Obedience*" as its subject: "The question, ever nearest to my heart, is today uppermost, Are we filling the measure of life's music aright [and note it is a small "l" for life, which makes it mean human life], emphasizing its grand strains, etc."—it is repeated, if the musician could but see this, he would first capitalize the "l" in Life and associate his music with God, then respond to Mrs. Eddy's demand that it should be seen as only a symbol of the glorious harmony of *natural* life (thus decapitalizing it). He would be spared thereby the pain of reversal when he comes into contact with its *real* values. On the other hand, musicians are notoriously temperamental and out of tune with life's music. Likewise, the artist would see art in *character* delineation (to which it tends in its modern impressionistic form); and he would keep it true to God's beauty; primarily in his own life, from which the color for his brush should flow. Likewise, the genius would find that he had but rediscovered "some distant [to him] idea of Truth" (S.&H. 263:21)—the word "rediscovered" is used because it has always been known to the divine Principle of Life—and it would but lead him to its source; and *resource*, which would spare his laborious footsteps thereto.

But the reason that such is not the experience with earth's so-called luminaries in these peeps at divine glory and Principle is that they are caught by them without the moral preparation therefor, and they are put into matter lest they demand a reckoning "*within.*" Religious inspirations have produced our masters in music, art and literature, with even a most limited letter-knowledge of their source. Their conceptions constantly grow in beauty because of the fire of Spirit that animated their expression.

Thus, "THE ALLNESS OF GOOD" is approached and used in the same manner by many as that attributed to the musician, artist and genius. Its spirit is the pass-key into the presence of the Most High through the door of "the real man," as He knows nothing of the possibility of a man's unworthiness

thereof; and a glimpse of the majesty and might of Love has always healed anything unlike itself. But the spell of the inspiration lasts only so long as it is *humanly* maintained, which, as a rule, is but *brief*, as anything that must be *risen* to must be *descended* from. This was the message of the Mosaic law, that no altar could be built with steps thereto, Exodus 20:26, so that a man could not rise above his natural manifestation of good; and it equally applies to one's offering of the false sense of self at the moment of illumination. The reason for its *brevity* is the unlikeness of the human to the divine, when the *human* must become *divine* (S.&H. 561:16-18; 54:1-7; Mis. 100:19-25; Un. 52:7-9; My. 265:20-22; My. 160:5-8; Un. 49:8-9); after the manner of the process given in S.&H. 442:22-25; 514:14-18—"the material transformed with the *ideal*" (which makes "the *ideal* man" and "the *ideal* woman," S.&H. 517, such a *keynote*).

The *ideal*, which is the human approach to *idea*, is lost sight of by one who would use this "pass" phrase to the presence "of the Most High," but present such a lack in human foundation as to be unable to remain there; although his worthiness does not change, the human concept *does*, which seems to remove the vision of reality. Mrs. Eddy tells us, S.&H. 573:5-12, that "what the human mind terms matter and Spirit indicate states and stages of consciousness"; and again, "Thus *misinterpreted*, the divine idea *seems* to fall to the level of a human or material belief called mortal man," S.&H. 507:31. So, the first *human* happening after an exaltation brings one down from this Mount, and he finds the impotence of man at its foot to heal the natural phenomena of life, because "this kind [the reversal of the divine by the human] can come forth by nothing, but by prayer and fasting"—lifting the *human* to the *divine*, Mark 9. The nine *laborers* (tribes, represented by nine other than the three disciples whom Jesus took on to the Mount) could *not* heal "the dumb spirit," for it is the gift of the Bride, or humanly wedded Word, which was always with Jesus, No and Yes

36; but he could not reveal it beyond three, Levi, his disciples' discernment. Mrs. Eddy says: "Christian Science eschews divine rights in *human* beings," My. 303, but this applies only to the unwedded to the *Word* (in its every demand) consciousness, for she further says: "The more I understand *true* *humanhood*, the more I see it to be sinless,—as ignorant of sin as is the perfect Maker," Un. 49:8-9.

No one can escape the *gift* of the fruits of Adam's labor to this end—his demonstrated Tree of Life—who was ever born of Adam's sin (the "Ye shall be as gods"—creators); and even Jesus, who was not born thereof, saw the inevitability of the responsibility placed upon him to *fulfill it*. However, Jesus found that his very heavenly birth forbade its full possibility, for while he was tempted in all forms, he *never yielded*. Thus, Jesus provided a line of light only for the "saints"—heavenly salvation; and not *sinners*, for whom and *with whom* he seemingly died. He was too pure to do other than reject their temptations. And while Mrs. Eddy was as pure in what she loved (and she says: "What we love determines what we *are*," My. 270), still her more human birth made her better understand the beliefs with which she had associated herself in her Movement, and she could find a deeper healing agency therefor. While Joseph and *Judah* are not called Jacob's sons in her Glossary to Science and Health, *Benjamin is*. Thus, earth's salvation must start *on earth*, as *Jacob's Ladder did*; but Jesus started only on its *fourth rung* (*Judah*; even as the offspring of his human mother) and did not fall below its *third* in demonstration to human sense, Levi; which was the Church he joined, when baptized of John the Baptist—for John's father and mother were both Levites.

Thus, the early disciples, after his ascension, healed "in his name" but not in his nature. Mrs. Eddy not only intimates this lack in Jesus' ability to see the letter of man's full needs, S.&H. 483:19-21, but describes the process of his disciples in the terms of natural musicians, S.&H. 144:30-7. However, "healing in his name" never enabled man to do other than

endure life's sorrows and afflictions; with the interpositions of faith "in his name," which inspired him with not only faith but momentary exaltation; yet not sufficiently enduring to "win his own pardon" as did the *Magdalen* (S.&H. 365: 19-24), for Mrs. Eddy says of even Jesus' disciples . . . "faith without proof [in one's own life] loses its life, and it should be buried. The ignoble conduct of his disciples towards their Master, showing their unfitness to follow him, ended in the downfall of genuine Christianity . . . and the violent death of all his disciples save one." Message 1902, p. 18:25-29.

Thus, as healing "in his name" without a fitness therefor brought to violent justice the unpreparedness of Jesus' disciples, what will healing in the name of *God*," the *allness of Good*," do if this healing is not intelligently approached, upon the orderly steps of its revelation in God's prophetic CHURCH OF THE BIBLE?*

This is now a finished gift of God's love in Mrs. Eddy's entire fulfillment of man's last demands in his Revelation; but untied or *unsealed* gifts are never appropriated to the purpose for which they are supplied.

A striking instance of entering into the presence of higher values with moral unpreparedness is the enfranchisement of the negro immediately after he was freed, upon the basis of the equality of all men. This is a beautiful Truth, but it belongs to "the atmosphere" surrounding the Tree of Life which draws the twelve manner of fruits to equality of perfection, rather than to a political measure *before the time of the final revelation of the finished Church of the Bible*. The brotherhood of man preached on the basis of Fatherhood will never equalize men. Equality is the gift of Love, not intellect nor assertive claim. It is pitiful to see what havoc this has played in the human life of those who feel the weight of responsibility for the Truth thus placed upon them, but who see it behind the thick veil of theoretical attainment, which stultifies the orderly effort lying between theory and reality. Only one thing on earth will prove the equality of all men, and that is

* The subject of a subsequent chapter.

the Tree of Life growing from each individual consciousness, planted in the whole Word of the Bride, of which it is the conception; growing its "twelve manner of [equally perfect] fruits." Because the twelve gates to the City foursquare were each of "one pearl"—equally pure—of which the Tree of Life is the animate conception. Without the orderly processes of divine unfolding to the point of its *finished demonstrable human discernment*, all men are not equal in the eyes of *evolving* Principle. The City foursquare is the first opportunity, walled against interference, for a man to equalize himself with all men in the Word—"Science," S.&H. 476:32-2; and it must precede National freedom (the Tree of Life) humanly viewed.

The Prodigal Son was not satisfied to know in his filthy thought-surroundings that he was the son of a King, but he returned step by step to his previous (as idea) privilege, so that when he reached there he was worthy of equal consideration with his brother. The Spirit always comes to human consciousness before the letter, but they are the forever inseparable male and female of His creating. The letter is the "body" or identity of the Spirit! Thus, the invitation in the last chapter of Revelation is from the "Spirit and the Bride"—"The Spiritual Idea" and the *humanly* manifested Word! The Prodigal Son did not order elephants, camels, nor other modes of Princely transportation—he likely *walked back!*

The other politically *precipitate* venture was the enfranchisement of woman before her encompassing spiritual value was acknowledged in Church—hence, she was merely *equalized* with man. Woman first must be seen and acknowledged in Church—not specifically only but as generic man, before her National "time has come." Mrs. Eddy, the highest representative of Womanhood, doubted its benefit, for she said, in speaking of the discrimination as between the legal rights of the sexes: "If the elective franchise for women will remedy the evil, *without* encouraging difficulties of *greater magnitude*, let us hope it will be granted," S.&H. 63. Of

course, the sexes must be equalized before the *supremacy* of Woman is seen, but the process is moral and not political, as is evidenced by the fact that Mrs. Eddy added S.&H. 340: 23-29 to the 1897 edition of Science and Health, simultaneously with her taking man and woman out of "individuals" and putting them into "qualities," S.&H. 57:8-14; as previously noted in detail in the chapter "Evolutionary Comparisons," in "AS IT IS," showing that she did so simultaneously with the restoration of Christ and Christmas to the Field. Where we now have: "These different *elements* conjoin naturally with each other . . . the attraction between native *qualities* will be perpetual, etc.," it read (at the time Mrs. Eddy first gave the Field Christ and Christmas, and up to the time she restored it after its four years' withdrawal): "These different individualities meet and *need* each other . . . The attraction between man and woman [Mrs. Eddy formerly said "the sexes" in S.&H. 1875 to 1891; the latter—1891—when she gave us the City foursquare] will be perpetual, etc." (S.&H. 112th ed., 1896). Thus, her addition of "equalizes the sexes" (S.&H. 340:28) was to provide *man* an opportunity to rise to woman in the spiritual values of life, rather than woman to become equal with man politically. As it was noted in the previous discussion in "AS IT IS" of the points involved, that the then position of man and woman in "sex," when Christ and Christmas was first given, would be sufficient cause for its enforced withdrawal, in view of the woman in the ninth picture *standing*, while man *sat*; together with the greater light over the woman's head. This former presentation would bar man in *sex* from claiming anything but limitation for himself, and would force him to humanly marry for completeness—which Mrs. Eddy had inferentially advised (and plainly stated in her earlier editions) in the sense of saying they (man and woman) *needed* each other. In the first edition (1875) to the fifteenth, inclusive (1885), she said they *demand*ed each other; thus making marriage *imperative*. So, to say Mrs. Eddy said "thus and so" means little,

out of its orderly setting. In June, 1893, prior to sending out Christ and Christmas (December, 1893) for the first time, Mrs. Eddy gave us "A Christian Science Statute," in which she says: "The words of St. Matthew have special application to Christian Scientists; namely, 'It is not good to marry.'" Thus, step by step our "Science" has unfolded, animated by the changing demands of the prophetic CHURCH OF THE BIBLE, which unfolds the full "body" of man in terms of Hebrews 10:5-7; and "the Scripture cannot be broken" (John 10:35). As Jesus *accepted*, Mat. 26:52-54; John 18:11; John 19:11, and as Mrs. Eddy *accepted*, S.&H. 164:17-18, in publishing the possibility of the "half a time" of her demonstration with us (Rev. 12:14). The halfway position of human Motherhood necessitates the duality of its teaching, which spiritually demands its final "half a time" of existence; for it must needs yield to divine Motherhood, the Bride, in the prophetic design of the ORGANIZED CHURCH OF THE BIBLE.*

Thus, there were "time, and times, and half a time," Rev. 12:14, of demonstration, as there will continue to be until their *whole* moral values are seen, for they are but the body of *good* (remembering man is "substance" all through our Text-book) whose allness is but the infinite oneness thereof.

The fruits of the enfranchisement of woman are instances of how the door of one phase of the qualities of man or woman is open to the other, but also show clearly that it must be morally done (in Church) before politically (in Nation). For the increased exit of woman from the home, which is undoubtedly woman's sphere of quiet and peace ("home,—which is woman's world," Mis. 287:28), into the business marts of the world is drawing out her masculine qualities (many times, "*false* manhood"), to the seeming dethronement of her feminine. This is the same old serpent of *division* which says that one must be developed to the displacement of the other. Woman must "realize her manhood," but it is only

* The subject of a later chapter.

in the discernment of the right moral relationship of these two "elements" that she will be able to subordinate the masculine to the feminine. Likewise, man must see the value of doing the same thing in the relativity of these "elements" of Being in his own thought. But the lie of separation (until silenced in the City foursquare, wherein Woman, Science and Health with Key to the Scriptures, embraces the manhood of the Bible; while man offers himself in wedlock to his higher *feminine nature* in Science and Health) makes woman see false manhood and share his wrongs (and not his rights only), and man see false womanhood and bow his intelligence to a vacuous, maudlin love of person, expressed in concession, suppression of human will (instead of turning it into divine channels, S.&H. 206:4), cultivation of peace at any price,—*even with himself*, etc.

The enfranchisement of woman is one of the outcoming features of the World War, and the outcome of war is always *precipitate*—the conquered attributing the result to the *force of man* rather than to the *law of God, as it is*, for "Church laws [and all laws of morality are Church laws] which are obeyed without *mutiny* are God's laws," My. 203:7-8. "He *maketh himself* the son of God" was the cry against Jesus from the unenlightened thought, to whom his revolutionary claims were too drastic, for he said he came not to bring peace on earth: "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division . . . the father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother, etc.," Luke 12:51-53. Thus, when man draws the sword for peace, he gets *enforced* peace, which is always mutinous. Hence, Mrs. Eddy says: "War is in itself an evil, barbarous, devilish. Victory in error is defeat in Truth. War is not in the domain of good; war weakens power . . . Whatever brings into human thought or action an element opposed to Love, is *never requisite*, never a *necessity*, and is not sanctioned by the law of God, the law of Love." My. 278:25-3.

Had the spiritual idea been understood by Christian Scientists there would have been no World War, and woman's "enfranchisement" and prohibition never would have been *precipitated*. This is in no sense a repudiation of the *virtues* of any of these issues in question—the enfranchisement of the negro as well as of woman or prohibition—but rather a repudiation of war and its precipitations (*forced* measures) in the light of Mrs. Eddy's above quoted statement, and her further statements: ". . . oppression neither went down in blood, nor did the breath of freedom come from the cannon's mouth. Love is the liberator," S.&H. 225. Thus, it is not the *good in the measures attacked*, but the channel which precipitated their expression. Evolution is "letting"—revolution brings a *forced* conclusion; the latter is inevitable if the former is blocked. To repeat—all outcomes of war are precipitations; and of all outcomes of war, the immediate enfranchisement of the negro slave was the most cruel to him, as his steps were further from the goal of no mutinous elements than the other two "reforms" before mentioned. Love, and not war, must reform man. When the reform is left to man (form), morality, we have but an enlarged edifice with no occupants, or an organization without Soul. This is seen in trusts, combinations and monopolies that bring claims of "industrial slavery and insufficient freedom of honest competition," which Mrs. Eddy said (My. 266) were among "the most imminent dangers confronting" the twentieth century; for she knew it was woman's hour (No and Yes 45) that would demand *expansion* and concentration (Ret. 93), which man would accept in *form* but rob of its *Spirit*. She makes *first* of all "the robbing of people of life and liberty under the warrant of the Scriptures" (manhood), showing how inadequate she regarded Scriptural (Church morality) without its occupant *idea*, or organization without *antecedent idea*. The great fault of every *institution* is that while it is started in the inspiration of idea it falls away to its soulless form. *Thought* combinations, monopolies and trusts are the expres-

sions of Love, else we would never have the oneness of the human race in response to God's oneness and allness; but they must never use the form as a means to the end; it must be vitalized as the *form of the end* to the degree of its demonstration. The Bible keeps its *form to the end*. When it is quickened by idea, it is the form of idea; hence, Mrs. Eddy says: "Thought will finally be understood and seen in all *form*, substance and color, but without material accompaniments," S.&H. 310. Jesus said, according to Paul: "A *body* hast thou prepared me," Heb. 10:5. This body is always "the manifestation and object" of which "divine Love cannot be deprived," S.&H. 304:10-11.

Christian Scientists' great mistake is in regarding their church body as an inanimate means to an end, which Mrs. Eddy says is *not to that end*: "Christian Science *shuns* whatever involves material means for the promotion of spiritual ends," Ret. 47. Thus, Mrs. Eddy kept the form of her church vitalized with "the spiritually organized" (Ret. 44) CHURCH OF THE BIBLE* to the very end of her mission—at last exchanging the human motherhood of Revelation 12th chapter for the divine Motherhood, Revelation 21st chapter, after wedding these two chapters in Revelation 19th chapter—the woman that appears in heaven crowned with twelve stars (Christian hope and ecclesiastical expectancy) becoming one with the woman embracing her twelve gates of *human opportunity*, Bride. Our church *form* of the idea was kept moving to the form of this goal, and never was mere "form"; and is not now, but "the body" of which Jesus spoke as having been "prepared" for him by God, Heb. 10:5. This is "the ideal man," "Truth"; and "the ideal woman" is underlying ("Life") and overlying ("Love") that encompasses the form. Jeremiah 31:22 says: "A woman shall compass a man." We know "Life" (Fatherhood, S.&H. 569:1-2) and "Love" (Motherhood, S.&H. 569:2-3), *womanhood*, does encompass "Truth," manhood (S.&H. 517:8-10).

* The subject of the next chapter.

Had Christian Scientists known this before the World War they never would have *fought* for the issues that have been the seeming outcome of the great World War. They would have *evolved* them, from the completeness of idea; when armies (mental and physical) would not have been necessary ever since to maintain them. We would have attained these ends without their attendant seven other vices (devils), which mere form or sweeping and garnishing an empty house bestows (Mat. 12:43-45). "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it!" Prov. 10:22.

"THE ALLNESS OF GOOD" is most forceful and never inane; the great *released-from-man* forces (S.&H. 124:20-31; 493:13-16; 597:27-29) that it commands insure its marvellous power and activity! The ORGANIZED CHURCH OF THE BIBLE prevents man from rushing madly into what would be tempest and fury to him without the preparation demanded by the orderly moral steps thereto, for "the allness of Good" offers no shelter nor protecting walls as against its demands. Even the Tree of Life accepts its elemental seeming fury, but makes it a *sensible* blessing. It welcomes the clouds, rain, and even the tempest, bending to its will and pleasure: which wash its leaves, loosen and season its soil, but its deep rooting protects its idea.

However, "the allness of Good" has no rooting: it just IS! It is the great I AM that understands its own forces and never perverts their use to destruction. It is the basis upon which all counterfeit metaphysical systems try to found themselves, but only the I AM can "plant His footsteps in the sea and ride upon the storm" intelligently. Without a gathered knowledge of the great moral and spiritual power behind the I AM, the philosophies built upon the pleasing euphony of the words, the *allness* of Good," with no answer to, *What is Good?* become inane and sterile of *fruits*. The latter are not necessarily *specific healings*, but an understanding of the *divine reason therefor*—not in *symbolic* reversal, "for the allness of

Good" *knows* no symbols! Its values are spiritual, beyond the claim of reversal!

Even the Buddhist religion has some concept of "the allness of Good" in its Nirvana, where all transmigration is claimed to cease; which forces its subjects to become what they think in their relative progress or retrogression to or from the goal. While its philosophy (as defined in Webster's Dictionary) is moral in its tendency, enjoining its eight positions of "right belief; right resolve; right word; right act; right life; right effort; right thinking; and right meditation" (Webster's Unabridged Dictionary), the great question is, "What is the standard?"—"What is right?" To use Jesus' marvelous Golden Rule before one's thought is purified by moral values in the Mosaic Decalogue might seem to justify a man who is tired of life and wishes someone would shoot him in shooting another. Likewise it might seem to justify a thief in this assumption: "Well, if I had as much money as that man, I would not mind it if someone took a little, etc." This reasoning would not take into account how the "other fellow" feels about it. So, even "As ye would that men should do to you, do ye also to them likewise," Luke 6:31, must rest on moral *foundations*.

The moral relationship of the Bible never releases anyone to the *wholly inspirational* leading of Love until he has fulfilled (or intelligently accepted) Love's "harsher" demands, which are equally loving (Mat. 5:17-18). The four rivers of womanhood (Love) have followed *straight* courses to the same point, else they never would have united in *one river*, and while Mrs. Eddy puts even herself as the last channel for the fourth woman, S.&H. 533:27-7, under the marginal topic of "*False womanhood*"—false because incomplete—she builds each on the other, until the fourth reaches the spiritual origin of man through the spiritual interpretation of the Scriptures—"the inspired Word," S.&H. 46. This, in turn, demands that her Motherhood yield to Bride, the fifth woman, or whole Word, which she defines as God. "In the

beginning was the Word . . . and the Word was God," John 1:1. The fourth woman has merely provided the last side of the City which makes contact with the first, the Word, Bride, with its "close up" vision. Man had previously had his back to the light of the "Word" (in forming the second side of the City foursquare—"Christ"), Christianity had crossed it in parallel fashion, but divine Science goes straight *through* the distance man has gone *from* it (in seeking a "far off paradise," when beneath his "feet Life's pearl" was "cast," in the words of our Hymn) which leads woman back through the entire Bible to the original Word. "In the beginning was the Word." Thus, man's symbols were but *his own shadow*, ever changing with the play of light from behind which he mistook for the light in front because his own shadow (or form worship) kept him from seeing that it was behind, and not before. The eleventh picture in Christ and Christmas illustrates this, as the dark cross could not be seen by man if he were looking toward the light.

The picture of the original Word as the *first side* of the City foursquare is strikingly portrayed in the *first four* Directors' window in The (little) Mother Church, and described as such in the April Journal, 1895; and also mentioned in Joseph Armstrong's Mother Church. This and the raising of Jairus' daughter are the large rose windows in the balcony, and much larger than any other of the windows, but the colored pictures recently added to Joseph Armstrong's, "The Mother Church," give a whole page to each of the windows that have no symbolism outside of their setting and order of arrangement, and yet these two (and particularly this spiritual symbol of the City foursquare), so replete in details, are put together on one page; and the twin windows of the two books and blank circle are omitted entirely. Is this conducive to the understanding of those vital symbols? Returning to the point, of the former Directors' Window symbolizing the City foursquare, the first side of the City is pictured as the Bible, with a cluster of seven stars (Jesus held seven stars in his right hand) below

the Bible, and the Woman crowned with twelve stars above the Bible. Thus, seven and twelve were keynotes to its (the Bible's) interpretation.

The City foursquare must be heard, as *outside* Word, to be wedded; for the Word has been wedded in heaven and has brought its twelve pure gates of opportunity to earth for its individual wedding—hence, Mrs. Eddy's provision for the *individuality* of the Branches. The Tree of Life is individual germination of the whole Word, which is sight. And "*the allness of Good*" is "sensibly felt" only, Un. 7—it is consciousness!

It may be said, "Well, wherefore all of this *work* if it is all to be done away?" This is the forever protection of "the allness of Good" from human pollution—it trains man Godward until he is *Godlike*, and sinless by *natural image*. Each step in man's Church of the Bible has emphasized some other and further attribute of God until Love is *colorfully* infinite, preserving all "form, substance, and *color* but without material accompaniments," S.&H. 310. Man's *hearing* of the form of the idea has been as perfect as woman's *vision*, and to separate man's hearing from woman's sight would obliterate man, or form of idea.

Thus, the misuse of the Principle of "the allness of Good" without the moral support of the Bible (interpreted in line with its *completion*; rather than walking in unintelligent circles that cause one to round the same point again and again without ever *squaring the circle*, which is done in Christian Science in the City foursquare) is what is destroying the true manhood of our Cause in both man and woman and allowing the false sense thereof to bow its neck to the yoke of labor that the manhood of Woman finished in fulfillment of the demands of Jesus—"He shall glorify me"—true manhood! S.&H. 200: 25-29. Else it is giving to the Cause false womanhood that thinks anything it wants to do is Love's plan for it, regardless of how loudly Love has declared to the contrary in the definite laws of the true relationship of manhood in the Bible

and Science and Health. Prayer with an overweening predilection, is an unsafe vehicle for God's leading, as Balaam proved, Numbers 22nd to 24th chapters, and it ultimated in his taking the sword against God's people.

Love (Rachel) and Law (Leah) have already been united through the activity of the Twelve Tribes; and Woman crowned therewith—typed by the Extension. They can never be again separated! One will be of no value to the World until he sees it, for it is struggling with the same values, with no light for their solution—else half light, the light of manhood (morality) which is only moonlight. The spiritual sunlight of Womanhood (marginal topic S.&H. 561) alone will bring it peace in *Fourteen*, Universal Church, Love—just Love! that “leaves nothing that *can* sin, suffer, be punished or destroyed,” S.&H. 340, the ALLNESS OF GOOD—“Omnipresent Love! More we cannot ask: more we do not want: more we cannot have,” Mis. 307.

Thus, the final thought-footsteps have been taken with the Principle that “plants His footsteps in the sea and rides upon the storm,” but how about the *sea* and the *storm* beneath? How was the former dissipated (“There was no more sea,” Rev. 21:1), and the latter quieted to the “Peace be still” of the infinitude of Good—the allness of Good? For vain would have been the footsteps of Divinity had not the human footsteps been planted in the divine in the “Footsteps of *Truth*” in the human consciousness to the point of their *coincidence*, My. 160:5-8; Mis. 100:19-25; S.&H. 561:16-18; Un. 52:7-9; My. 265:20-22; Un. 49:8-9. “God requireth that which is past,” Eccles. 3:15, to sustain His Footsteps of Divinity, else they would have been planted in an element more unstable than “the Sands of Time.” But the steps of a good man are “ORDERED by the Lord and He delighteth in his way.” Thus, the *way of man's ordered footsteps* has been called the ORGANIZED CHURCH OF THE BIBLE, for they are the steps of man *ordered* by God's *seeing* channels—the prophets, whose prophecies Jesus proved could not be defeated nor *broken*

(John 10:35). They are "the chain of scientific being . . . maintaining its obvious correspondence with the Scriptures and uniting all periods in the DESIGN OF GOD," S.&H. 271:2-5.

Chapter VII

ORGANIZED CHURCH OF THE BIBLE

"Thinkest thou that I cannot now pray my Father, and he shall presently give me more than twelve legions of angels? But how then shall the *scriptures* be fulfilled, that thus it *must* be?" Mat. 26: 53-54.

"The scripture *cannot be broken.*" John 10: 35.

"Then said Jesus unto Peter, Put up thy sword into the sheath; the cup which *my Father* hath given me, shall I not drink it?" John 18: 11.

(Jesus answered Pilate) "Thou couldst have no power at all against me, except it were given thee from *above.*" John 19: 11.

"Those thou gavest me I have kept, and none of them is lost, but the son of perdition; *that the Scripture might be fulfilled.*" John 17: 12.

"This *spiritually organized* Church of Christ, Scientist, in Boston, still *goes on,*" Ret. 44 (said at a time when there was no organized Church in Boston other than in the *completed Word of Science and Health with Key to the Scriptures, published in Boston.*

"The steps of a good man are *ordered* by the Lord, and he delighteth in his way." Psalm 37: 23.

From the foregoing Scriptural citations, it is clearly evident that the Bible is the "ORGANIZED CHURCH" of unfailling *prophetic design*; and certainly the *only one* with a progressive spiritual organization that has no crosses nor crucifixions for its progressive members. Its crosses are always for those who do not progress toward its ultimate demands, or who *voluntarily* accept the crosses of less progressive members (Tribes) of the one body, as did Jesus—the cross between the Tribe of Levi's *drag on* of form and advancing Judah. The very definition of Judah in the Glossary of Science and Health makes its own cross between *ascension* and *descension*, S.&H. 589: 23-25, hence, its susceptibility to Levi.

In line with this subject the following references are interesting as tending to show that Jesus had *no alternative* but to *fulfill the prophecies*; and, as he is the *Wayshower*, they are equally binding upon others either to fulfill them or understandingly to accept the fact that they *have been fulfilled* in the unfolded order of Being: Mat. 2: 14, 15, 23; 8: 16-17;

12:16-21; 13:34-35; 21:1-7; 27:35; Mark 1:14-15—when morality *felt* its own *limits* (was *imprisoned*), spirituality went into Galilee—the circle of Love, for there are no moral *angles* in Spirit; John 12:37-38; 15:25; 17:12; 18:9, 11, 32—the last verse in connection with John 12:32-33; John 19:24, 28.

Organized institutional church — from the date of its first church in Adam, who put Eve between himself and the effacement of his error, Gen. 3:12, S.&H. 533:14-31; and in Cain who claimed “salvation” by *labor* (“tilling the soil,” S.&H. 545), and slew the brother who was more progressive in his offering (S.&H. 540:25-18), to the present day *inclusive*—tries to suppress the higher offering, instead of “making [its] own gift a higher tribute to the Most High,” S.&H. 541:3-5; as God suggested to Cain (Gen. 4:7), showing him the powerlessness of sin which “lieth at the door,” and is never in one’s thought; and that door is “REASON,” ordered thinking. This suppression of spiritual light on the part of institutionally organized church has resulted in such loss of the fire of Spirit that the so-called fire of zeal for organization; imperviousness to enlightened thinking; “loyalty” to ecclesiastical authority, without reference to right; malice and resentment towards any channel for greater light, have become seasoners for the dead Tree of form (cross) upon which to crucify the channel for the next progressive step in the ORGANIZED CHURCH OF THE BIBLE—the orderly unfolding of the Twelve Tribes of Israel, “which show the *workings* of the spiritual idea,” S.&H. 562. The Bible’s definitely outlined *prophecies* are the *creeds* of this ORGANIZED CHURCH OF THE BIBLE; its members are the *progressive Twelve Tribes*, who “stand in type for the whole human race,” April Journal, 1895; S.&H. 562. The institutionally organized church’s resistance to its demands is that of its one trunk, the Knowledge of Evil, to its other trunk, the Knowledge of Good—in the TREE OF THE KNOWLEDGE OF GOOD *and* EVIL, which is the source of all organized plans of salvation,

for the very motive for institutional salvation is its belief in the reality of both good and evil, Un. 14:27-2.

The ORGANIZED CHURCH OF THE BIBLE'S fulfillment and prophecy operates inversely thereto—when Elijah did *not* immediately respond to the higher light demanded by God's *progressive* occasion; and dimmed the light of God's glory with outgrown human methods, slaying the prophets of Baal when *God's fire* had not done so (I Kings 18): his mantle fell on one who was more tempered in his human zeal. Humanity at that time needed *Elisha's water*!

Likewise, when John the Baptist continued to baptize with water for "remission of sins" after having acknowledged Jesus' *fire* of the Holy Ghost (Mat. 3:11)—having baptized Jesus, thereby putting the burden of his thought upon him—and yet refused to go on to God's occasion demanding a higher light, he *lost* his head! Had he gone forward, it would have spared Jesus' fruitless struggle with the disciples' leaning to John's "water" methods (John 4:2; Luke 11:1, as distinguished from My. 280 and 281, particularly My. 280:30-5, showing a *position beyond the Lord's Prayer*, which Jesus gave only in response to the disciples' demand for *John the Baptist's methods*), putting out his fire; for Jesus' disciples were drawn from John the Baptist's disciples.

Thus, there was a time in God's unfolding Church for the water of humanity, and again for the fire of Divinity; and they could not be confused. There is no standing still in the ORGANIZED CHURCH OF THE BIBLE.

Likewise Jesus, having characterized everyone that had come *before* him as "thieves and robbers" (John 10:8), and in the same breath said, "The scripture [which was the word of their testimony] cannot be broken" (John 10:35), was forced to flee for his life; for his "time had not yet come" when he could demonstrate his higher vision. Both of Jesus' statements were *true*, but demanded a *human bridge* for their demonstrable consistency. The prophets and seers had prophesied *measured truths* which *robbed* man of the *full*

idea, BUT THEIR PROPHECIES MUST NEEDS BE FULFILLED, for they were God's orderly *unfolding* CHURCH of the Twelve Tribes in the human consciousness; hence, Jesus was forced to accept the order of *measured* salvation in *prophesied* crucifixion on their dead (to human consciousness) tree, for the purpose of *reviving it—not himself*, for he was born above Levi, "*resurrection*," in the period of *ascension*, Judah—to an *added tribal expression*. He, immediately after the statements just mentioned, fled from the wrath of the "ecclesiastically organized church"—Levi—to his point of *baptism by John* (across Jordan, beyond the reach of the ecclesiastical church, which never goes beyond Jordan, "judgment"—Reuben ["vision"] and Gad ["Science"]) had refused to cross over Jordan for their portions), showing where he felt the *weight*—in the ORGANIZED CHURCH OF THE BIBLE—the weight of *prophecy!* John was the link behind Jesus in the BIBLE'S ORGANIZED CHURCH and the Church Jesus joined—never the ecclesiastically *institutional* church—thus he joined the spiritually active Levi (resurrection), not its dead body. Thence, from the other side of Jordan, Jesus went to the tomb of Lazarus ("help of God"), John 11th chapter; thence to his acceptance of his own crucifixion by the ecclesiastically organized church, in order to keep in line with the ORGANIZED CHURCH OF THE BIBLE—*prophecy*, John 12:32-33.

The prophets had seen only a *slaughtered* lamb, Isaiah 53:7; Jeremiah 11:19, as their vision was limited to Levi—Levitical priesthood—for prophecy can never go beyond its *Church* under which it rests other than to correct, if need be, its human perversion through a foresight of its next step—the correction. For even the prophetic eye cannot penetrate beyond the veil of the *orderly* footsteps of Divinity, in the human consciousness, which are the *ordered* steps of the "good man"—only one of which is ever revealed at a time;*

* This is illustrated in the five small windows back of the organ in the Concord Branch Church, the *gift* of Mrs. Eddy, in which the subjects are in the order named, a *lamb*, a *cross*, the *Bible*, *Science and Health*, and a *dove*. Each of these windows is in so deep a setting that no two can be seen in their fullness at the same time.

hence, all Bible prophecies end in Levi (with exception of Jesus' to John in Revelation), pointing to Judah as its *Saviour*. For each succeeding Tribe is the remedy for the limitations of the one before, to the point of the completeness of the Twelve Tribes in one idea—the City foursquare as a channel to the Tree of Life, bearing its twelve manner of fruits. The oncoming Tribe always feels the full weight of human resistance from the Tribe that is yielding in the Divine order to its successor; for ecclesiastical forms resist heaven's demand for *change of design*—hence, the basis for the prophecies of the *Drag on* of the past to progressive idea, of which Jesus did not neglect to warn in the change from Mother (Christianity) to Bride, Science, Rev. 13th to 21st chapters.

Thus, Jesus *must* have been “oppressed” and “afflicted”; yet he “*opened* not his mouth,” else Truth would have spared him. “He is brought as a lamb to the *slaughter*, and as sheep before his shearers is dumb, so he opened not his mouth,” Isaiah 53:7. It was further prophesied that he would be “numbered with the transgressions” (Isaiah 53:12), and this was fulfilled in his being crucified between the two *thieves* (Mark 15:27-28), for he united *loveless* law, the first thief (man in belief separated from his womanhood), and *lawless love*, the second thief (woman in belief separated from her manhood), as evidenced by the expressed nature of the two thieves, one taunting and the other loving. Loveless law and lawless love are the two thieves preying on human perfection (Un. 49:8-9) of which Jesus spoke when he said: “All that ever came before me were thieves and *robbers*,” John 10:8. Jesus eliminated these *thieves*, had we but understood the import of his *prophetic* example: “For he is our peace who hath made both one, and hath broken down the middle wall of partition between us . . . for to make in himself of twain one new man, etc.,” Ephes. 2:14-15. Levi (third tribe—typing the third day of creation) symbolized the first glimpse of immortality (“resurrection,” the third day, and third tribe, Levi, S.&H. 508:26-4) for man in his vision of his *origin*

in God. Leah said at Levi's birth, "Now this time my husband will be *joined unto me*," Gen. 29:34. "Thy Maker is thine *husband*," Isaiah 54:5.

The prophets were under the régime of Levi, the third tribe, typing the third day of creation, "resurrection," S.&H. 508:26-8, and resurrection demands the death of an object before it lives again. So, they could but prophesy a *slaughtered lamb*. Jesus said, in accepting the necessity for his seeming death, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit," John 12:24. This is the Principle of the third day of creation—grass, herbs, trees, etc. (Gen. 1:11-13)—they have all *died*, and been buried, to *live*—rise above the sod. Thus, Mrs. Eddy says, "The third stage in the ORDER of *Christian Science* is an important one to the human thought, *letting in the light of spiritual understanding*. This period corresponds to the resurrection." S.&H. 508:26-8. Under the Mosaic dispensation (and Moses was a Levite), man was dealt with as a *servant* unintelligently obeying the *demands* of God, with no vision of then-present *immortality*, and the prophets foresaw that this limitation *must be broken*. But they saw that to break it one must *die to live*—typing dying *to form*, but living to idea, as was prefigured in the nature of the plants, trees, herbs, etc. If Jesus had "opened . . . his mouth," he would have spared *himself* this opportunity; for "Truth is always the victor," S.&H. 380:4; but he would have belied his name, Jesus, meaning "*Saviour*," and his mother's vision for him, had he escaped, Mat. 1:21; Luke 1:31. Levi (mortal man, S.&H. 590:12) must be linked to "resurrection," Leah's demand for his *joining* herself (humanity, body) and her husband (God—"Thy Maker is thine husband," Isaiah 54:5), Gen. 29:34. Judah—the tribe in advance of Levi—had the vision to be baptized of Levi (John the Baptist was a Levite) and *come up* "straightway out of the water," Mat. 3:16, as his literal baptism had typed, and as the prophets *foresaw*, for Judah's natural tendency

was *ascension*. John's gospel does not record a literal baptism, implying a metaphysical process, John 1:26-34.

The prophets under Levi—Levitical priesthood—foresaw, beyond their forms and ceremonies, man's "reconciliation" to God through the pure channel of one *humanly* born above the claims of the flesh of a *virgin mother*, Isaiah 7:14-15, of the tribe of *Judah* (Micah 5:2); but they also foresaw, after Judah had accepted Levi's baptism — as each added Tribal link in "the chain of scientific being" must do with reference to its former Tribe to preserve the continuity of the idea—the resistance that "Levi" would present to such purity of Spirit dissipating its crude symbols, even of baptism, John 4:1-2. The prophets foresaw also Levi's attempt to destroy Judah, but that in so doing it would but force the proof that "the wrath of man shall praise Thee; the remainder of wrath shalt Thou restrain" (Psalm 76:10); hence, Jesus' reply to Pilate, "Thou couldst have no power at all against me except it were given thee from *above*," John 19:11; for Levi's mother's prophecy of the joining of *form to quickening idea* ("resurrection," S.&H. 508:26-4; Romans 12:2 from colon) must be manifested in the human consciousness to enable it to reach Judah, its next step. Even Levi's higher form of baptism by John the Baptist typed death, burial and *resurrection*.

The prophets foresaw that this human expression of idea would receive his wounds in his hands (power) in the house of his friends: "What are these wounds in thine hands? Then shall he answer, Those with which I was wounded in the house of my friends," Zech. 13:6. For the prophets foresaw that one born of the human nativity of the tribe of Judah (and thus the next orderly unfoldment *must be born*, Micah 5:2) could never hold his twelve disciples, and the full twelve *must needs be held* to eliminate the operation of the *Drag on* of salvation, denying man's perfection in its zeal to make him "better and better every day"; as the twelve disciples typed the twelve tribes of Israel which "show the

workings of the spiritual idea," S.&H. 562, and full salvation required this twelve-in-one Principle. Judah says: "Now will I praise the Lord" (Gen. 29:35), but he does not praise *man*, and the tribe of Benjamin must praise *man*; hence, Jesus was betrayed by his *own Tribe, Judah*. For Judas Iscariot was of the Tribe of Judah and was the twelfth added to his disciples (Mat. 10), prophesying that *Judah must rise to the twelfth tribe, Benjamin*, else the wounds to his power must needs come from the house of his friends, disciples, and particularly from his *own Tribe*.* And there was where his wounds came through Levi to him, for they were first John the Baptist's disciples, a Levite. Message of 1902, p. 18:25-29.

The prophets also foresaw that he must ride into Jerusalem on "the colt the foal of an ass," Zech. 9:9; Gen. 49:11-12; Mat. 21:5; because only the quality of human intelligence that has yielded wholly its guidance to the Master Hand of the divine Mind, which has animated the prophecies of the *living, unbreakable* (John 10:35) design of the ORGANIZED CHURCH OF THE BIBLE (such humble human consciousness before the *mastering magnitude* of the power of IDEA, being typed by the lowly ass yielding unthinking obedience to his master's mind and hand) could feel assured of the quickening of the divine Life beyond its finite human limit; for the individual sense of life could not survive such a test, John 19:33 and 36. Thus, the immortality of DESIGN was Jesus' assurance, which was momentarily lost in his despairing cry, "My God, my God, why hast thou forsaken me?"—Mat. 27:46, when a finite sense of responsibility therefor (S.&H. 50:31-5) touched his consciousness, but he afterwards regained it and committed his life and mission to the design of the ORGANIZED CHURCH OF THE BIBLE, "Into thy hands [DESIGN] I commend my spirit: and having said thus, he gave up the ghost," Luke 23:46, of individual responsibility. The ORGANIZED IDEA sustained him beyond the limits of the vision of the tribe of Levi in the vision of Judah, his

* Below which he was forced to fall.

nativity; hence, the resurrection was natural to Judah, and only Judah could quicken Levi to a *living body* after death and burial in Levi, for the evening* (death) of each Tribe must be quickened by the morning of the next, and thus the linking of Life's immortal "chain of scientific being," S.&H. 271: 2 is forged until the last link. Inasmuch as each Tribe drops back to establish its connection with the one before, the last link must be forged with the first, with an understanding of *all between* to complete the circle of the Tree of Life—the latter *Idea* sustains its every *link* even before the final forging of the combined circle. Thus, Jesus' finite life was sustained even after Levi (mortal man, S.&H. 590: 12) had given up the ghost—yielded its limited vision of human life to the sustaining Principle of evolving *Idea*. Jesus' vision of the Tree of Life, completed ORGANIZED CHURCH OF THE BIBLE, enabled him not only to declare himself to be immortal, but to understand that he was so, My. 242, and thus the Tribe of Levi (body, "mortal man," S.&H. 590: 12) was joined to the unfolding DESIGN OF THE ORGANIZED CHURCH OF THE BIBLE, the Tree of Life, embracing its individual expression. Thus, mortality was "swallowed up of life," II Cor. 5: 4.

Verily, Mrs. Eddy's statement that the twelve tribes of Israel "show the workings of the spiritual idea" (S.&H. 562) is the Key to the *Door* of the Scriptures (Genesis, The Apocalypse and the Glossary, combined), for without this Key the Bible's Twelve Tribes are but Ezekiel's "Valley which was full of [dry] bones," of which he says, "Son of man, these bones are the *whole house of Israel*," Ezek. 37: 11. Jesus was "the door" (John 10) which this key has unlocked, because he is the scriptural *example* of the embracing of all Tribes but one, and that one is *generic* idea, Benjamin, born of heaven and *regenerated* earth, which is embracing but never embraced by *individual* man; for he was the only son born of Rachel (Love) after Jacob's regeneration and the bestowal of his name Israel, Gen. 32: 24-32; Gen. 35: 17-19. Jesus was

* In the terms of Genesis 1st chapter.

born of heaven, or inspired and not *intelligently regenerated* earth, as evidenced by Mary's subsequent *natural* history in having other children below her first vision, Mark 6:3; thus Jesus was forced to repudiate her motherhood, Mat. 12:47-50 (for his first coming was in *ascension*, which denies, forsakes, cuts off, brings division and separation, Mat. 10:34-37). His first step in his ministry was his response to his mother's demand as "Woman," not "Mother," for *wine*, which he implied was *beyond* his then-time—"Woman [wine, the inspiration of Love, S.&H. 35], what have I to do with thee? Mine hour is not yet come," John 2:4, for womanhood; for true manhood, ascension, must needs first be *identified*. However, he responded to his Mother's call, and henceforth never saw her again as "Mother." Even on the cross he called her "Woman," and gave her to John and John to her, John 19:26, thus universalizing "Mother," which would make her Bride, as Bride alone conceives generic man, for she is generic man. Mrs. Eddy has revealed the *infinitude of good*, and all the steps thereto; thus, she has fulfilled Benjamin.

So, the *reason* for the prophecies concerning Jesus, the *reason* for his inability to escape their *literal fulfillment*, the *reason* for his betrayal by his own Tribe, the *reason* for the particular form of his seeming death, the *reason* for the statement that he was in the tomb three days when he was there but one—Saturday, the *Sabbath*—the *reason* for his being crucified between two thieves, etc., make Jesus verily the one Door that is opened by the Key Mrs. Eddy has furnished in stating that the Twelve Tribes of Israel "show the *workings* of the *spiritual idea*," S.&H. 562. The unlocking of this door of REASON opens the twelve gates of the Twelve Tribes of Israel in the City foursquare, and allows each tribe to pass through the gates into the "City" as a *whole pearl* idea. These are the pearls that can never be "cast before swine," for they are invisible to the swinish thought—just as the City foursquare is invisible to the unredeemed senses; hence Mrs. Eddy redeemed the five *physical* senses, S.&H. 274, for its discern-

ment, *in 1907*, before her dissolution of The Mother Church, as particularly described in "AS IT IS," in the chapter entitled, "Leaving Father and Mother," *in 1908*.

Jesus was crucified in the name of the letter of the Manual of Levi's church—"He maketh himself the son of God." The *spirit* of their Manual prophesied the very thing they crucified and was to the *end thereof*; but Moses' veil of humanizing the law that he put before his face to keep the institutional church—TREE OF THE KNOWLEDGE OF GOOD AND EVIL in step with the *orderly* evolution of THE ORGANIZED CHURCH OF THE BIBLE—until its spirit was fulfilled, had become so thickened by increased organization that the spirit was wholly obscured!

Paul, likewise, refused to tell his vision, as it was "not lawful for a man to utter" it (II Cor. 12:4). The result was that his glorious vision became so darkened that he was forced to appeal to Caesar in "Fourteen" (even beyond his own Nation in "Thirteen") to save him from "ecclesiastical wrath" over the doctrine of circumcision among the Christians. He claimed that to be circumcised rendered Christ of no avail (Gal. 5:2-4); others of the disciples claimed that for the Gentile it was permissible not to be circumcised, but the Jew could have both circumcision (ecclesiastically organized form, which, as Paul claimed, had outgrown its usefulness in the light of the revelation of its *antecedent* idea) and Christ—both the "cutting off" of sin and the salvation from above that knew it not. Because Paul did not rely wholly on God to protect this truth in *Church* but appealed to Caesar, or human law, before Church was *completed*, to save his life from the ambushment of his enemies, he not only lost his seeming life, but lost to Church the marvelous truth he had voiced. His refusal to tell his heavenly vision—II Cor. 12:1-4—in line with God's ORGANIZED CHURCH OF THE BIBLE, forfeited assurance of divine protection in the voicing of a lesser truth. Thus, the same problem has descended to us in the Christian Science Movement. Can we "cut off" sin in our

endeavor to purify, and at the same time deny its existence in the realization of the allness of good? The refusal to squarely face and accept Mrs. Eddy's *latter* teachings on this subject as a final answer thereto, as given in "The First Church of Christ Scientist and Miscellany" 210:1-15; 364:9-18; 241 and 242, is forcing many to appeal to Caesar for protection. Paul called himself a "prisoner of the Lord," and verily he was. He was a cheerful prisoner, however, and did not chafe under chains of his own forging!

Thus, "the scripture *cannot be broken*"; and Jesus spoke of the Old Testament scripture, containing Genesis 1st chapter, Jacob's Ladder of sons (Gen. 28:12; 29th, 30th and 35th chapters; Gen. 49 and Deut. 33), which Mrs. Eddy says "show the *workings* of the spiritual idea," S.&H. 562, for there was no New Testament.

John closes his Revelation of the *ascended* Jesus' prophecies of his manner of *descent*, by saying: "If any man shall take away from the words of the book of this prophecy, *God* shall take away his part out of the book of life, and out of the holy [whole] City, and from the things which are written in this book" (Rev. 22:19). There is not an organized Church on earth that can lead one as far as the Tree of Life (Rev. 22); nor has led it even to the City foursquare, which demands individual gates, each of "one pearl." Mrs. Eddy left us with *this demand* in the Manual, p. 72:19-24; and with the further demands before quoted on pages 45 and 47 of Retrospection and Introspection, notably that material organization "wars with Love's spiritual compact," opening the way for our fulfillment of Revelation 22nd chapter, as before noted. Are we willing to live *beneath* the demands and promises of the ORGANIZED CHURCH OF THE BIBLE for which Mrs. Eddy has so clearly opened the way?

Other writers have caught Mrs. Eddy's vision, either mentally or through the study of her writings, but fail to see her *process* thereto, which force them merely to copy her answers to the problems involved in this universally unfolding Church

and imagine they have escaped her labor, without *intelligently* accepting her gift; and still others try to find it in the *Bible*, which is impossible without the seeing eye of the Revelator God has chosen for this accomplishment. He never gives two the same task, as work in his Church is never repeated, nor *substituted*.

Thus, the Bible is Jacob as the *human* author of the Twelve Tribes (and Mrs. Eddy says that "Jacob is the revelation of *Science*," S.&H. 589), while Science and Health is Rachel, the divine source from which they are spiritually drawn. Rachel means "ewe, sheep," and was never the Bride of anything but *pure* humanity, "the Lamb," her own spiritual offspring—"Love wedded to its *own* spiritual idea," S.&H. 575:3. "Thy *Maker* is thine husband [or wife]," Isaiah 54:5. "Principle and its idea is one," S.&H. 465. Rachel was Jacob's Bride (the one whom he was promised and the one whom he loved and thought he married, Gen. 29:25); and while she was given to Jacob at the same time (after his *protest*) that Leah was, a wife with a human *debt* against her is really no wife, and therefore there was no human "seed within itself" of idea to bring forth fruitage. Hence, Jacob was forced to purify for *fourteen* years before he was in possession of a right to this Tree of (Spiritual) Life. After his complete purification in Leah's six children and the maids' four — not counting Dinah, "Judgment" — as "the *Twelve Tribes*" must show us "the *workings* of the spiritual idea"; and not even be deflected by "Ephraim and Manasseh," as the latter are without Church—work for salvation of the Twelve Tribes, for "They [twelve, not thirteen] are the lamps in the spiritual heavens of the age, which show the workings of the spiritual idea, S.&H. 562:17-19. Ephraim and Manasseh are a *thirteenth* element (Nation) that have no identity in the Word, the City foursquare. For while Manasseh seemed to take the place of Dan in Revelation 7:5-8, it was but as a "*servant*" of God's purpose and not as a son, permanent *idea*. He served the purpose of *dropping* Dan out of "Christianity"

for the demonstration of woman in "Science"; for Dan must be forgotten until he can be intelligently dealt with, as he is human intelligence, and his perversion is a *controlling* mortal mind. Manasseh means "forgotten," and was so named because Joseph claimed that Manasseh "hath made me forget all my toil, and all my *father's house*," Gen. 41:51. But it was *revived*, with *reason*, for nothing can be *forgotten*—it must be redeemed and embraced. Thus, God sent Jacob to his own home after the birth of *Joseph* to redeem his people to God's people—not *his own*, Gen. 31:3; My. 270:4-13, and thus we must all do—return to every *separated* earth-tie and unbind it to *idea* before it is met. Thus, Dan was unbound to *idea* in the City foursquare, and Manasseh (true to his *name* and *purpose*) was *forgotten* in Church, the City foursquare, for he was but a substitute for Dan, until Dan was reclaimed to human intelligence as one with the divine, which eliminates the curse in Dan, but retains his GATE of *purpose*.

If our United States as Nation should be regarded as either one, it would certainly be Ephraim, the *second* son of Joseph, as Ephraim more nearly types the Benjamin consciousness. However, as Benjamin (Science) embraced Joseph (Christianity), this would be the case with Joseph's *two* sons, which type the male and female of the spiritual idea. However, we are not the type of Joseph, nor *his* two sons, but of *Benjamin*. The Bible and Protestant Christianity (Joseph) had their *World origin* in England; Science and Health, typing Benjamin, in the United States. But as Cause is always greater than effect, so Thirteen (Jacob, Principle, "the [full] revelation of Science," S.&H. 589) is greater than the Twelve Tribes, Church; hence, we find Thirteen in emerging from Benjamin, Church (Science), not from Joseph (Christianity).

ABRAHAM'S CHURCH, THE FIRST COMPLETED CHURCH WITHIN MAN'S CONSCIOUSNESS

"Now the Lord said unto Abram, Get thee out of thy

country, and from thy *kindred*, and from thy *father's house*, unto a land that I will shew thee; And I will make of thee a great *Nation*" (promise in Thirteen, Nation—not twelve, Church), Gen. 12: 1-2. But Abraham* disobeyed God by taking with him Lot (meaning a "veil," "covering") and thus started the first intelligent process of salvation without labor. Noah had physically labored to build his ark and had physically saved eight persons, but Abraham accepted the redemptive (rather than salvation by labor) process of *lifting up* his eyes (labor works *with downcast* eyes) to the City foursquare, Gen. 13: 14; S.&H. 575: 26-2, to save him from the fruits of his *disobedience* to: "In the day that thou eatest thereof [human relationship, S.&H. 262: 27-28; Un. 14: 27-2; Mis. 367: 22] thou shalt surely die," said by God to the knowledge of good and evil (human paternity) necessitating Church or a *veil* to hide it from the Holy of Holies—God's presence. For where there is no disobedience there is no symbol. Lot was the conjoined nephew of both Sarah and himself, as Sarah and Abraham were brother and sister, having a common father, and Lot was the grandson of Abraham's and Sarah's father.

The story of the strife between Abraham's and Lot's herdsmen is well known, and their separation, Gen. 13th chapter; but little, if anything, is ever heard of Abraham's *Church* (moral) *responsibility* to redeem Lot—the channel for the claimed kingship of the five physical senses—after he had taken Lot from his *father's house* with him. *Separation was no solution*, and but increased the weight of Lot's problem and likewise Abraham's responsibility. So, when Lot got into trouble under the régime of the five kings, the five physical senses, as one always does so long as he serves the four kings typing the fourth Tribe—"absence from the body," the Christian *ascension* above *their responsibility*, rather than preserving the vital earth connection as a channel for their redemption (S.&H. 274: 3-4; 17-18; My. 160: 5-8; Mis. 100:

* Abram was afterwards changed to Abraham, Gen. 17:5.

19-25), Gen. 14th chapter; Abraham was forced to redeem this increased entanglement of Lot in the *East* country of luxuriant indulgence (Gen. 13:10-11).

So, as Lot was in harmony with the *five kings*—or five personal senses, which Abraham had *risen above*, Gen. 13:14-15, for he was forced to *lift up* his eyes to see the vision of the City foursquare,—which were pressed by the *four kings*, or demand for *ascension*, Gen. 14 (after Abraham had received the *promise* of infinite good, Gen. 13:14-15, radiating from the City foursquare—“look from the place where thou art northward, and southward, and eastward, and westward”—see S.&H. 575:26-2), Abraham was forced to redeem Lot (Church) from *ascension* (the pressure of the four kings to rise above earthly responsibility) to *redemption of the five physical senses*. This vision was the twelve (City foursquare) in *Abraham's loins*, Heb. 7:9-10.

So, the symbol of Church typed by the five kings (together with Lot, meaning veil—human reason, called man's sixth sense or moral responsibility) *served the four kings*—“ascension,” typed by Judah, *fourth* Tribe or *fourth* day, Gen. 1:14-19—represented by Chedorlaomer (“sheaf-band,” or that which binds Church into a limited symbol, or the twelve sheaves into a definite idea, Gen. 37:6-8; and holds it above earth in heavenly promise—ascension) *twelve years*, Gen. 14:4, “and in the *thirteenth* they rebelled,” Gen. 14:4. In other words, their *Principle* (as in the *restrictions* of the Manual we now face) demanded a *further* step of rebellion at limitation of “sheaf-band,” or *twelve* (Chedorlaomer), and twelve took the step thirteen demanded. Likewise our Manual is the thirteenth demand upon twelve to accept its detachment from The Mother Church, as provided by Article XXIII, Section 6, lines 19-24, accepting the redemption of the five physical senses which require no outside five directors, S.&H. 274:17-18.

The “*slaughter*” of the four kings (Gen. 14:17) prototyped the “*slaughter*” of something that seems most innocent

and *lamblike* (Isaiah 53:7)—the endeavor to *rise above* error in Judah, but which would have entirely defeated his *redemption* of body by leaving Levi's suffering body or "dead" *body*. This is the cross that *must be borne* by the tribe Judah. For Judah absents itself from its body to be "present with the Lord" — its tendency being to "praise the *Lord*" and leave "body" out of mind. He must either return to it or ascend. Jesus did *both*, hence his *cross*.

Thus, Abraham intelligently approached the Christ (the Priest of Melchizedek) on earth, and partook of bread (Truth) and wine (Love), Gen. 14:18, on earth—the City foursquare, which he had visioned with *uplifted eyes*, Gen. 13:14, but had to approach through the five kings, the five senses—the five rulers of the plane of earthly sensibility, which Mrs. Eddy redeemed in 1907, one year after the last step in Motherhood, the Extension, was *dedicated*.

Thus, The Mother Church served eleven years (1892-1903) under its four directors (typing the hope of ascension above Church) when five directors were given us in 1903, demanding redemption of the five senses in Church.

Thus, all promises are to *Abraham* and his seed, because Abraham lifted his Church to the City foursquare without the medium of labor. Instead of slaughtering the five kings—the five physical senses—he "slaughtered" the church—Chedorlaomer, the "sheaf-band"—that condemned them, and redeemed Lot and his five ruling kings, pre-tasting of the Truth and Love (bread and wine) of *divine communion* without the human medium of symbols for the Twelve Tribes in his spiritual loins, Heb. 7:9-10.

So, the Tree of Life has grown from the seed of Abraham's Church recorded in Genesis 14th chapter, after he had redeemed the five kings (physical senses) from being slaughtered by the *four kings*, the law of Judah, fourth tribe (before its human objectification), that said only the ascension or annihilation of the five physical senses could save man from their depredations. Abraham embraced the law of

Judah, else he never could have slaughtered its four kings—the ascending rungs of Life's Ladder are all kings, or ruling thoughts. Abraham took with him four elements before which Judah is powerless—Aner (which means a "sprout" or "branch"), Eshcol (which means "fruitage," "a bunch of grapes"), and Mamre (which means "rebellious"—rebellion at the limitation of Judah). Abraham, to whom the City foursquare had been given, Gen. 13: 14, had the Twelve Tribes in his spiritual "loins," Heb. 7: 9-10. These elements are the whole Word—Shiloh—to which Judah yields, Gen. 49: 10. Thus, law capitulates to and becomes one with Love. Our Word contains both elements as Bride, S.&H. 577: 4-11.

Small wonder that Mrs. Eddy intimates that the organized Church body should be laid off before the individual corporeal body of man is "*finally laid off*" (Ret. 45); for one (Church) is the veil that prevents the redemption of the other. Thus, the City foursquare in twelve, or last step in *walled Church*, gives us "a name better than of sons and of *daughters*" (of even God) before the walls of protection from without *disappear* (Isaiah 56: 5; Hosea 2: 16-20), and leaves man facing Church in himself—never again an individual consciousness, but generic idea bearing its twelve manner of fruits. The further (than previously indicated) fault with Nebuchadnezzar's Tree was that it was without God's ORGANIZED CHURCH OF THE BIBLE, as he was not one of the Tribes of Israel, nor had they come to twelve in spiritual manifestation until the City foursquare was revealed. His was but one of the many scintillations of the Truth on the outside of God's unfolding Church of the Bible, which must be bound down by organization to await the finality of the Church *within the Word*. No one could grow this Tree of Life before THE ORGANIZATION OF GOD'S PROPHETIC CHURCH OF THE BIBLE is finished in the Revelation and founding in Church—but *it has been finished* in Mrs. Eddy's provision for the Bride, and when this has been seen *within the Church* (as it has been in "AS IT IS," which was written

from within the veil of the Church), its resistance becomes obstructive rather than any demand for further evolutionary *labor*. There is no escape for Jew or Christian Gentile from the completion of his Church history, for he, or the thought behind him, started or accepted this Church process.

Paul's and Peter's work opened the doors to the Gentiles, or all mankind; however, only upon the condition of their receiving the gospel of the Jews as a *gift* to that point. Jesus kept it in the *Church of twelve*, sending his disciples only to the lost sheep of the house of Israel, and prohibiting their going to the Samaritans or the Gentiles. He told the Syro-phœnician woman that she must "Let the *children* first be filled," Mark 7:27. For no one could come in other than through the vision of the *demonstrated* Twelve Tribes, which stand in type for all mankind (April Journal, 1895) and which provide the Principle by which the "*workings* of the spiritual idea" (S.&H. 562) are shown to the world *through the Church*, which is the interaction of the spiritual values of these Twelve Tribes. How could Church be completed until the last Tribe is demonstrably seen *in Church*? Thus, a grave responsibility rests upon the Church to complete its history in order that *Nation* may flow out in the "healing" of other Nations; for *Church* can never heal *Nation*, but becomes the foundation upon which *Nation* rests. Our Nation's heart was planted by *religion* ("Rome's fallen fanes and silent Aventine is glory's tomb; her pomp and power lie low in dust. Our land, more favored, had its Pilgrim Fathers. On shores of solitude, at Plymouth Rock, they planted a nation's heart . . . *imperishable glory*." Pul. 10:8-12), and only religious support in line with the completion of Church history will ever uphold its full destiny as the Tree of Life—"the leaves" of which are "for the healing of the *nations*." For until *Church* completes its Twelve Tribes, *Nation* will but attempt, and never *complete*, its bright flashes of theoretical world salvation ("crumbs that fall from the children's table"), for "the *children* [must] first be *filled*," Mark 7:27. The hub of the

twelve spokes of "Nation's" chariot wheels is the *Church*. The world needs the spiritual and moral values of Church far more than political diplomacy, *until the two become one*. Neither Jesus nor Mrs. Eddy is the *only* channel on earth for scintillations of divine revelation and glory, for these sunbursts of light—even *identical* revelation—may be seen in the writings and teachings of many even pagan philosophers; but Jesus and Mrs. Eddy are the only persons on earth who have left the human footsteps thereto in a *progressive* Church to the end of collective necessity—the good man whose steps "*are ordered by the Lord*," Psalm 37.

Jesus promised to build this Church (Mat. 16:18) but could not do so because Church must be built *collectively* by the Twelve Tribes instead of *one Tribe* (for when the twelve collect in *one consciousness* this is the Tree of Life—one step beyond "*collective necessity*"—Church), and all of his disciples deserted him but one, John—even *Peter*, upon whose declaration he had promised to *build* his church. Hence, he could but *prophecy* the form of the Church *through faithful John* in Revelation 10th, 11th, 12th 19th and 21st chapters (not neglecting to prophecy the *travail incident to disobedience to his demand for progress beyond The Mother Church*, Revelation 13th chapter to Revelation 20th chapter; from which darkness and suffering so prophesied, Mrs. Eddy made provision for our *escape* in Science and Health 568: 5-12 and Manual Article XXIII, Sections 1 and 6). And Mrs. Eddy fulfilled these prophecies of the ORGANIZED CHURCH OF (Jesus') PROPHETIC DESIGN step by step, to the point of their collective fulfillment.

No specific man or woman on earth can be a whole reflection of God ("neither could God's fulness be reflected by a single man," S.&H. 336: 20-21) until Church or a demonstrable understanding of the Twelve Tribes has spiritually expanded his consciousness to take in the whole World sympathetically with a sense of its perfection, as brought through the twelve gates of pearl in the City foursquare, to the Tree

of Life which grows from "*within.*" This is *Nation*, and only such *Nation* can heal other *Nations*, Rev. 22:2, for its "leaves" are the moral values of the Twelve Tribes of Israel "which stand in type for the whole human race."

Comparison of the *present history* of the *only Nation on earth whose heart was planted by religion*, and other *Nations* which perhaps have had *broader philosophies* than Puritan doctrine, will show the most encouraging fruits of righteousness as *Church*. But the deficiency of the highest point of *Church* (our *Nation's heart*, Pul. 10) will be seen in each and every world endeavor of our *Nation*, for it takes a *perfect heart* to produce perfect bodily results. Hence, the *modification* of our great war President's post-war world-wide plans. Our *Church* seemed ready to war, but failed him in his *peace plans*. Thus, the limit of the *Church* was seen, for, although the *Church* as a body doubtless favors peace, and has sought to promote it, nevertheless it is but a theory *in advance of its demonstration* so long as it rests for its hope on *Jesus* or "*Christianity*" (which is the *limit* of *Motherhood*), for *Jesus* said: "Think not that I am come to send *peace* on *earth*: I came not to send peace but a *sword*," Mat. 10:34. *Science* (*Womanhood*) *embracing Christianity* (*manhood*)—in other words, fulfilling all of its spiritual ends—is the only hope of peace. The means to this end was *prophesied* by *Jesus* and fulfilled by *Mrs. Eddy* in her last demand for the *Detached Branch*,* which alone can build the *World Temple of the Lord* (Zech. 6:12), for which *Church* is but the foundation—even as *Jesus* was but the heart or foundation of *Christianity*. (See *Science and Health*, revised edition of 1890, p. 229, to which *Mrs. Eddy* referred in the footnote Mis. 309.†) This *universal* structure of *Truth and Love* alone is *Church beyond* an organized or institutional form, as will be seen by comparing the divided definition of "*Church*" in *Science and Health* 583.

* Symbolizing the City foursquare; which, as a descending, specific idea is detached from heaven, and as a circumscribed, walled idea is detached from the World.

† See Supplementary Notes in the Appendix.

The true idea awaits the fulfillment of its *organized* prophecies — the City foursquare being the last *walled* (*organized*) step, which gives us a “name better than of sons and of daughters,” Isaiah 56:5; surely *Mother Church cannot* do so, for the children of Mother must necessarily be “sons and daughters,” and *therein lie its limits*.

The correlated references that are read at the *close* of each of the highest services (the Sunday Lesson-Sermon) in the Christian Science Church—“The Scientific Statement of *Being*” correlated by I John 3:1-3, prophesy this *onward demand*; for the *correlation* lies in the fact that the former is the scientific *state of being beyond* the name of “*sons of God*,” which John said had not appeared in the *first coming of Jesus*, but would appear “when he shall [again] appear”—his second coming in Christian Science, Ret. 70:20-22—for “we shall see him as he *is*.” John said that Christianity was *then* at the point of the *sons of God*, but must reach a more *progressive state*—“it doth not yet appear what we *shall be*.” Mrs. Eddy tells us *what* that state of *being* is *beyond* sons (or daughters, for that matter, as Isaiah links them together in his progressive prophecy, Isaiah 56:5). *In the conclusion of our service* this BEING is *first* shown (“Scientific Statement of *Being*”) resting upon its *promise* by Christianity, I John 3:2, and directing us to *idea* for purification. John’s very admonition for further *purification* for the Christian (not the Scientist) *to* the point of Jesus’ second coming, “Christian Science,” Ret. 70:20-22, also shows a demand *beyond Christianity*. For Mrs. Eddy tells us man *is pure* in her Scientific Statement of *Being*: “All is infinite Mind and its *infinite* manifestation, for *God is all in all*.” Hence, only as man sees this second coming of Jesus in Christian Science as *idea* is he pure by *divine right*, and not through human labor or effort. This effort ends in the City foursquare—man’s squareness as a divine gift, not a labor, S.&H. 442:25-29 in “Christian Science.”

BEING is *one*—Paul said, “There is but one body” (Ephes.

4:4), and Mrs. Eddy warns against dividing "Being into beings" (Ret. 56:6-12). Thus, Jesus' first coming and his second coming must be conjoined in *one*, else the former will be the *Drag on* to the latter. To fail to see the latter, and endeavor to make John say in the passage above quoted that "*man is pure*" (when he distinctly said he was not as merely "the *sons of God*," for divisible being—"sons of God"—is never *wholly pure*—whole purity) is to fail to discern the distinction between Christianity and Science, No and Yes 10:6-10. John merely prophesied of this purity of *Being*—"what we *shall be*" beyond "*sons of God*," implying that the second coming would bring that whole purity for *all men* (as it has, and this is the *gift of salvation*, S.&H. 442:25-29) in the Scientific Statement of Being, which eliminates the *Drag on* of labor. The Scientific Statement of Being is the climax of "the *chain of scientific being* . . . maintaining its obvious correspondence with the Scriptures, and uniting all periods in the design [the ORGANIZED CHURCH OF THE BIBLE] of *God*," S.&H. 271.

Thus, the steps of a *good man* are "ORDERED by the Lord, and He [God] delighteth in his [man's] way," for he has so ordered it. Thus, man is *one*, and there is but one *good man*; for until "the chain of scientific being" had forged its last link (walls, as in the City foursquare) it must have been protected from the inroads of ignorance of the "missing link" (for which Natural Scientists have so diligently searched in "matter," and are now demoralized in their conclusions in regard to the correctness of their *basis*) which is a *Drag on* to perfection of idea—the foe to enlightenment. For the body of the *good man* must be "fitly joined together and compacted by that which every joint [Tribe] supplieth," Ephes. 4:16. Thus, the *Twelve Tribes* "show the workings of the spiritual idea," S.&H. 562.

There is no pure man that was not always pure. Purity is inherent and primitive—"the seed within itself"—never a *grafted* process. The Lamb that stood on Mount Zion with

the 144 thousand, having their "Father's name written in their foreheads" is the *man* that was never "*defiled with women*" (false pleasures, for Woman is *indivisible*, and has no *plural*. As she is "*a sense of Soul that has spiritual bliss*," S.&H. 582, false pleasure is her claimed counterfeit—*divisibility* to specific perversions of her true nature). This is the man that is the *squared measure* of the City foursquare (144 cubits, "according to the measure of a *man*"—the squared Twelve Tribes), and the only man—Truth, S.&H. 517:8-9. Thus, this is the only Church that "will embrace all the churches, one by one, because in it alone is the simplicity of the oneness of God," My. 342; previously He has been Father-Mother, but is now "Adorable One," S.&H. 16, demonstrably expressed. Thus, this is the last *walled* step which was promised to give a name "better than of sons and of daughters," which could never be so long as Father-Mother was the pattern, for its only possible expression would be "sons and daughters." Thus ended the ORGANIZED CHURCH OF THE BIBLE, with *walls*.

The twelfth chapter of Revelation is but halfway between the labors of manhood and the Tree of Life. Mrs. Eddy completed the ORGANIZED CHURCH OF THE BIBLE (otherwise her revelation would not be *final*, as she claims for it, S.&H. 107), breathing its every symbol into a living idea, and she opened the way in her organization to its final discernment. Thus, Christ (Truth) has opened a door on earth that "no man can *shut*," Rev. 3:8.

To epitomize, the ORGANIZED CHURCH OF THE BIBLE is but the reproduction in human consciousness of the Tree of Life in the midst of the garden. Mrs. Eddy says: "The name Eden, according to Cruden, means pleasure, delight ['Bride . . . the sense of Soul which has spiritual bliss and enjoys, but cannot suffer,' S.&H. 582]. In this text (Gen. 2:15 — perverted sense], Eden stands for the mortal, material body"—S.&H. 526:29, and, as such, seems to bear its perverted sense of relationship as between the male and female idea.

Therefore, the need of "salvation" having started with the dream of separation between Adam and Eve, Adam became Eve's ORGANIZED CHURCH OF THE BIBLE for his salvation from corporealizing evil, and putting the form of good (Eve) between himself and his reckoning with Principle, S.&H. 533:14-17. Cain was the first fruits of Adam's materialized concept of Church (labor for salvation, Gen. 3:17-19), while Abel was the first fruits of Eve's conception (Gen. 3:15-16), as previously stated—Eve said of Seth, "God hath appointed ME another seed instead of Abel [spiritual idea of Church offering a lamb for himself, Gen. 4; S.&H. 541:1-13—"self-offering" to God, S.&H. 579; afterwards typed by Jesus "the Lamb of God which taketh away the sins of the world," John; and the Bride of the Lamb, typed by Rachel, which means "ewe, sheep"] whom Cain slew," Gen. 4:25. Ecclesiastically organized Church (the church of labor) has always tried to slay the spiritual idea of Church.

This is the claimed perpetuity of the false sense of the serpent, which started the Church of "Work out your own salvation," Gen. 3:5, the fruits of which have never been acceptable to God, as is shown in His rejection of Cain's offering, Gen. 4. Jesus illustrated this in the parable of the vineyard workers—the toilers through the heat of the day got no more than the eleventh-hour "discerners," as their vision had sustained them until *God* called (for the householder was God, as Jesus likened his parable to the kingdom of heaven).

So, Jesus as the outstanding example of the Tribes, drawing unto himself all twelve in figure in his disciples, was THE DOOR; and the REASON for both his actions and words, and that of others with whom he was concerned, is the *Scientific Key* that unlocks him as Door (to his and all other Tribes) to intelligent comprehension; for "part proved, all proved," is an axiom in science of any kind, as Principle is consistently *cohesive* to the point of its ultimate wholeness. Thus, Jesus as this specific DOOR will be more definitely discussed in the coming chapter, particularly with reference to its limitation

when viewed with a regard to the whole gathered idea — Christianity—of which he in his first coming as *man* was but *A* door, and *A* key (*A* man child, Rev. 12:5), for it took his second “*advancing*” coming as idea, Ret. 70:20-22, to gather all the Tribes in one—the City foursquare—Christian Science.

Chapter VIII

THE DOOR AND ITS KEY

"I am the *door* of the sheep"—Jesus. John 10:7.

"Truth has furnished the *key* to the kingdom, and with its *key* Christian Science has opened the *door* of the human understanding." S.&H. 99.

Jesus said "I am the door" in the same chapter in which he said "I and my Father are *one*" (John 10), putting the "I" before the *Fatherhood* of God; and while he was not able to reveal to the human consciousness the letter of the way *beyond* Fatherhood in his earthly demonstration, he as "the door" opened it widely in his prophecies to John *after his ascension*. It will be noted in *Christ and Christmas*, page 55, Scriptural reference 14, that Mrs. Eddy attributes to "Christ Jesus" the prophecy of John in Revelation 3:20, on the same basis that she credits "Christ Jesus" with Scriptural reference 15 immediately thereafter, which may be found in John 11:26, and which statement Jesus made at the tomb of Lazarus. This is more significant from the fact that she did not do so until her ninth edition of *Christ and Christmas*. Thus, spiritual facts are *spiritually discerned* only when one is ready to *utilize* them, although their *advance* revelation through another saves much unrequited *labor* thereto.

Thus, we find Jesus *knocking on the door* (Rev. 3:20) of human thought, rather than *being that door*, until his vision of "I and my Father are one," is demonstrated by Woman. For it was Jesus' womanhood that put the "I" before the Fatherhood of God in John 10th chapter, from the effects of the statement of which he was forced to *flee into the wilderness*. Because he could not demonstrate it individually, as it was beyond *individual* being; and Jesus could not sustain in generic being—woman—the twelve elements that he had figuratively gathered in his twelve disciples, as one—*his own Tribe*, showing the limitation of *Judah*—was faithless. It was

the same statement in Principle that forced the mother of the "man child" (the latter, the Principle of the statement Jesus voiced) to flee twice into the wilderness, Rev. 12:6, 14, where she passed on after fulfilling her half a time of Being, as this was and is the limit of *true motherhood*, whose only existence is in the wilderness, or *lack*, in human consciousness. Motherhood is not possible to *completed being*. She as Bride alone can face the statement, "I and my Father *are one*," for she has said, "Principle and its idea *is one*," which forces *Motherhood*, or even *Leadership*, to flee, S.&H. 465. The fault with Jesus' statement was the use of a plural verb—"are" instead of "is" ("I and my Father *are one*"; as compared with "Principle and its idea *is one*," S.&H. 465); for "are" reversed his statement, inasmuch as *two are never one*. Thus, this statement became *one* when his companion statement in John 10th chapter of his being "*the door*" was fulfilled; and both are fulfilled in his second coming. For only the light of the second coming interprets him as THE DOOR, rather than the obstruction thereof. For personal sense *fills* the door, and there is room for no one else. This has been his *personal history* in the human consciousness.

Thus, his statement of THE DOOR comes to the light of understanding *simultaneously* with its KEY—Genesis, The Apocalypse and the Glossary in Science and Health, which fulfill the vision of the revelation of Jesus, when Jesus as THE DOOR was opened to John in heaven (Mind, *prophecy*). "And I looked and behold, a door was opened in heaven," Rev. 4:1. Mrs. Eddy's Key, "Christian Science," "has opened the door of the human understanding," S.&H. 99 (of Jesus, S.&H. 334:26-28; for he was "*the highest human corporeal concept of the divine idea*," S.&H. 589, and thus was *earth's door* to divine vision) to Jesus' prophecies concerning his Church that he promised to build (Mat. 16:18), but did not even *found*, as Simeon (Simon Peter) went back to fishing fish (John 21:3) after being *called* to become a fisher of *men* (Mark 1:16-17). As before noted, water was Simeon's natural habitat.

Thus, it was Simeon who was forced to pay tribute to "mortal mind" from the *water* to prevent its destructive backwash over his line of demarcation, Mat. 17:24-27. Peter paid earth's price to be allowed to keep his heavenly water-key. For heaven is *Mind*, symbolized by *water*, S.&H. 507:3. In the unfolding order of the Tribes, Jesus had no alternative but to await the stability of water (human mind) to sustain his Church foundation; hence, his Church is the City four-square, where "there is no more sea" (Rev. 21:1), *instability*.

So, Jesus as THE DOOR prophesied (but never fulfilled to human consciousness, John 16:12) Revelation 10th chapter, the man-Angel as woman (so characterized in The [little] Mother Church window—"A female figure holding a book," January Journal, 1895) bringing the Little Book; also Revelation 11th chapter, the "death of the two witnesses (which Mrs. Eddy characterizes as "Christ Jesus and Christian Science," My. 347); Revelation 12th chapter, the woman bringing forth *intelligently* the "man child," for Mary, the Mother of Jesus, brought him forth only as a natural musician catches a sweet strain that he cannot intelligently classify to another. Therefore, she named him Jesus, *Saviour* (thus putting "life's music," Mis. 116, outside of herself and man), instead of *Immanuel*, as was prophesied of him, as the child of the *Virginal Mind*, rather than merely virginal body, Isaiah 7:14-15. Natural Christian Scientist musicians who try to escape the "labor" of intelligence never get their man child beyond faith in something forever outside of themselves — a *Saviour* — rather than "Immanuel," or "*God is with us*," Rev. 21:3.

Jesus as "the door" beyond Fatherhood also *prophesied* of the "marriage of the Bride and the Lamb" in heaven, Mind, Principle, Rev. 19, for the man child "was caught up unto God and to his throne," Rev. 12:5. Thus, he prophesied the wedding of Christianity (for which he stood as "the visible *discoverer*, founder, demonstrator and Teacher of *Christianity*, whose sandals none may unloose," My. 338) with "Science"—*Christian Science*, for the sandals of "Chris-

tianity" must not be *unloosed* but kept on until its *feet* are embraced in "Science"—whose "visible *discoverer, founder, demonstrator and Teacher*" was and is Mary Baker Eddy. Thus, Jesus "as the door" *prophesied* of the union of Science and Christianity. Also, Jesus, as "the door" to the "I" beyond Fatherhood, *prophesied* of the City foursquare, wherein God (as Word, Bride) would "dwell with men," Rev. 21:3. Also, Jesus *prophesied* "as the door" beyond Fatherhood (or Principle), of the Tree of Life bearing all mankind as its fruit—as the twelve tribes "show the workings of the spiritual idea," S.&H. 562, and must be the fruits of the Tree; and they "stand in type for the whole human race," April, 1895, Journal. These prophecies have all been fulfilled by one woman, Science and Health with Key to the Scriptures, the Bride, Word, as woman is not woman until she is one, generic, embracing all mankind, and the Word is the Bride—female, Spirit, embracing the male, the letter, of the Bible, S.&H. 577:4-11.

Thus, the Bible which Jesus (Genesis; "who created all things by Jesus Christ," Ephes. 3:9) embraced to the point of his crucifixion and ascension ("the latchet of whose shoes"—*organized foundation*, which always protects by *encasing* idea—cannot be *unloosed* by Christianity as *Jesus* in his first coming*) is embraced in the Apocalypse, the descending steps of which were fulfilled by Woman (as *Jesus prophesied*) through the channel of one woman, Mary Baker Eddy.

As noted elsewhere, the six thousand years of evolution in the Adam dream, or *allegory of human life*, but fulfills the prophecy of Genesis first chapter, which latter was prototyped by Jacob's twelve ascending and descending angels (sons) on his Ladder of Life, Gen. 28:12. The first seven (rungs) were ascending, for there were seven days of ascending (creative) consciousness, S.&H. 508:21-23. The chapter, "*The Seven Seals*," in "AS IT IS," shows how the first seven sons of Jacob correspond to the seven stars in Jesus' right hand, Rev. 1:16, as distinguished from the twelve stars on Woman's

* Which was the vision of the Field in 1899, when My. 338:23-29 was written.

crown, Rev. 12:1; "the opening of the seven seals" as being the work of the *seven Christian churches* (expressing *moral courage*, "the Lion of the tribe of Judah," Rev. 5:5; S.&H. 514; and sacrificial *purity*, "the Lamb," Rev. 5:6 and S.&H. 590:10) of which Jesus prophesied in Revelation 2nd and 3rd chapters, as breaking *the seven seals of material conception of the seven days of creation in Genesis 1st chapter*; which seven churches Mrs. Eddy embraced when she *spiritually interpreted* Genesis; also that the little Book (Rev. 10th chapter), which started Woman's work (in manhood) did not come until after the opening of the *seventh* seal (Rev. 8th chapter); after which everything "descended"—even to the plagues in the Apocalypse, which Mrs. Eddy calls resisted blessings: "This ministry of Truth, this message of divine Love, etc.," S.&H. 574.

Thus, while the first seven ascending sons of Jacob (Tribes of Israel) were the seven stars in Jesus' right hand, the remaining five sons were the additional five stars (added to Jesus' seven) on Woman's crown in Revelation 12th chapter. Hence, Jacob's Ladder of twelve sons is the Principle of the Bible, Christianity; and Science and Health, for Mrs. Eddy says Jacob is "*the revelation of Science*," S.&H. 589: and, therefore, the Tree of Life, bearing its twelve manner of fruits (Twelve Tribes). They (the Twelve Tribes) were more *basic* than the *first chapter of Genesis*, which did not record God's full *creation* but a revelation of the order of laboring ascent of man's Tree of Life in the human consciousness (until it "reached unto heaven," Dan. 4:11). Mrs. Eddy says of the first chapter of Genesis: "Was not this a *revelation* instead of a *creation*?" S.&H. 504:14-15.

So, the only difference between the first chapter of Genesis *throughout the Bible* and the second chapter *throughout the Bible*, was the difference between Rachel (Love, inspiration, Woman) and Leah (law, labor to the same end, man). The first chapter "*let*," and the second chapter "*forced*," the demonstration.—"*Let* there be light, and there *was* light . . . *Let*

there be a firmament . . . *Let us make man in our image, etc., etc.*”; while the second chapter *demanded* light, *demanded* “firmament” (as the Mosaic Decalogue)—demanded the utmost farthing, whether man seemed to have it or not; for, as Mrs. Eddy says: “We cannot do more than we are, nor understand what is not *ripening* in us,” My. 195. Organic salvation (the ORGANIZED CHURCH OF THE BIBLE) is the *demand* upon man, which Jesus found could not be set aside after it had been discovered and revealed to the human consciousness; for it is always a right demand to the consciousness that discovers it even “before the time” to the less spiritually favored; but until it is an inherent consciousness it is a *forced salvation*.

This has always been the demand of humanly organic salvation (the TREE OF THE KNOWLEDGE OF GOOD AND EVIL), that some truth or truths of this ORGANIZED CHURCH OF THE BIBLE be humanly collectively seen, but it uses the *rod* of force (condemnation of all outside) to get its beneficiaries into the Ark, and excommunication of those within who get out of step with its massed thought.

Jesus tried to anticipate prophecy (ORGANIZED CHURCH OF THE BIBLE) and to reveal in the four thousandth year what Genesis 1st chapter had demanded of the six thousandth year (*finished labor*), but he was unsuccessful by reason of the unpreparedness of the four thousandth year of surrounding thought—thus “the scripture cannot be broken,” John 10:35, by *man* (ascending order). But Woman did defeat the time limit of prophecy, in the sense of revealing and founding the revelations of Jesus to John, in the six thousandth year that were prophesied for the seventh, after the opening of the seventh seal. Mrs. Eddy says, S.&H. 560:2-5: “In the opening of the *sixth* seal, typical of *six thousand years since Adam*, the distinctive feature has reference to the *present age*,” and then she immediately presents the woman crowned with twelve stars (Rev. 12th chapter) which came after the opening of the *seventh* seal in Revelation 8th chapter. Mrs. Eddy further says, S.&H. 559:32-2: “The twelfth chapter of the

Apocalypse, or Revelation of St. John, has a special suggestiveness in connection with the *nineteenth century*" (the work of Motherhood). Thus, she puts the nineteenth century work after the opening of the *seventh seal*, for this chapter was so recorded in the Scriptures ("which cannot be broken") until fulfilled. This point of seeming disparity is made clear in "AS IT IS" in the chapter "*The Seven Seals*" in Mrs. Eddy's own words in her evolution to this point.

At any rate, it is safe to take her *keynote of interpretation*, that the sixth seal is typical of *six thousand years*; and thus the *fifth seal* would be typical of *five thousand years*; the *fourth seal* of *four thousand years*, etc. So, in the *six thousandth year* Mrs. Eddy broke the *seventh seal* of prophecy and gave us a final revelation and founding of the entire Scriptures. To say the seventh seal is not yet broken would rule out everything that she has revealed—Revelation 10th, 11th, 12th, 21st and 22nd chapters; *as they were all prophesied after the opening of the seventh seal*. Yet, she says, "the Holy City described in the Apocalypse as coming down from God out of heaven is *Christian Science*," Science and Health, 1890, revised edition, p. 225, to which edition she repeatedly refers us in the footnotes of Miscellaneous Writings, as previously noted. Thus, time has been encompassed by *Woman—Spirit*—which ran against man—form.

The ORGANIZED CHURCH OF THE BIBLE is always true, no matter how much "before the time" the human consciousness may regard its message. Thus, when Jesus was betrayed into the hands of Pilate by Judas to be crucified, he accepted the betrayal as being in line with the ORGANIZED CHURCH OF THE BIBLE (John 18:11; John 19:11; Mat. 26:42, and 52-54), but condemned the *motive* of his betrayer. Man never has to reckon with his act, for it is always God's will (S.&H. 256:19-23); but with his *motive* or concept of the act. A forced demonstration always brings its crucifixion; hence, the struggles, afflictions and necessities incident upon enforced Christianity—"the *called*," but not "the *chosen*" (for this

choice must come from "within"). Jesus did not make this choice; it was forced upon him by *prophecy*, above which he was born; hence, his struggle in Gethsemane and his impotency that the cup might pass from him. His cross was between his native instincts in Judah and the unfulfilled demand of Levi. Levi had died under the weight of its own body—form—and must be resurrected to its higher purpose as a GATE in the City foursquare—"resurrection."

Thus, labor was forced upon Adam by the serpent (demand for "knowledge"—divisible wisdom) through Eve—typing the spiritual idea; and he labored his way through to the full acceptance of the Tree of Life "understood and demonstrated," by supporting the Twelve Tribes which Woman conceived in his consciousness as his *sons*.

Jesus could not spare us "one individual experience," S.&H. 26, because born *above the sod*, from which man's Tree of Life must grow. Note that Judah and Joseph are not called Jacob's sons in the Glossary of Science and Health; hence, Judah could have no rooting nor grounding in the human consciousness.

Benjamin, the twelfth son of Jacob, born after Jacob's (earth's) regeneration, alone could encompass the Tree of Life. Jesus' Tree (Gal. 3), upon which he was crucified, was an *uprooted* one, and James speaks of him as "the *engrafted* Word." "For if Jesus had given them *rest*, then would he not afterward have spoken of *another* day. There remaineth therefore a *rest* to the people of God," Heb. 4:8-9. Labor persists, however, so long as man *hears* rather than *sees*, "Be ye *doers* of the word and not *hearers* only," James 1:22. *Doing* is inherent *being*—seeing. "What thou seest, that thou beest!" Christian Healing 8:15-16. Sight embraces hearing, *labor*.

Thus, in the ORGANIZED CHURCH OF THE BIBLE the prophecies of Jesus as the open door thereto cannot be ignored, nor their entire fulfillment in the Word of the "Key to the Scriptures" (Genesis and the Apocalypse), which, as its name implies, is the only Key that unlocked this door to Jesus and

Mrs. Eddy. "Science and Health" is not called the Key, but is kept most distinct therefrom. This "Key" alone opens the door, and this must be the secret behind the closed Bible in picture seven in Christ and Christmas; and the closed Science and Health in picture eight, *before* there was a Key to the Scriptures; as the pictures in Christ and Christmas are shown in "AS IT IS" to be the unfolding order of Mrs. Eddy's revisions of Science and Health, and this eighth picture is proved to correlate only the Glossary period preceding the Woman bringing forth *Genesis* as "man child," and the Apocalypse only to the point of the "man child." The last scroll in the tenth picture is the City foursquare in the Apocalypse, or finished Church—whereupon Mrs. Eddy immediately said after revealing it, "This spiritually organized Church . . . still goes on," Ret. in 1891, p. 58, when there was no Mother Church. Thereafter she founded the entire revelation in her Church; starting with Mother—lest organization destroy the idea again to the human consciousness; opening the last step in Church to the Branches, in Manual 72:19-24, for there must be another *walled* step beyond Mother Church—Isaiah 56:5; Mis. 96:8-14.

The Tree of Life beyond Church, which Jesus *prophesied* and Mrs. Eddy demanded in her beyond-organization statements, is the point where Jesus and Mrs. Eddy pass into the history of one's own consciousness, when Truth ceases to seem to be "fragmentary, disconnected, unsystematic, but concentrated [in one's own thought] and *immovably fixed* in Principle" (Ret. 93), which the last step in Church demands as the *wedding* of the Word. Then comes the "stationary power, *stillness* and strength" (Ret. 93) of the Tree of Life, for gates in the City foursquare move—open and shut "within" and "without," S.&H. 577:24-27, admitting still twoness. The Tree alone works from "within," and is "stationary" and *still* "without."

No one can set aside the Bible until it is seen to be **em-**braced in Science and Health with **KEY** to the Scriptures;

nor claim a "Key" or an "open door" to the ORGANIZED CHURCH OF THE BIBLE (Jesus, who gave us the form of the idea all the way through) other than the KEY of Genesis, the Apocalypse and the Glossary (the latter, given in Science and Health *eight* years before the redeeming City foursquare with its Twelve Tribes as Gates of *pearl*, containing only nine Tribes, as previously commented upon). All of which Mrs. Eddy fulfilled in the Apocalypse, as she embraced Genesis *before* she revealed the Apocalypse *beyond* it, and the Glossary was the work that preceded both. Thus, the Bible and the "Key" thereto are *Church*, and "none may *pick* the lock nor enter by some other door," S.&H. 99. When the Key gets too large for the door, then the door passes into spiritual history, and symbolism withdraws before idea; and the *walls* fall "down flat," revealing the *unwalled* Tree of Life, with its infinite possibilities.

This is illustrated by the last (twin) windows on the upper level of The (little) Mother Church by the Bible as foundation, with Science and Health with Key to the Scriptures on top, scintillating *thirteen* rays; and in the next *like circle*, or sphere, nothing is visible in symbolic expression—just a circle, as a type of "*self existent* and eternal individuality," S.&H. 282. This latter circle is the place for the growth of one's own, invisible to others, Tree of Life. But all having had the same model and pattern and each tree growing from the same whole Word will be found to be the *same Universal Tree of Life*, individually and collectively inseparable, which cannot be pictured, but only "sensibly [intelligently] *felt*" (Un. 7) by Spirit's senses beyond even *sight*, the Tree of Life in Thirteen—*Fourteen*, Universal Love, for which Jacob, "the revelation of Science," S.&H. 589, worked for *fourteen* years; which Abraham spiritually reached in the *fourteenth* year; and for which Mrs. Eddy waited on the Field in the Second Organization for *fourteen* years, from 1892 to 1906, before Love could *wed* "its own spiritual idea," S.&H. 575, even in *heaven*, Principle, Mind.

In the statement that "Spiritual teaching must *always* be by *symbols*" (S.&H. 575), Mrs. Eddy has given us the *Key* to the ORGANIZED (symbolized) CHURCH OF THE BIBLE. Jesus left nearly all of his teachings in the casket of symbols, else they would have been lost, as the abstract truths behind them were not discerned even by his disciples. His symbols, however, were the *natural* settings of human living, such as seed sowing, vineyards, mustard seed, prodigals, lost sheep, lost coins, etc., etc.; thus bringing the truth of God closer to the human consciousness than the more ecclesiastical symbolism of the Old Testament, which was in the form of Church lore, but so replete with higher than ecclesiastical meaning that it is reproduced in John's revelation, all of which pertains to *Church*, or the united relationship of man tending to the "City" consciousness, and the Universal Tree of Life.

The Old Testament symbols, while directly involving a man's individual salvation, are susceptible to larger meanings. They were multiple because, many times, fragmentary approaches to the same point when reclaimed to idea. The "*scape goat*" pointed to eventual salvation as a gift and not a labor, but through the medium of the wilderness (as it *has come*); for the goat was sent into the wilderness bearing the sins of the people. The *unhewn* (by the hands of man) *altar stone*, and the prohibition upon approach thereof by *steps*, as man's sacrifice must not be above his demonstrable plane of life, were other meaningful symbols. The wholeness of the *Paschal lamb*, not a bone of which could be broken, typed the perfect structure of Church; the bitter herbs with which it must be eaten forbade material pleasure in form. The *four-square* breastplate of the High Priest, with its twelve colorful precious stones representing the Twelve Tribes, typed the City foursquare with its gorgeous *foundations*, which are found to be garnished with these *very stones*. The *Jubilee year* of restoration of all *real estate* to its inherent source, with exception of that within a "walled city," Lev. 25:29-30, for walls demand *relationship*; the *Sabbatical year*; the manner

of building, ornamenting and furnishing *Solomon's Temple*, even to the kinds of animals (representing their qualities) in such decorations; and, in the minutest detail, of the parts for their sacrifice, and those rejected—their number, and the number of their altars—were all symbolic of high spiritual truths. This line of thought could be multiplied until it would become as intricate and minute as the human body, after which it is patterned as a type of thought expression. As the thought of the seers and prophets became more spiritualized and the ideas behind the symbols (patterned after the things shown Moses on the Mount) were discerned in an increasing measure, the symbols disappeared in the ORGANIZED (symbolized) CHURCH OF THE BIBLE (although as stoutly held to by the ecclesiastical organization, which always resists the evolution of God's unfolding CHURCH).

Take, for instance, the symbol of marriage. Even Moses, the law-giver, was a polygamist, as were David and Solomon; yet in spite of the fact that it was permitted in the ecclesiastical organization, in God's unfolding CHURCH, the prophets and seers began to see beyond the symbol to the idea of the indissoluble union of the male and female in Mind, and we find John the Baptist, representing the ORGANIZED CHURCH OF THE BIBLE, resisting Herod's marrying his brother's wife. Jesus held fixedly to the one indissoluble union of man and woman, relating it to both the first and second chapters of Genesis in Matthew 19:2-12, and even in his Sermon on the Mount (Mat. 5:31-32) permitting divorce only when "the tree in the midst of the garden" (central *idea* of the union) was defiled. Only one of the Gospels thus pictures his words, as Mark and Luke picture its inviolability without modification (Mark 10:2-12, and Luke 16:17-18); while John shows its human limitation and symbolic value in his second chapter, filling the human symbol of purity (morality) to the brim before turning it into wine, after it has been *entered into*. This is the road to the City foursquare, Mis. 287:24. Likewise, Mrs. Eddy gives us a treatise on it in her chapter on "*Mar-*

riage," in Science and Health, after the idea has been contracted to *human symbol*; but she does not advocate its contraction (Mis. 298:12-14, written two years after the City foursquare was unfolded in 1891, June Journal, 1893; and exactly four years after "Wedlock," Mis. 285, was written, June, 1889, Journal under the title of "Conjugal Rights"; which latter was two years *before* the unfolding of the City foursquare, or the restoration of the spiritual union of the male and female idea—FINISHED CHURCH!).

Beyond the multiplicity of individual fragmentary symbols in the Old Testament, in the New Testament lie those of baptism, "laying on of hands" (healing), preaching, teaching, cross, resurrection, crown; each and all contemplating individual relationship to others—CHURCH. Thus, the seven churches typed by seven stars in Jesus' right hand are approached in Revelation, and the union and relationship of CHURCHES (Tribes) *to each other* is presented to their final expression in the City foursquare, with its twelve related gates, but separated by the intervening *walls* (Man. Art. XXIII, Sec. 1, second paragraph)—each gate a Branch of the central idea, the Bride, Word.

CHURCH and CHURCHES must go down before the allness of Good—even the *walls* of the ORGANIZED CHURCH OF THE BIBLE fall "*down flat*" before it, as God's Word gives us its final statement of *oneness* in fulfillment of Isaiah 56:5. "Salvation" contemplates twoness that could not stand in the presence of the oneness of being—"Love wedded to its own spiritual idea," S.&H. 575; "Principle and its idea is one," S.&H. 465. These statements are the "*Key*" to God's Love and allness, and man's oneness therewith, before which even HIS ORGANIZED (symbolized) CHURCH OF THE BIBLE prostrates and "reverentially withdraws" (My. 260) itself, leaving "the hush of being" *newly* wed, if a phrase relating to birth thus may be reclaimed to *advancing* idea!

Jesus never revealed it; he said, "*Be . . . perfect,*" but never said man was *perfect*; "*Be ye therefore perfect, even*

as your Father *which is in heaven* is perfect"—a far-distant hope, but one of his seven stars of *ascension* with which he appeared to John in Revelation 1st chapter, shining only by borrowed light of a distant source; for Tribes (his twelve) had but *yielded* to stars (S.&H. 562) in his ascended prophecy, and then only *seven* stars, and he gave but *prophecy* of their yielding to *gates*, and *gates* to *fruit*. Fruit is the last symbol in the human consciousness, being the attestation of oneness with Source, "fruits of the Spirit," not mere fleshly healing—that was in Church! But reclaiming the "without" conditions against which we have previously warred as inimical to our harmony, S.&H. 124:32-11.

"Christianity"—to which The Mother Church is limited by reason of its star-foundation and crown of *stars* (which are heavenly symbols, without earthly opportunity—*gates*—as motherhood was crowned with twelve stars, Rev. 12:1, whereas the Bride embraced *twelve* gates)—has no earthly gates to open; hence, but *blossoms*, never fruits, My. 141. Christianity, even to the point of the eleven tribes to which Mrs. Eddy expanded it in the human consciousness—from Judah to Joseph—is a *heavenly* idea; hence, the wedding of Christianity to Science was first in heaven (Rev. 19), typed by the Extension; and then it descended to earth in the DETACHED BRANCH, typing *inherently complete idea*, Rev. 21st chapter. The Extension's window-borders (the Scripture read at its dedication being "I will make thy windows of *agate*, thy gates of carbuncles, and all thy *borders* of *pleasant stones*," Isaiah 54:12. The windows *are of agates*; its doors of *carbuncle red* Santo Domingan mahogany; and its borders contain marvelous stones—truths, as particularly described in "AS IT IS") are filled with many designs attached to descending *detached olive branches*, but with inscription *blanks* beneath and on each with nothing inscribed thereon, for it has no earthly name nor heritage as yet. The work of preparing earth for its reception was in the Zebulun period of 1907—the year after the dedication, as noted in "*Foundational*

Footsteps" in this book. The Mother Church could not sustain its twelfth star-member, Dr. Foster-Eddy, as noted particularly in "AS IT IS," showing the *weakness of adoption*, or the "engrafted word," which is a without-of-oneself Christian process, James 1:21; Romans 8:15; whereas Science is a *within* process. Thus, Mrs. Eddy's own Tribe without herself—having no inherent genealogical connection—fell under the same weight as that of Jesus' own tribe without himself. Each and both were called to this adoption with a hope of Jesus' and Mrs. Eddy's escape from literal fulfillment of Church prophecy. Thus, upon the failure of the support of their chosen mediums, Jesus and Mrs. Eddy were thrown back into Church for its *inherent* fulfillment. Jesus, as Christianity, *heavenly* vision, was forced to the expedient of prophecy, Rev. 10th, 11th, 12th, 19th, 21st and 22nd chapters; Mrs. Eddy, as Science, to its fulfillment in the Concord Branch Church, the gift of finished Church, embracing a Mother's Room, but with no connection with the Church—uncut doors being placed between. This *Church is herself* as Bride—the Benjamin that broke the sheaf-band of The Mother Church as soon as it was felt in the galaxy of the crown of Motherhood, as it could not be until earth was prepared in the *Word* in 1907, to see it. Thus, the DOOR is the twelve gates in *one* IDEA in the City foursquare. Its *key* is the key of redemption—not salvation—that opens all the gates as *pearls* simultaneously, for it is a *Master Key* in the Master Hand of COMPOUND IDEA, the Bride, S.&H. 577:4-11. No one can unlock for *himself* this "door" and go on from *theoretical* Church into Nation—it will respond only to the Key of Benjamin, Bride, in Church. Until this Key of Benjamin is used from *within* Church the *door* remains *closed* and individual *theoretical* escape into the Nation in Thirteen, and the World in Fourteen, is but a phantasmagoria of "the spiritual idea," which will be lost in the world of reversal. No one can *contain* the idea of Church for himself—the Tree of Life is diffusive of fruit, it does not hold its "sap" within it-

self, and it could not grow if its source were deficient in the vital elements of *visible demonstration*.

Moses saw this when (although he was individually within Nation, but a *foreign one to the seed of the Church*, as Nation would always be until the twelve tribes were demonstrated in *Church*) he chose "to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season," Heb. 11:25. He preferred to attend the symbols of idea—the *sheep*—in a desert place, rather than break the continuity of *Church* in his own thought from which he had *flowed* in evolutionary expression—even his very position in the palace of Pharaoh had been the result of his Israelitish *Mother's* loving protection. All that any of us are or could hope to be has come from our "Israelitish Mother's" (as Mrs. Eddy styled herself) Christian love and protection, which places upon us, as upon Moses, the responsibility of the redemption of the other eleven tribes (her children) than ourselves, who are making brick without straw, toiling for the salvation that is a *gift to the Church*. The positions of "Thirteen" and "Fourteen" that we may be assuming we have *individually gained* are at best but the foothold the truths of the Church have given us in "Egypt" which may put us in places of power as it did Joseph only to *enslave* our offspring, or fruits of our "vision." There is no "open door" to Thirteen and Fourteen until the Key of Benjamin is intelligently inserted from *within Church*. The little children in the tenth picture in Christ and Christmas had the *vision* but not the intelligence to know what was needful. Many in Church have the vision but are without the intelligence of "The Way" to utilize it.

The tenth white bird in the eleventh picture of Christ and Christmas, in what Mrs. Eddy illustrates as "The Way," is *returning* to the nine black birds with its message of peace. It is better to be overwhelmed with *labor* to a right end, and suffering if need be therefor, than to "enjoy the pleasures of sin for a season"; for without the Church until it is *fully* demonstrated (squared with Principle) are only "dogs and

sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie," Rev. 22:15, for only they "who *do* his commandments" (do not merely theoretical-ly see, for true *seeing* is *being*) fulfill the commission which *intelligent understanding* entrusts to and demands of each and everyone to fill full the measure of the Twelve Tribes in *Church*. The *door* between Church and Nation is too ponderous for any one person (or tribe) to open, and the Key that opens it is the *idea* from within the walls of Church which frees each gate to swing within to the Word and without to the World.

This does not mean that the Christian Science organization must disappear before anyone is released to the freedom of Thirteen or "Principle and its idea is one," S.&H. 465, but that the Branch must be detached in accordance with Mrs. Eddy's provision in the Manual Article XXIII, Sections 1 and 6, and that only as this is accomplished can the last step in Church be fulfilled by *anyone on earth*, which must precede the "Tree of Life."

Another organization could not accomplish this purpose, as it would break the continuity of the evolutionary process that Mrs. Eddy demanded of her own Church. The *same woman* that wore the crown of twelve stars in Revelation 12th chapter (typed by The [little] Mother Church) wed the Lamb in heaven, Rev. 19th chapter (typed by Extension), and descended as Bride embracing its twelve *gates* of human opportunity with their ingress to the Word, and *egress to the World after they had substituted the Word for a central governing human power*. This plan cannot be defeated nor hastened by the vision of some *star* before it has become one of *twelve*—not *eleven*—*gates*; and the twelve gates appear *simultaneously*. Stars are centrally controlled by a magnetic force (drawing) which makes "animal magnetism" *inescapable* and would draw one to his own *center* in the World for pleasure and license in the name of freedom were he released as a *star*; and there could be no *gates* until there are

twelve in Church. The twelve stars (heavenly bodies) never brought release to *earth* and never could, but the twelve gates are *human* expression and operate upon their own plane to release all mankind; for which each is a white (pearl) avenue. The DOOR is the twelve-in-one Tribes as gates, the KEY is their "shouting together" in Church as idea—"none may pick the lock nor enter by some other door," S.&H. 99.

Chapter IX

TREE OF THE KNOWLEDGE OF GOOD AND EVIL

"Ye shall not eat of it, neither shall ye *touch* it, lest ye die. Genesis 3: 3.

"God never said that man would become better by learning to distinguish evil from good,—but the contrary, that by this knowledge . . . 'came death into the world, and all our woe.'" Unity of Good 14: 27-2.

Eve's apple from the Tree of the Knowledge of Good and Evil, presented to Adam at the *call* of the serpent ("Knowledge"—finitized, inverted Wisdom, S.&H. 515), was the first call to a *labored knowledge-salvation* ("*calling*" instead of "*election*," II Peter 1: 10). Thus started ecclesiastical salvation—"Work out your own salvation with fear and trembling," St. Paul.

"Calling" is the voice, or law, "without"* (outside of) *one's own consciousness* by the Church of the *Knowledge of Salvation*, the TREE OF THE KNOWLEDGE OF GOOD AND EVIL, against even the *touching* of which God *warned* man. This voice says: "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins," I John 2: 1-2. Thus, it is a voice "*without*." This same *advocate* "without" started with the apple as an outside-of-man agency to make him as "gods"; † Cain's fruit and vegetable offering was "without" his own consciousness, as contrasted with Abel's *self-offering* "within," or the consciousness of sonship, the lamb—of "Divine Love" as shepherd, S.&H. 578—which he offered for *himself*. Saul, the Benjamite, Israel's first King, lost his kingship for displaying this tendency to "*election*" rather than "*calling*" "before the time" for its utilization by Benjamin, I Sam. 13: 9-14. For it never

* "Without" and "within" are used as Mrs. Eddy has presented them: "Its gates open towards light and glory both within and without," S.&H. 577, *typing one's own consciousness*.

† Thus dividing generic man (God) into *men* (gods).

could be manifested in a *controlling* or *controlled* thought; the lamb is never controlled — driven — but *led*. Saul claimed a right that ceased to be when Israel insisted upon a King, after God's repeated warning of the privileges of which it would deprive Israel. Saul, although a Benjamite, accepted this dispensation *under Levi* and was forced to use a priest as a *medium*. For it was the "*time*" of *Levi*. Benjamin could not come to expression until law was fulfilled. Thus, he was conquered by David of the tribe of Judah, for a Benjamite could not *rule* successfully; and the Tribe of Benjamin was completely submerged in the Tribe of Judah and its evolving successors, until his "*time*" came. This *outside of man* "call" to salvation was definitely formulated under the Mosaic dispensation of *law* and came to more *personal* advocacy "without" in the Christian dispensation.

"Election" is Science, or the choosing "within" — the voice of the law "within" one's own consciousness that witnesses to the privilege of *sonship*. "The Spirit itself beareth witness with our spirit, that we are the children of God," Romans 8:16, which says "within": "Whosoever is born of God doth not commit sin; for his *seed* remaineth in *him*: and he *cannot sin*, because he is born of God," 1 John 3:9. Thus, Adam was the "called" to labor, Gen. 3:19, and Eve, the "chosen," or "elect," to "*conceive*," Gen. 3:16, for no one can *conceive* a "*without*" conception. Mary, Jesus' mother, proved that woman is both the father and mother of her own conception, and that man (typed in her case by Joseph) but mentally and physically supports her conception. Even before her, this was proved by the conceptions of barren-to-earth wombs of Motherhood. All Bible children of human barrenness — the children of Sarah; Rebecca; Rachel; Hannah, mother of Samuel; Samson's mother; John the Baptist's mother; Jesus' mother—were conceived without the law of human generation; as their mothers were barren thereto, with exception of Jesus' mother, who was but a prophetic *type* of the true virgin-mother of the "man child." Thus,

every child of promise was conceived in the womb of human barrenness, wilderness; and it was *thus prophesied* that the final child of human motherhood should be conceived in the wilderness (Rev. 12), to the point of proving human worthiness for salvation as a gift, S.&H. 442:25-29, and not a *labor*. The wilderness "man child" is the Principle of Science. Thus ended human motherhood in God's ORGANIZED CHURCH OF THE BIBLE and man's church (labor) as opposed to woman's church (conception)—the two Churches uniting in the City foursquare.

The serpent of separation has been translated into the wisdom, typed by the *wall** surrounding the Word, protecting it from its own (the serpent's) fruits of "knowledge," which is the claim of divisible wisdom. For it is "the cherub *wisdom* at the gate of understanding to note the *proper guests*," S.&H. 538, as Mrs. Eddy translated the "serpent" into "a wise idea, charming in its adroitness," S.&H. 515, *immediately before* revealing "the ideal man" and "the ideal woman" in one generic idea, embracing even the serpent, for each evolutionary step embraced the one before, S.&H. 515-517. The serpent offered "knowledge" on the Tree of the Knowledge of Good and Evil to man and woman in their separation, and their union was never possible until the "Knowledge of Good" offered by this "Tree," Gen. 3:5, triumphed over the "Knowledge of Evil," its twin trunk, which latter resists THE ORGANIZED CHURCH OF THE BIBLE in its evolutionary course to the Tree of Life. "Evil is destroyed by the sense of good," S.&H. 311:13. This was realized within the manhood (Mother) church, when Mrs. Eddy made the human man *wisdom* in 1903, throughout her Text-book, simultaneously dropping the title of Mother. For *Mother Church* is manhood, Christianity only, as the Association upon which it was founded indicates; also its twelve *star* formation. Stars type Christian† hope; gates, the fruition of *Science*.

* The Manual.

† Manhood, No and Yes 10:6-10.

Woman's Church, or "the spiritual idea," has constantly touched the symbols of man's Church, the ORGANIZED CHURCH OF THE BIBLE, into living ideas from the Tree of Life, also "in the midst of the garden," from which she has never been driven, because she rejected the claim of lust (Gen. 3:15). This made her an open door for man to the Tree of Life (S.&H. 533:27-7), using the seeming relationship in marriage (against which her mission was initially arrayed in *enmity*, Gen. 3:15) only for the purpose of generation in the human consciousness of her advancing conception (S.&H. 61:29-3) to the point of Shiloh (S.&H. 68 and 69; which, by the way, was given us exactly *twelve* years after the reference S.&H. 61:29-3). This was her Benjamin—the child of regenerated earth in Jacob and heaven in Rachel—the union of the two churches of man (the Tabernacle) and Woman (the Holy of Holies)—expressed even before there was outward form in man's Church (in the sense of before the Twelve Tribes were objectified, demanding Church for their union), in the barrenness of the womb of woman (Sarah and Rebecca) to lustful conception.

Thus has been the travail of woman with her "man child" ever since he was driven out of her Church of *Idea* by corporealizing woman, and putting her as form between himself and God in expiation of his "sin." It warred every step of the way "to be let alone" and not disturbed "before the time," and woman was forced to a further *labor* (symbol)—so it will seem to be until salvation as the gift of Woman is accepted. She was accused of the *gift* of the destruction of man's "pleasure, delight" in the garden of Eden by offering him the fruit which necessitated his labor and her travail, and his labor will never cease until he accepts the last gift of her conception—the Tree of Life. Thus, woman conceives her own "man child." *And man as woman does the same thing.* When man does not see his own womanhood, his attempted conception is pictured in Jeremiah 30:6: "Wherefore do I see every man with his hands on his loins, as a woman in travail,

and all faces are turned into paleness?"—*intellectual*, "*called*" *conception*. "Calling" cannot conceive, but must have another conceive for him; thus has been the relationship of Adam and Eve down to the present time.

Mrs. Eddy, symbolizing generic man, S.&H. 561, has conceived for us in her Word, and the *Word* will be forced to continue to conceive for us so long as conception is placed without our own consciousness. And such it will be so long as we labor for salvation, when our Word is the "elect" that when self-seen will silence the hearing, *calling*, and open up the flood-tides of generic conception "within" one's own consciousness—for it identifies "the seed within." The simple definitions of "calling" and "election" will show all that has been said. "Chosen" is the self-seeing from "within" and is the same as "election"—the God "within" chooses. Thus, calling is a saving process through an outside Saviour; "election" is the within process of the Immanuel, "God with *us*." Peter admonishes us to make both our "*calling* [hearing] and *election* [sight] *sure*," II Peter 1:10, for both are *needful* until sight (oneness) embraces *hearing* (a dual claim). For it takes two to hear or call—one calls and the other hears—"God hath spoken *once*; *twice* have I heard this; that power belongeth unto God" (Psalm 62:11) is the *dual* necessity of *hearing*.

Even Enoch, the seventh in descent from Adam (*ascent* in reality), was forced to save himself through *discipline*. His name means "disciplined, or well regulated," and Paul said of him: "For before his translation, he had this testimony, that he pleased God," Heb. 11:5. There is no evidence that Enoch saved anyone but himself, although "his seed" remained on earth in his son Methuselah, who was the longest-lived person on earth.

Jesus tried to avoid the "calling" of prophecy, but could not as "Saviour." So, he "called" his twelve disciples (Mat. 10:1; Mark 1:16-18; Luke 5:11: "And they forsook all, and followed him"—the *elect* never *forsake*; John 1:39 and

43—"Come and see"; "Follow me."). Jesus also "called" Paul, Acts 9:3-6; hence, his struggle "as one born out of due time," I Cor. 15:8. Paul's teachings constantly swung in *spirit* as a pendulum between "calling" and "election"* and *literally* many times: II Tim. 1:9; II Thes. 1:11; Ephes. 1:18; Ephes. 4:4; Phil. 3:14; Heb. 3:1 ("calling"); Romans 9:11; Romans 11:5 and 7; I Thes. 1:4 ("election"). To *repeat*, "calling" is the voice or law "without" one's own consciousness—*Church of salvation*—Saviour; "election" is the voice or law "within," Immanuel, Isaiah 7:14-15. "Chosen" is self-seeing from "within" and is the same as "election." The God "within" chooses.

The next instance of salvation through labor ("calling") was Noah, the grandson of Methuselah, who built his Ark with much labor and concern for others. Thus, he not only was able to save himself but his three sons and their wives—the prophecy of Church in *eight*—together with every living animal, fowl, etc.

Abraham and Isaac were the *elect*; hence, all promises are in Abraham, Gal. 3rd chapter. Because Abraham was the "elect" (the "election" and "calling" resting in man's perception of *Truth*, which can be changed understandingly by man at any time by a change of viewpoint to reverse these positions—for one is human, the other the divine) he refused to struggle with Lot in the endeavor to *overcome* the friction between them. Abraham maintained his "election" by seeing Lot as his *brother-idea* ("We be brethren"—equals in Spirit, Gen. 13), and awaited Lot's acceptance of the redemption by this idea rather than the specific process of labored *salvation* from some specific form of error. Thus, he redeemed Lot in Fourteen after Lot had rebelled with the five kings in *Thirteen*, at the limitation of the *saving* (ascension) idea of

* For the "called" must make his "election sure," II Peter 1:10; whereas the elect "know nothing of the demands of *calling*." "The redeemed ["called"] should be happier than the *elect*," My. 229, until salvation was worked out; for they could "turn many to righteousness," as they had charted the *way*—letter. All now have the privilege of "election."

Church by the process of the *four* kings (led by Chedor-laomer—sheaf-band, or bondage of specific labored salvation, rather than redemption, Gen. 14th chapter). *Four* types the Judah thought (fourth tribe) of “praising the Lord” for himself and not for “other men”—all men—turning away from man and rising above an *error*, ascension (as Jesus seemed forced to accept because he seemed to be a *man*,* having been baptized of John the Baptist, a Levite—“mortal man,”—S.&H. 590:12), rather than redeeming it, and allowing the idea to bear the responsibility for its *own fruitage*. Thus, four, or Judah, is a Saviour, the “called” to a definite purpose, a Leader rather than the “elect” or Immanuel—God with *us*, not “me”—*all men*.

Thus, Abraham embracing redemption ate the bread (Truth) and wine (Love) of Spirit in the first communion service on earth in the Church of Fourteen—*Universal Being*; having slaughtered (eliminated) the labor of salvation in Judah *before Judah was manifested*. Thus, he prophesied his “slaughter” as a lamb, Isaiah 53:7—Christianity’s chief limitation *seems* its highest virtue, its susceptibility to lamblike emotional *leading*.† It seems inoffensive but makes it depend on leadership “without.” Hence, Paul’s statement that “election” could not be defeated by “calling,” *the law*, Gal. 3rd chapter. As Judah, law (Gen. 49:10), Jesus’ every admonition tended to “*deny*,” “*forsake*,” “*leave all*”—the “calling” to Levi—before his crucifixion and ascension; and “*overcome*”—the “election” of Judah to Gad—in his Revelation to John. His highest vision for each of the seven churches (Rev. 2 and 3) was to “overcome,” for this is ascension from the fourth day to the seventh in Genesis 1st chapter—manhood’s Christianity; from seven to eleven was Womanhood’s *expansion*. Mrs. Eddy’s last statement on *overcoming* (late in 1908, after dissolving The Mother Church, as minutely described in “AS IT

* And man had prophesied his own *order*, which could not be *broken* (John 10:35) until fulfilled—filled *full*, which Woman alone could do.

† And *leading* is always from a consciousness *above oneself*; or an *altar* with ascending *steps*, which Moses (as *Levi*) forbade, Exodus 20:26.

Is" in the chapter entitled "*Leaving Father and Mother*") was the last sentence in her chapter on "*Creation*," S.&H. 267. Thus, the need for overcoming ceased when *creation* (motherhood) ceased—was *overcome*. Limited Motherhood is man's only sin; Divine Motherhood, the Bride, his only redemption.

Jacob was forced to labor for salvation because he violated his brothers' *labored* ("called") right to the Tree of Life by accepting his mother's claim of his "election" to superiority over his brother, the "calling" being the line of divine order in the ORGANIZED CHURCH OF THE BIBLE (symbolized *prophetic* order of evolving Being). When man is specialized, he is disjointed and immediately bears relationship which demands *order*, and orderly placement demands working out one's salvation in evolutionary order unless it has already been worked out, S.&H. 442:25-29. His mother's "election" for him, Jacob (or perception of *specific* and *partial inherent* divine right, Gen. 25:23), forced him to respond to his brother's "calling"; for human evolutionary order is the "calling" and Esau was in line with his father's birth-right and blessing, and his father—*humanity*—wished him to have both. The Tree of the Knowledge of Good and Evil is nothing but the struggle between human good (Eve, "election") and evil (Adam, "calling"—labor for salvation *denies* its *inherent* right and tries to earn its good. Thus, it denies God—Cain's sin)—twin trunks instead of one Tree. "Calling" stops *eating* "the knowledge of good and evil," but continues mentally to "*touch*" it in its plans for the salvation of others, whereas the same curse rested on the *touching* thereof as on the *eating*: "Ye shall not eat of it, neither shall ye *touch* it, lest ye die," Gen. 3:3.

When Woman undertook to *form* something herself—even a *plan*—instead of allowing Adam through human demonstration, "spiritual evolution," to form it (for man is *form*), as did Jacob's mother, Gen. 27th chapter,—even though with divine approval, Gen. 25:23,—the human order was set aside and the weight of the whole divine order rested upon

Jacob, for divine Truth is indivisible—hence, his full ladder of twelve sons, corresponding to the Tree of Life bearing its twelve manner of fruits. This is the import of one ray of unobstructed divinity in the human consciousness, but it bears its whole measure of human toll—Jacob was forced to objectify the full measure of *labored salvation* in his twelve sons, which Mrs. Eddy says “show the workings of the spiritual idea,” S.&H. 562. “Truth is *affirmative*” (never negative), S.&H. 418, and always generic. Woman as generic man, S.&H. 561 : 22, always bears the full weight of the whole idea.

Only twice has woman set aside Adam’s ORGANIZED CHURCH OF THE BIBLE (specific progressive symbolic prophecy), whose *specific* divisible demands must be worked out through the TREE OF THE KNOWLEDGE OF GOOD AND EVIL (for until the full truth is seen, its lack will always objectify evil, for “ignorance” is evil in labored salvation; hence, the Dragon always stands before human—wilderness—Motherhood, Rev. 12th chapter); and these instances were Rebecca, Jacob’s mother (who aided him to steal his brother’s birthright, Gen. 27th chapter; hence, forced upon her son the demand for the full measure of salvation); and Mary, Jesus’ mother, who brought upon his shoulders a like responsibility. Thus, the ORGANIZED CHURCH OF THE BIBLE prophesied Jesus’ doom unless he could *humanly demonstrate* his twelve disciples, or Jacob’s full Ladder of Life, which must be redeemed in the human consciousness. Jacob objectified the full measure of the problem to the human consciousness, and, typing their *Principle*, was “*the revelation of Science*,” S.&H. 589 : 5, rather than one to whom it was merely revealed. But its demonstration had not reached the point of Levi, for it was Levi’s sin that forced the Tribes into Egyptian bondage, as noted in “AS IT IS.” Moses, a Levite, led them out of bondage.

Thus, Moses was the next “called,” Exodus 3rd chapter, to *collect* Jacob’s twelve sons, as the Twelve Tribes of Israel, and thoroughly ecclesiasticize the ORGANIZED CHURCH OF THE BIBLE; for Moses was of the tribe of Levi, which means

"ecclesiastical despotism," S.&H. 590:13. This link of *joining* in Levi (Gen. 29:34) could not be escaped in the *ascent* ("called") of being. Law could only *join*—never *unite*.

Jesus, in turn, lifted the ORGANIZED CHURCH OF THE BIBLE to "*prophecy*" in the human consciousness, for his was the tribe of Judah (meaning "The praise of the Lord"—*not man*, Gen. 29:35), which typed ascension; the tendency of which was to lift the human consciousness to expectancy *above* its ability to demonstrate. Thus, his was an altar with steps, that Moses forbade (Exodus 20:26), which made the human consciousness seem naked. Hence, the self-denial, cross-bearing, necessities, distresses, afflictions, etc., of Christian endeavor. But this was the next demonstrable step in the unfolding order of the TREE OF THE KNOWLEDGE OF GOOD AND EVIL, which was but the humanly orderly demonstration of the ORGANIZED CHURCH OF THE BIBLE—the evil persisting so long as the full Tree of Life is not seen; for "ignorance" is the only "sin" to "knowledge," and evil claims to know what the human discernment of good does not see.

Thus, Mrs. Eddy took the Christian problem at the point of Dan, particularly in her experience with P. P. Quimby, and struggled with Animal Magnetism for years; then she demonstrated Naphtali, Gad, Issachar, etc., expanding Christianity from Dan (where Jesus left it in the human consciousness) to Joseph, Jesus' mother's human manhood and mental support for her immaculate idea. Joseph was of the Tribe of Judah and a cousin of Mary, of the same Tribe. Joseph's name indicated that the Tribe of Judah had reached out to Joseph in inspirational discernment, which prophesied its ultimate expansive demand on Christianity, that Mrs. Eddy fulfilled. Mrs. Eddy received her individual vision at the point of Asher, but was forced to found her Association, the foundation for Church, on the tribe of which Jesus said, "Thou art Peter [which was but a redeeming prophetic name, as his human name was Simon Barjona, and Simon meant

Simeon], and upon this rock [tribal idea] I will build my church," Mat. 16:18.

Thus, the TREE OF THE KNOWLEDGE OF GOOD AND EVIL (typed by institutional church, S.&H. 583:14-19) was from start to finish but the human demonstration of the ORGANIZED CHURCH OF THE BIBLE, or the Tree of Life, and they were in the same place in the garden of Eden—"in the midst of the garden," Gen. 2:9; 3:3. "This shows unmistakably that what the human mind terms *matter* and *spirit* indicates states and stages of consciousness," S.&H. 573; Mis. 60:23-3.

Thus, "the redeemed ["called"] should be happier than the elect," My. 229, for they have responded to forced salvation (the call of the Tree of the Knowledge of Good and Evil), and have *knowledge* of salvation that does not come to the *elect*.

Paul was "the called" (redeemed) rather than "the chosen" (elect), Mat. 20:16; hence, his infirmities, reproaches, necessities and distresses in which he said he took "pleasure," II Cor. 12:10, because he was working out his *salvation*—gaining a *knowledge* of salvation.

Eve's apple and the serpent's (wisdom's) call for *knowledge* of "salvation" to Adam were the first fruit of the Tree of the *Knowledge* of Good and Evil, which started an evolving "salvation"—"calling," rather than choosing; hence, Adam's six thousand years of labor. The Gentiles, or those without the "call" to salvation, received "salvation" as a gift at the point of their own choosing, or election, as do those without the "call" of ecclesiastically organized church today. However, after Adam had responded to wisdom's "call" to salvation, *knowledge* of salvation, and had eaten of the first fruits thereof, he was forced to labor it through before he could say with Paul, "I *through* the law am dead to the law, that I *might live unto God*," Gal. 2:19.

Eve's apple was thus the first call to the progressive evolution of the Tree of the Knowledge of Good and Evil, to the end of its final demonstrable coincidence with the Tree of

Life; as its "good" became more and more expansive, destroying its "evil"—"Evil is destroyed by the sense of good," S.&H. 311:13. This Tree, as before noted, was in *the same place* in the Garden of Eden as the Tree of Life; hence, they were *the same Tree in origin*—remembering that the Garden of Eden was Adam's body: "In this text Eden stands for the mortal, material body," S.&H. 526, and that Mrs. Eddy defines the nature of the first sin as *limitation of concept only*: "The first iniquitous manifestation of sin was a *finity*," Ret. 67:9-10. Therefore, Adam's sin was eating of only *one kind of fruit*, one tribal concept (an *apple*, or his own individual concept) to the exclusion of *the other eleven fruits* (tribes) on the Tree of Life (Rev. 22:2): and The Twelve Tribes "stand in type for the whole human race," April 1895, Journal.

The twelve manner of fruits on the Tree of Life type the Twelve Tribes of Israel after all Twelve Tribes *have been eaten* (understood) by the human consciousness; and Adam's apple was a *prototype* of the first tribe even before its human objectification in Reuben. Hence, Jesus, *figuratively* embracing the twelve tribes (although he as *man* was able to hold but *eleven* to the human consciousness—only one of whom, John, was absolutely *faithful*; however, the other ten returned after his resurrection), was called "the last Adam"—"The first Adam was made a living soul; the last *Adam* was made a quickening spirit . . . The first man [Adam, prototyping Reuben, first tribe] is of the earth, earthy; the second man [Benjamin, Jesus' second coming, Ret. 70:20-22] is the Lord from heaven," I Cor. 15:45 and 47. Thus, Adam is the *whole human consciousness*. No individual could *be* nor *see* more than one Tribe except in the proportion to his *evolutionary* understanding and demonstration of the Bride, whole *Word—Principle*—containing the other eleven Tribes. "Jesus beheld in *Science* [not in Christianity, or *man*, No and Yes 10:6-10] the perfect man," S.&H. 476. He can be seen only in and through the Word, "Science." Thus, ignorance of the other eleven fruits or Tribes was the original preponderating

trunk of "evil," which the evolutionary processes of the understanding of these other eleven Tribes (fruits of the womb of Woman) unfold step by step. These evolutionary processes of the Twelve Tribes of Israel constitute the trunk of "good" and are the ORGANIZED CHURCH OF THE BIBLE, which Mrs. Eddy says "show the workings of the spiritual idea"—each additional Tribe or fruit which Adam (human consciousness) eats—takes into his consciousness for bodily assimilation—adds to the trunk of "good" and automatically subtracts it from the trunk of "evil" (ignorance), until the double trunk becomes one by the process of "Evil is destroyed by the sense of good," S.&H. 311:13. "The greatest wrong is but the *supposititious* opposite of the highest right," S.&H. 368:1-2. Thus, Eve, as the *elect*, has fed Adam's "calling"—for she "called" him to a *knowledge* of Womanhood, "the spiritual idea," but he *corporealized* her, and put her between himself and Principle, Gen. 3:12; S.&H. 533:14-17. Science and Health 565:23-28 explains "the *calling*."

Had Mrs. Eddy done no more than put upon the human consciousness the demand that it COINCIDE with the divine, S.&H. 561:16-18; Un. 52:7-9; 49:8-9; Mis. 100:19-25; My. 265:21-23; My. 160:5-8, this demand would carry with it the unity and oneness of the TREE OF THE KNOWLEDGE OF GOOD AND EVIL (typed by institutional church) and the TREE OF LIFE, for both grew "in the midst of the garden" of Eden, Adam's body (consciousness)—"In this text Eden stands for a mortal, material body," S.&H. 526, clearly explaining Jesus' statement, "He that believeth on me . . . out of his *belly* shall flow rivers of living water," John 7:38. The pure river of the water of life (Rev. 22:1-2) which flows under the Tree of Life proceeds from the *digestion* and assimilation of the *Fatherhood of God* as represented by Jesus, S.&H. 562:3-7, *in man's own body* or *embodied thinking*. Likewise, the eating of the twelve different fruits (typed by the Twelve Tribes of Israel) germinates within man's body the Tree of Life. These twelve manner of fruits in one body (Tree) is the

generic conception of the Bride. This coincidence is possible only as the Tree of the Knowledge of Good and Evil (institutional church) yields wholly to the ORGANIZED CHURCH OF THE BIBLE, in its last demand—the Tree of Life.

Thus, Mrs. Eddy having revealed the City foursquare—which is the *redeeming* “elect”—coming down from God out of heaven, and having made provision for the last step in Church—the DETACHED BRANCH, which always works out the next design in GOD’S ORGANIZED CHURCH OF THE BIBLE (Manual, Art. XXIII, Sects. 1 and 6); and offered us salvation as a gift, and not a labor, S.&H. 442: 25-29: the necessity was imperative for detaching the Branch from the Mother Trunk of institutional church; with its dead tree (“the cross”) as reason for being, and its saving idea—the crown of Christian endeavor, the Extension (S.&H. 583: 14-18; My. 6: 18-19). Both were clearly the “*Tree of the Knowledge of Good and Evil*,” of which God said: “In the day that thou eatest thereof, thou shalt surely die” to *full* salvation (Manual p. 19: “thus to reflect in *some degree*”). And of which Mrs. Eddy says: “God never said man would be better by learning to distinguish evil from good, — but the contrary, that by this knowledge . . . came death into the world, and all our woe,” Un. 14; again: “It was not against evil, but against *knowing* evil, that God forewarned,” Mis. 367. Of course, all three of these statements were made of sinless man, *before* he partook of the knowledge of good and evil, S.&H. 585: 19-22; Un. 49: 8-9; but they apply equally to the man who understandingly *knows he never did*—which is the message of the *descending* Word.

This state of “pure humanhood” is never again possible until the Branch has been detached from the *rod* (of the knowledge of good and evil) of “the stem of Jesse”; institutional church with its protections, defenses, condemnation, penalties and excommunications. All of these have their root in a saving idea—saving a man from himself (false sense of) and from others; even saving one church from the other,

and from its own members, etc. The Branch must be allowed to grow from "its roots" (Isaiah 11:1), for the "roots" of the "rod of the stem of Jesse" are the good it has drawn from the Word; but "the rod" is the twin trunk of the evil that fears its good may be destroyed. Is not this verily the "Tree of the Knowledge of Good and Evil" upon which Jesus was crucified—the cross being the duality and cross purposes of good and evil? Should the Tree of Life attempt to grow from such source, it would forever rule out the possibility of eternal life—"full salvation," typed by the Tree of Life, S.&H. 406:1-6.

Institutional church is the Tree of the Knowledge of Good and Evil posited between evil and good. Its roots are *adultery*. There is where it *started* and where it *ends*. It started with Eve's being taken out of Adam and the necessity for saving one element, "lawless love," from the other, "loveless law." Its roots forever prevent anything but a rod forcing humanity to look to God from the very wounds it inflicts, until it is ready to depend wholly on its true source. Then it must be *detached* and allowed its salvation as a gift of God's allness. This is the Branch coming down from God out of heaven that is covering up the cross right under the little black birds that are clinging to even limiting form, while looking above it, in the eleventh picture in Christ and Christmas. Such was the position of Jesus, and thus his cross was self-made, or *accepted*. Mis. 83:5-19. The Branches from above know nothing of ascent nor descent, transfiguration nor translation. Their gates are open to God as "*natural good*" only, S.&H. 119:21.

To epitomize: The Tree of the Knowledge of Good and Evil is the claim of separated man and woman needing salvation to the end of their union—which becomes one with the Tree of Life in the City foursquare when man and woman are demonstrably one. For Adam was driven out of Eden, but not Eve. Adam's curse was labor and Eve's was conception. The medium that lay between the two was the organized methods for salvation, typed by the organized church. Adam

typed earth, or evil, making himself a sinner by his labor for salvation, and Eve typed good, or heaven. Thus, this double-trunked tree has grown apace in every mode of salvation, Adam's labor (form) resisting woman's vision (conception). Each and every organization has prospered spiritually at its inception, in its "morning" when womanhood spiritually was in the lead; but with the struggle between its Cain and Abel, which were the objectifications of the consciousness of Adam and Eve, Spirit has always had its evening preceding a brighter morning, for form increases its outline and tension. Eve claimed Abel (Gen. 4:25), which left Cain to Adam, for Adam was cursed to till the soil, while Eve was commissioned to reveal, through conception, the Tree of Life to Adam as fast as he would accept it, up to the point of its full expression in his own consciousness, when he found his Womanhood in his completeness. His original sin was in partaking of but *one* kind of fruit (symbolized by an apple), whereas he was forced to labor for the other eleven kinds—hence, Mrs. Eddy says: "The first iniquitous manifestation of sin was a finity," Ret. 67; S.&H. 585:21.

The organizations to this end, the first of which was Noah's Ark of salvation, for he was the first on earth to save anyone beyond himself—Enoch having ascended individually; the next, Moses, gathered the twelve tribes together in outward unity; and again the Jewish religion (Judah) was distinct, from the other Tribes, as loyal to God's law — which crucified Jesus according to its Levitical law; Christian Organization from the time of the early disciples to the present; lastly Christian Science: have all started with "great signs and wonders," but the warfare between labor (form) and spiritual conception has always resulted in labor's and form's triumphing, because of form's resistance to expansion and change. This was the sin of Adam expressed in Cain—possession of the fruits of his own *labor*, and slaying the channel that preserved its vision of the Tree of Life, generic man, "needing no cultivation, but ever beautiful and com-

plete," S.&H. 527, *Abel*, who offered the fruits of his mind, "the early fruits of experience," S.&H. 579. This was because of its (the Church's) divided origin with reference to the nature of its mission—"salvation." Salvation from what? There is but one thing from which man needs salvation, and that is from the belief that he is separated from Love, revelation, intuition, "spiritual ideas," which "in turn" give him "daily supplies," Mis. 307; and all of these are his Womanhood. From what does a woman need salvation? From *nothing*, if she truly reflects Womanhood; but if she has no seeming understanding of her true nature, then she needs salvation only from this ignorance; for woman is ever complete as the reflection of the *divine* (not human) Motherhood (which is the full Trinity of Life, Truth and Love, S.&H. 592:16-17)—the Bride. This trinity embraces the strength, support, courage, wisdom and intelligence of "Truth" as manhood (all affirmations, no denials)—Divine Mother, God (which is Bride) is whole God, S.&H. 592. Manhood is the reflection of the Fatherhood of God only in his claimed distinction or separation from woman, and Fatherhood lacks "Truth and Love," in His characteristics as distinguished from Motherhood, S.&H. 586, 592. "The ideal man" and "the ideal woman" (even "*ideal*") prove this, as there is but one quality of the Trinity in man—Truth; "the ideal woman" contains two, "Life" (Fatherhood, S.&H. 569:1-2) and "Love" (Motherhood, S.&H. 569:2-3), which show the Principle of Mary's conception of Jesus, and Mrs. Eddy's embracing her "man child." Thus, in the *inter*-association (rather than oneness) of man and woman, until the spiritual idea is seen and acknowledged, man always seems to be more assertive, and his labor and form more *aggressive*, until it takes possession of the organization and it becomes a great institution for Christian labor; and labor and fruition cannot dwell together, as the death of the "two witnesses" attests, Rev. 11th chapter; My. 346:29-2. Mrs. Eddy gave man his distinct position (as *man*) in our Movement on page 355 of

Miscellany, under the title "Men in Our Ranks." She made him the factor for *labor*, support, energy, strength, faith and "untiring spiritual armament." Is not this purely moral, and is there any "love, health, holiness" in the Moral? See Scientific Translation of Mortal Mind, S.&H. pp. 115 and 116.

Thus, the double-trunked tree of labor for salvation, and spiritual discernment thereof, have come down the centuries—the one warring with the other and preventing union. Man flees before a more spiritual demand than his previous conception, saying it is "before the time." This is strikingly illustrated in the story of Jonah, "a dove"—false peace without its olive branch—who at the call to a higher position fled from the *presence* of the Lord unto Tarshish—"future contemplation"—the cry "before the time," *destruction* to cherished peace in some form, as the *devil in the Temple* cried at Jesus' presence. After a tempestuous experience, Jonah's higher self asserted itself (his spirituality, womanhood, for man is *form*) and he was *cast out* (another *detached Branch*) of the ship of previous safety and forced to form a more spiritual concept in a dark abode, until he resolved to pay his *vow* unto God. He then went to Nineveh and told it of its sins, but because God's plan *changed*, in view of its utilization of the message (as there is no time limit to salvation; it is *now* according to discernment), he was most rebellious and resistant, even to the point of wanting to die to a further call, and found himself further from the call than those whom he had sought to save. Thus, Love's design changed, for salvation must be progressive—it is never "static." The organic modes of salvation change their plan always at the point of great resistance—in fact, never change—the change is always upon the part of a cast-out (DETACHED) branch that carries forward the evolution, embracing all that is good in the old and dropping its adulterations and obscurations of God's unfolding plan. This Mrs. Eddy realized when she detached her own Branches.

Thus, "Error repeats itself," and this past progressive

form becomes the bulwark of resistance to the next higher step through the obscurations of labor for salvation into which every organization falls after its early vision is lost through concessional association under the name of *unity*—organic unity, Mis. 138:17-19; “Unity, the bond of perfectness, the thousandfold expansion that will engirdle the world,” Mrs. Eddy says, is “*within us*,” Mis. 164; which alone makes outward unity rightly possible. This is the glorious purpose or “use” of organization—for outward unity upon the basis of common discernment of a common Principle without concession to personal opinion is Church. This is illustrated by musicians, mathematicians, etc., who all work individually but come to the same result in harmony. Christian organization is most susceptible to the “abuse” of outward influence and determination: Science alone will correct this tendency. The stars are all deflective of each other in their attraction, and so are people—thus, the enforced individuality of the gates, so that we may all sing together. Mrs. Eddy suggested the silence of this process in Miscellany 189:9-14, and made provision therefor in removing outside interference to our abiding in the same Word; and redeeming the five physical senses, S.&H. 274, for the five directors of each individual’s concept of Church.

The manner in which “Salvation” in the Third Degree in “The Scientific Translation of Mortal Mind” yielded to understanding in pure “*humanity*” is here referred to in the Supplementary Notes to “AS IT IS” in the Appendix of this book in the notes for page 88, as the proof of the above, showing when Mrs. Eddy removed “*Salvation*” therefrom.

Woman had paid her debt fully to man, as illustrated in the ninth picture of Christ and Christmas, when she embraced his impartation, *completed his Word*, and *built his church*; thereby taking the black robe of the limitation of Christianity from off his lap, which he had *sat down* without being able to do to human sense, John 14:26; 16:12-14. “For whatsoever *he* shall hear that shall *he* speak”—the woman is listening, and

speaks in Christian Science (*manhood* until redeemed to divine Science in 1908) what she *hears*. This ninth picture symbolizes Issachar, the ninth son of Jacob and the ninth commandment, in line with the initial editorial on Christ and Christmas in the January, 1894, Journal, which Mrs. Eddy commended for its *vision*.

Mrs. Eddy had demonstrated nine branch churches in *one City*, Chicago, when she left us, and this was as far as *Mother* could go (Issachar), or Branch could go without *individualizing* itself in Zebulun, and following its *Leader* by building its *own platform* of self-government. Even the period for the natural birth of the child attests this — nine months. Months means moons, or Tribes, the twelve sons of a year, S.&H. 594:17. Thus, Mrs. Eddy closed the chapter of *Mother* as a “*ruling church*,” My. 13, and thus we come to the tenth picture in Christ and Christmas, the woman with another scroll knocking at the DETACHED BRANCH. We must receive her gift of salvation, S.&H. 442: 25-29, if we would ever be an individual “cutting” from the whole Word, bearing the twelve manner of fruits; for she has limited The *Mother Church* to a *saving* agency, Man. p. 19, thereby to reflect only “*in some degree*” the Church Universal—only to the point of ELEVEN! *Motherhood*—even divine *Motherhood*—could only “*in some degree*” reflect universal salvation, as *Motherhood* is but the *half-way* station of being—the “*half a time*,” Rev. 12: 14. The Child must complete her limitation, Rev. 12th chapter, in wedding as *Bride*, Rev. 21st chapter, her teachings, Isaiah 56: 5; Mis. 96: 8-14.

The penalty for not knowing when one's work *is done* is labor without *fruits* and, worse still, without *light*! Mrs. Eddy realized this when she refused to have part in the labor for the building of The (little) *Mother Church*. The *oil* gives out when God's ends have been reached, for He never provides an *excess* of any of His precious spiritual utilities. When the “cup runneth over” it is filled with the wine of Love, never the oil for human light or human mechanical *labor*.

Justice, the employer of *all labor*, is parsimonious in the value it puts on its specific working materials and the barren justice with *which* it rewards labor—with very great care lest it overpay and thereby “hurt the oil and the wine” of Spirit, by infringing upon their bounteous scale of measurements to their *discerners*—not *laborers*. It always rides a black horse, Rev. 6:5-6, and its workers are always clothed in *sackcloth*, for only followers of dual purposes typed by the *cross* and crown—the “two witnesses,” Rev. 11:3, “Christ Jesus and Christian Science,” My. 347:2,—instead of one Principle—*work!*

The strident tones of the song of Christian Science for the Nineteenth Century, “Work—work—work—watch and pray,” Message of 1900, p. 2, yielded to the glorious refrain for the Twentieth Century, expressed in a poem by Mrs. Eddy entitled “The New Century,” written January, 1901 (in which the passing Century is addressed as “*God-crowned*”—the term for the woman in Revelation 12:1).

“’Tis writ on *earth*, on leaf and flower:
 Love hath one race, one realm, one power.
 * * * * * *
 And peace is won, and lost is vice:
 Right reigns, and blood was not its price.”

Chapter X

OLD THEOLOGY AS DRAG-ON

"St. Paul says, 'Work out your own salvation with fear and trembling': Jesus said, 'Fear not, little flock, for it is your Father's good pleasure to *give* you the kingdom.' This truth is Christian Science." Science and Health 442:25-29.

"If Jesus had given them rest, then would he not have afterward spoken of *another day*. There remaineth therefore a *rest to the people of God*." Hebrews 4:8-9.

Mrs. Eddy's latter teachings and methods were all beyond labor and cross-bearing. For instance, her last word on the method of handling Animal Magnetism was Miscellany 364:9-18, given us in 1909. Miscellany 210, "What Our Leader Says," was given us in 1899—just *twelve years* after the laboring article, "Ways That Are Vain," which Mrs. Eddy never authorized to be put in Miscellany, leaving it in its seasonal setting in the Journal of May, 1887. She had not seen fit to put it in even Miscellaneous Writings, where it properly belonged in point of time and method, as it was written ten years before Miscellaneous Writings was published. (The history of this article and its setting is given in detail in "As It Is.") Also Science and Health 442:25-29 was given in 1907; Science and Health 442:30-32 in 1908; Science and Health 200:25-29 in 1908; Science and Health 99:13-17; Science and Health 103:15 and 16; and Science and Health 265:20-22: all three in 1909. Miscellany 364:9-18 was given us in 1909; and Miscellany 241 and 242 in 1910.

"Christian Scientists, be a *law unto yourselves* that mental malpractice cannot harm you either when asleep or when awake," S.&H. 442:30-32. Tending to defeat the great import of this marvelous statement, it has been associated with some reputed personal circumstance connected with the seeming passing on of Mrs. Eddy's coachman, that takes the point entirely from the *general* admonition and absolute remedy

presented, and makes it revolve around the fear of Animal Magnetism. What if the seeming passing of her coachman was its occasion? Mrs. Eddy undoubtedly saw a general truth in it far beyond the seeming happening—that a condition of subjection to anyone or anything (even “church”) would subject one to the depredations of unredeemed Dan, “Animal magnetism; so-called mortal mind *controlling* mortal mind . . . one belief preying upon another,” S.&H. 583. Thus, *simultaneously* with putting this in Science and Health, she EXCOMMUNICATED the Branches from communion with The Mother Church, My. 141:26-29. There are no trivial nor unrelated happenings. So, if the falling of a sparrow is not possible without the falling of God, as Jesus said, Mat. 10:29, *it* would, if true, bespeak a great cataclysm. Let us drink of the Truth and not its alleged occasion. The falling apple bespoke the great truth of gravitation to Newton. In substance Science and Health 442:30-32 stated that if one wished protection from Animal Magnetism, he must be *self-governed*, and Mrs. Eddy had already stated, S.&H. 106, that he could be self-governed only as he was “guided rightly and governed by his *Maker*,” not *man*—by intelligent understanding of Truth; for otherwise, he would always be subject to the false claim of material reversal of what he did not understand, for there are no seeming vacuums. If Truth does not occupy the space, error will do so and often call itself “God’s anointed,” when it is merely an impostor upon ignorance. If the seeming death of a servant caused the release of *controlled churches*, it was a “falling apple” in God’s evolving plan for emphasizing or revealing a truth that it were well not to permit to elude us. If being “a law unto” oneself will prevent Animal Magnetism from harming one—then why not try it, instead of so many ineffectual *incantations*? Mrs. Eddy made no exception of even Church laws in this regard, for she said, “Church laws which are obeyed without *mutiny* are God’s laws,” My. 203. For the Principle permits no exception. “*Christian Scientists, be a law unto yourselves*”:

always, however, in the light of "man is properly self-governed only when he is . . . governed by his *Maker*," the Principle of his being, S.&H. 106. The City foursquare is governed by the Word (individually) intelligently understood. The Tree of Life is *self-governed* from "the seed within itself" of the Word, and is planted in the garden of Eden (Adam's consciousness)—"Eden, according to Cruden, means pleasure, delight. In this text, it means a mortal, material body," S.&H. 526—redeemed in the Tree of Life, the whole Principle, or Word, bearing twelve manner of fruits, S.&H. 406:4-6.

While the number "Six hundred, three score and six"—666—of the beast, which is "the number of a *man*" (Rev. 13:18—the six days of *labor* for Life, Truth and Love in man's work for salvation, building a labored tabernacle for each of the three qualities—666—which work was put upon him by the "beast," serpent, Gen. 3:17-19, S.&H. 517:31-4; 545:7-17) is the plan for our Movement, we will never see salvation as a gift and not a *labor*, S.&H. 442:25-29. The six days of creative consciousness in Genesis, prototyped by the struggle between Leah, manhood, and Rachel, womanhood (which struggle took place several hundred years before Moses compiled Genesis 1st chapter), in Rachel's second bondson by her maid, Naphtali, "wrestling" (which was Jacob's *sixth* son, and must take its order from Jacob—"the revelation of Science," S.&H. 589—as Mrs. Eddy says his sons—the Twelve Tribes—"show the *workings* of the spiritual idea," S.&H. 562, and he *alone* bore the same relationship to each of the twelve, as they had *four* Mothers) were accomplished when Mrs. Eddy took the *labor* out of Christian Science, as above S.&H. 442:25-29, in 1908. Also Mrs. Eddy characterizes the mission of *man* even in our Cause as "*labor*," "supporting arm," "divine energy" and "spiritual armament," My. 355. Hence, "Let him that hath understanding count the number of the beast; for it is the number of a *man*, and his number is six hundred, three score and six [666]," Rev. 13:

18. Why? Because, Revelation 12th chapter had finished its work. Any truth that is outgrown is embraced in the *advanced position*, and when it does not acknowledge it, but still claims its former prerogatives, it becomes the resistant "beast" to the advanced idea. This is probably why Moses did not give a blessing to Simeon in his song of the tribes, Deut. 33rd chapter. He blessed all but Simeon, the second tribe, and he (Moses) was of the tribe of Levi, third tribe, for he felt his *resistance* in the unredeemed ascending scale of being. Also, this is why Jesus was crucified by Levi (Levitical priesthood)—he was Judah, the fourth tribe, in advance of Levi, the third tribe.

Of Levi and Simeon, Jacob said (Gen. 49:6), "In their anger, they slew a man, and in their *self will*, they *digged down a wall*." What was this "wall" that they "digged down" (for it must have been figurative, as Genesis 34th chapter records no such happening)? It was the church wall of reparation for sin, which was a moral protection (wall) against the fruits of sin so long as a man accepted sin's reality. "AS IT IS" notes this in great particular, with the conclusion that this forced the children of Israel out of the (afterwards) Promised Land, which they then occupied, into Egypt at the invitation of human love (Joseph), for until the tribe of Levi (third tribe, typing *resurrection*, third day, S.&H. 508:28-4) could see *immortality* for man, there could be no claim to REAL ESTATE! And the children of Israel remained in Egypt until Levi could separate a man from his sin, which was the *first* step out of sin, as sin first must be *eliminated* and then destroyed, Un. 56:9-12. After four hundred years of bondage, Moses, whose father and mother were both *Levites*, led the children of Israel out of Egypt into the wilderness to rebuild the wall of reparation for sin, which Levi "digged down." Thus, after building the wall, Levi ("ecclesiastical despotism," S.&H. 590:13) was as reluctant to have it dissipated by Jesus as it originally was to let it *stand*. This is the *ascending*

moral aspect of the "wall" in the *light* of the evolving TREE OF THE KNOWLEDGE OF GOOD AND EVIL.

Translating the incident into its *scientific descending* value in the light of Mis. 187:13-20; 188:3-8, in the ORGANIZED CHURCH OF THE BIBLE, what is its true significance? Could a man repair his wrong? What is reparation but a *make-believe wall* behind which a man who *supposes* he has sinned flees for *supposed* forgiveness? "The greatest wrong is but the supposititious [supposed—is a supposition ever true? If so, it is not a supposition but a fact] opposite of the highest right," S.&H. 368:1-2. Levi and Simeon (with "the sword of Spirit, the Word of God," Ephes. 6:17) "slew a *man*," for man must have unfolded the form of the idea through morality before he could be one with Spirit, Womanhood. Therefore he (Shechem; Gen. 34th chapter) was willing to make moral reparation; but "in their [Simeon and Levi's] self-will they digged down a wall"—by virtue of "the seed within" themselves, the Spirit of the allness of good (for this is the will of true selfhood) — the wall of morality that would subjugate woman to man's assumed generosity—spirituality to morality. Dinah was the seventh child of Jacob and Leah and the eleventh of Jacob in the advancing order of creation, hence, could not rest under labored process of evolution, and could not be put under the sin of defilement. To put her under a man's reparation would submerge womanhood; therefore, for her there was no wall. The only reparation for sin is to "dig down" walls of salvation and allow the Tree of Life to expand to the Universe, "slaying" *resistance* thereto with the Word (Bride) of God's allness, and that resistance is "*moral-ity*" (man separated from Woman), for labor, morality, after spirituality is demonstrably seen; is the foe to the oneness of manhood and womanhood in Spirit. Whole Womanhood (and there is none other; Woman is generic, S.&H. 561:22) was *never defiled*. It is the false claim of woman subjugated to man that seems to be. Morality never repairs sin. Womanhood is the only reparation. Thus, they digged down the walls,

slew the men in the City, which Jacob called "a man," Gen. 49:6, and reclaimed their sister from the house of man (morality). But, Jacob, *man*, cursed this precipitation of Womanhood, Gen. 49:5-6, spirituality in *figure*.

Jesus healed the adulterous woman (with six husbands) in Samaria, in the *very spot* (Sychar meant Shechem) of Dinah's defilement, by lifting her to the seventh husband—the Christ idea, and she acknowledged the Christ a year and a half before Peter did (John 4); she but rose to Dinah, as Dinah was the *seventh* child of Leah by Jacob. Her six *full* brothers corresponded to the Samaritan woman's six husbands. The Samaritans were called Dinaites. The make-up of Samaria was the adulterous union of Syrians and renegade Jews crossing the border. The Israelites, its former occupants, were taken captives.

To a sense of evolution of the Tree of the Knowledge of Good and Evil, which was Jacob's alternate blessing and cursing of the twelve tribes (Gen. 49th chapter), Levi and Simeon were cruel to remove all protection to man from his supposed sin. This is always done when the *allness of Good* digs down the wall before the ORGANIZED CHURCH OF THE BIBLE has been demonstrably seen through the becloudment of the TREE OF THE KNOWLEDGE OF GOOD AND EVIL to a given point. At the time of Jacob's alternate blessing and cursing (Gen. 49) even Levi had not yet been *demonstrated*, for the Tribes were all in Egypt; and Moses, of the Tribe of Levi, led them out *four hundred years thereafter*. The subsequent spiritual supremacy of the Levitical Priesthood showed the then-point of *demonstration*.

The remedy for the whole situation has been seen in the entire completion of the ORGANIZED CHURCH OF THE BIBLE to the last church step, the City foursquare, wherein each gate is a specific, fixed concept of the *whole Word*, in which there are no walls. This will *dissipate* rather than *dig down* the walls of salvation, and *destroy* the evil that walls but "*eliminate*" (Un. 56:9-12), for "Evil is destroyed by the

sense of good," S.&H. 311:13, and never by *walls*. Thus, Levi and Simeon "slew a [square] man," Gen. 34, typing the City foursquare, for the measure of the latter is "the measure of a man," Rev. 21:17, and removed the walls, *before* they had even been established by Moses. This is an instance of how *basic* are the incidents of the unfolding Church of the Bible, the spiritual fact preceding its human classification. It was "self-will," or the will of *true* selfhood, "the Knowledge of Good," which left man without protection from the Knowledge of Evil — the twin trunks of the TREE OF THE KNOWLEDGE OF GOOD AND EVIL — unless put under law and order (classified), as Moses afterwards did.

The TREE OF THE KNOWLEDGE OF GOOD AND EVIL, humanly organized church, has become one with the TREE OF LIFE in the revelation and founding of Christian *Science*, but when "Christianity" is separated from "Science," it becomes the dead TREE of "Christian" morality upon which to crucify "Science."

It is the fight for morality in our NATION—prohibition—that is causing our droughts and drying our resources. An enforced "dry" Nation must needs walk through *dry places*. Thus, morality dries resource. The patriarchs knew it not; but spirituality only, Gal. 3rd chapter. Without morality there would have been no form to associated idea—the Tree of Life; but "when that which is perfect is come, then that which is in part shall be done away," I Cor. 13:10. "For I through the law am dead to the law, *that I might live unto God,*" Gal. 2:19.

But in the seeming Science of "ascension" the position before was always a prod behind forcing out or DETACHING the Branch. Everything grows from *behind* ("God requireth that which is past," Eccles. 3:15); and its resistance is always from *behind*—the last form of *good*, which becomes evil when outgrown. So, Mrs. Eddy recognized this when she said: "The sects, which endured the lash of their predecessors, in their turn lay it upon those who are in advance of creeds,"

S.&H. 239. This is "*Woman's hour*," No and Yes 45, and her natural foe would be *man who does not realize his higher privilege in his Womanhood*. Thus, it was prophesied that the number of the beast would be "the number of a man," Rev. 13:18.

So, returning to the point, while the "number 666" of the beast has been entirely effaced from the "right hand and foreheads" of our Cause in Mrs. Eddy's offering us salvation as a gift (for woman was accused of having put labor upon man, Gen. 3:16) and not as *labor* in Christian Science, it involves two elements to realize it, the true discernment of "right hand and foreheads." The Manual means "hand," and the right hand of our Movement is Mrs. Eddy's published Word-leadership therein, not anyone's interpretation thereof; for the "foreheads" must be our own *intelligent* acceptance of her gift.

Because we have disobeyed her Word, we find ourselves again in bondage to *labor*, hearing on all sides, as before noted, "the Work, work, work" (Message 1900, p. 2:7), of which Mrs. Eddy spoke in 1900, before the dawn of the Twentieth Century with its change of method, as will be seen by looking up the references on the *Twentieth Century* in her writings, particularly in her Poem, "The New Century," page 22. As noted in "Foundational Footsteps" herein it will be seen that Mrs. Eddy's "Work, work, work" message was before any of the last vital changes were made in her Word, to bring it to its bridal with Science; as the Bride is solely the affirmations of Truth from above, containing no element of labor—*conscious* denial. An affirmation unconsciously denies all error. When woman was laboring in Motherhood (for not until three years after her "Work, work, work" Message in 1901 did she drop this title and mantle), she was wholly under the régime of the Scriptures, for our First Tenet then read: "We take the *Scriptures* for our guide to eternal life," S.&H. 497, which subordinated "the inspired Word" of Science and Health, as attested by Science and

Health 46:5-12, noting marginal topic, which latter was added immediately after the change in the First Tenet. Thus, "Beast 666"—"Work, work, work," "winding its way amidst all evil, but doing this in the name of good," S.&H. 563, has put woman's vision back again under man's *finished* labor as unfinished. "Its [the serpent's] sting is spoken of by St. Paul when he refers to 'spiritual wickedness in high places,'" S.&H. 563. For retrogression is wicked. "In Christian Science there is never a retrograde step, never a return to position outgrown," S.&H. 74.

This "Work, work, work" belonged to Nineteenth Century methods, when the serpent was fought with his own weapons. His weapon is *water* (purification, which denies man's always purity), and no one in the Nineteenth Century in Christian Science, S.&H. 559:32-2, could be free from this weapon when all were using it so freely in their "Christian" methods. All of Mrs. Eddy's *promises in Christian Science*, so often repeated in "AS IT IS" from her Text-book, came *after* that statement, "Work, work, work," which was Adam's legacy in listening to this serpentine song of labor which the serpent ("knowledge" in *ascension*; wisdom in *descent*) offered in placing upon man the responsibilities that belong to God—generic man, S.&H. 361:16-18. Science and Health says: "St. Paul said, '*Work*, out your own salvation' . . . Jesus said, 'Fear not, little flock, for it is your Father's good pleasure to GIVE you the kingdom.' This truth is *Christian Science*." S.&H. 442:25-29. This was said in 1908, *seven full years* after the song "Work, work, work," and, in the name of *its consistency*, "AS IT IS" has declared that the last statement supersedes the first.

Thus, the gift of salvation as presented by "AS IT IS" from Mrs. Eddy's writings requires no *manual* (hand) labor—only "obedience" to the leading of the *right hand of our Cause*—the Manual (her hand's labor), which removes the mark of responsibility from our own "right hand" but necessitates the use of our "foreheads," Rev. 13:16, *intelligence*, in

seeing what divine Love has given us. The unthinking declaration of "the allness of Good" will never remove the callosity of "666" from our hands, but the intelligent perception of finished labor will do so. To declare "the allness of Good," and other like statements, *unthinkingly* is merely healing in God's name without a *body* for our own identity thereto—this position must be "sensibly felt," Un. 7.

Paul said of Jesus: "Sacrifice and offering thou wouldst *not*, but a *body* hast thou prepared me. . . Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God," Heb. 10:5-7. This *body* is the moral values in the ORGANIZED CHURCH OF THE BIBLE, without which one has no *bodily* identity, and the occasional illumination of consciousness and quickening of the fleshly concept of the body are but the "Dead Sea [rather than *dissipated* sea, Rev. 21:1] apples" ("apples of Sodom"), which, while beautiful to look at, become ashes and smoke when plucked, or *identified*. This is the apple of declaration of "the allness of Good," with no identity in one's life of the high moral position from which it was seen, and from which alone it is still visible, for "the spiritual idea gives the *understanding* [feet, S.&H. 558] a foothold in Christian Science," S.&H. 534. Mrs. Eddy's feet were *planted* (with all the word now means) on the teachings of the Bible. "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. As previously suggested, we must understand the lightning, thunder, and winds of His all power before we are safe in His presence.

The remedy for labor lies in our allowing Gabriel, the Bride, to encompass Michael (Jesus, expanded to Joseph, the Bridegroom, Mat. 9:15) in the City foursquare, S.&H. 566:29-13. "A woman shall compass a man," Jer. 31:22. Thence, one goes to Nation as the Tree of Life in one's own consciousness, which is the *Bride's* conception—SIGHT, for she is the complete male and female in one, S.&H. 577:4-11.

But where do we find the *response* in the highest point of Church on this plane of consciousness? Our specially prepared Lesson at the Dedication of the Extension was "Adam, Where Art Thou?" Thus, it behooves us to take another self-inventory of our Church position, for each changing design demands a new estimate of Adam's position, until the last Adam is realized to be a "quickening *Spirit*." What is our Leader? Is it "without" or "within" our own consciousness? It is certainly within if we have accepted the great privilege offered in: "Christian Scientists, be a *law* unto yourselves," S.&H. 442:30-32. Mrs. Eddy did not say "Dear Reader," as she did elsewhere, but "*Christian Scientists*." This would, and *did*, release her own Leadership if we *follow* her in her own demands.

If Mrs. Eddy's position *beyond* personal Leadership is not seen, then how could the Manual Article XXIII, Section 6:9-24, be fulfilled? If she has not relinquished it, she *never will*, and "how then shall the Scriptures be fulfilled that thus it *must be*" (Mat. 26:54)? Would her inspired Leadership have deliberately planned a condition that could never be *fulfilled*?

Again, if she has not relinquished her Leadership, wherefore *another* "seat" of "great authority"? Surely it could not be claimed that she is ruling through spiritualistic mediumship! No one ruled *with her* nor *for her* while she was with us, but merely as the agents of her own directly expressed purposes, as our Manual bears testimony.

If Mrs. Eddy has not passed *beyond* personal Leadership (and only person could LEAD, as the Bride, her own Word, to which she relinquished her personal Leadership, My. 359:6-12, makes everyone a *law unto himself* through his own comprehension—wedding of the Word), how could she have demanded in her latter teachings: "Christian Scientists, be a *law unto yourselves*," S.&H. 442:30-32, which was a definite relinquishment of *personal Leadership*, for it is utterly incompatible with outside (without one's own thought) *direction*?

It is most significant in this connection to again note that Mrs. Eddy gave us this last citation in Science and Health *simultaneously with her excommunication of the Branches from communion with The Mother Church*, My. 141:26-29, in 1908; having immediately theretofore (in 1908) taken "Love one another" out of the Sixth Tenet (substituting therefor the Golden Rule, which is intelligent, *self-squared*, and *self-lawful* love), and simultaneously removed from the Manual the statement mentioned elsewhere which had permitted Branches to "help one another in word and in deed."

As a matter of revealed fact, Mrs. Eddy relinquished her personal Leadership to her Manual and her written Word in 1909, My. 359:6-12; notifying the Field thereof in the Sentinel of October 16, 1909: "I hereby publicly declare that I am not personally involved in the affairs of the church in any other way than through my written and published rules," My. 359:8-11; and she never *retracted* it. She merely made an *exception* of the instance that called for her letter on page 360 of Miscellany, and it has proved a disastrous exception, as it obscured the weight and value of this *relinquishment*, and undoubtedly demanded a *personal reckoning*. But the statement *renewedly* superseded the incident, as is attested by its presence in Miscellany, p. 359.

Mrs. Eddy's living presence, as Bride, Word (from which she *personally* is inseparable) is an *active* factor in the spiritual advancement of our Cause; and she is vitally concerned therewith, as what she was the channel for she will have to remain with to the end of its fulfillment. Jesus said to his disciples under a like necessity: "Lo, I am with you always, even unto the end of the world." And he proved on two occasions after his ascension his close touch with what he had *started*—in the case of Paul's conversion, Acts 9:1-16; and in his prophecies to John on the *Isle* of Patmos. The circumstances, however, were quite different, for Jesus had not completed his Word, John 16:12, but Mrs. Eddy had, for she called it a *final revelation*, and it certainly encompassed the

“return” prophecies of Jesus—even to pointing to and demanding the step beyond Church, which is a step *beyond Bride*, as the last step in symbolic “without” Church, and this is what we are withholding from *Jesus and Mrs. Eddy*. Neither she nor any one on earth can demonstrate the Tree of Life until it is humanly demonstrated in *Church*, for the City foursquare is a *walled* collective step and must be taken by the Twelve Tribes together, before they can demonstrably grow on one Tree in an individual consciousness as Nation—a whole civilization in one consciousness. Jesus’s prophecies and Mrs. Eddy’s fulfillment thereof are *responsible for our Cause*, and Jesus and Mrs. Eddy will never complete *their Church until we complete ours*. Therefore, she is her *Word* as a *living presence* to the point of its fulfillment. But Jesus *prophesied his Church*, Rev. 1st to 12th, 19th and 21st chapters, and also its obstruction, Rev. 13th to 20th chapters inclusive, and Mrs. Eddy interpreted “Church” and its “fatal” obstruction, S.&H. 568:5-12. Mrs. Eddy has *opened the way* for our fulfillment of Jesus’ *prophecies*. As before stated, she is her *Word*, and her *Word* as *Bride* is with us, but there is a position beyond *Bride*. Shall we release both Jesus and Mrs. Eddy to its fulfillment?—an all important question! They cannot be forever the boundaries of *our Word*. This is a future glory in store for each and every one in the Tree of Life, but only as the Church is *demonstrably released*; for the Lamb’s Book of Life must be filled on earth (City foursquare’s expression) as in heaven (Motherhood’s promise) before the Tree of Life will be sensed in all its pristine glory “before the foundation of the world”—from which time the Lamb has been slain by human belief—and will become the infinite, inherent *self-shepherd*.

If we accept the premise that Mrs. Eddy’s revelation is *true*, then we must *necessarily* accept her statements that the twelfth chapter of Revelation pertains to *her mission in Christian Science*, S.&H. 559:32-2; “He [the Revelator] sees a great red Dragon at the couch of the ideal deliverer of this

present age [written in the Nineteenth Century] causing her sore travail," Revised Edition, 1890, p. 515 (to which Mrs. Eddy refers in footnote on p. 309 of *Mis. Writings*); S.&H. (our present edition) 568:5-8. We must likewise accept Mrs. Eddy's equally clear statements that the City foursquare is *Christian Science*, S.&H. 577:17-19. "The Holy City described in the Apocalypse as coming down from God out of heaven, is *Christian Science*," Science and Health, Revised Edition of 1890, to which description Mrs. Eddy refers us in the footnote on page 309 of *Miscellaneous Writings*. (The woman was prophesied to *hide* her *leaven*, Mat. 13:33; *Mis.* 174:30, *after* she had *prepared* it, but she again *revealed* it when Mrs. Eddy made the Revised Edition containing these statements a part of her latest revised edition, just a *year* or *two* before she left us.)*

As the *twelfth* and *twenty-first* chapters of *Revelation* pertain solely to *Christian Science*, the intervening chapters as necessarily do so as the intervening argument between any other premise and conclusion. This would be evident had Mrs. Eddy not said so, S.&H. 568:7-8.

Thus, it is incumbent upon us, in the absence of our having accepted salvation as a gift and not a labor, S.&H. 442:25-29,† to see what is the *prophesied obstruction* to our demonstration in Church of the City foursquare, Rev. 21st chapter, which Mrs. Eddy says is "*Christian Science*"—thus identifying the two beasts of Revelation 13th chapter and the *false* Motherhood of Revelation 17th and 18th chapters, as well as false motherhood's kingdom, "*Babylon*," in our *Cause*, for there it must lie in line with the above axiomatic statements.

Did Mrs. Eddy, in accepting the prophecy of the inevitability of the "half a time" of Motherhood (*Rev. 12th chapter*), S.&H. 164:17-18, accept also the inevitability of *our*

* Supplementary Notes for p. 550 of "As It Is" in the Appendix.

† By our failure to obey Mrs. Eddy's prohibitions in the Manual, thereby rejecting her inspired leading.

passing through the tribulation and turmoil that Jesus prophesied would *immediately thereafter ensue*, Rev. 13th to 18th chapters inclusive? What was the first manifestation of the immediately *succeeding régime* to that of passing Motherhood? It was the assumption of "*great authority*," and the exploitation of primitive (bodily) *healing*, Rev. 13:2-3. This *form of healing* usually attends the assumption of "authority." "Like our great Exemplar, the *healer* should speak to disease as one having *authority* over it," S.&H. 395:6-7, is one of the crude footsteps of the First Church Organization (founded on Jesus; hence, Fatherhood Church, S.&H. 562:3-7), which Mrs. Eddy *dissolved in 1889*, and which was founded on this basis: "Designed to commemorate the word and works of our Master ["Master" implying authority], which should reinstate primitive Christianity, and its lost element of healing." Whereas our Second Organization (The Mother Church*) has the higher mission of being "designed to be built on the rock, *Christ* [instead of *Jesus "Master," "authority,"* as formerly]; even the understanding of Truth, Life and Love, healing and saving the *world* from *sin* and *death*" (disease is not included, for *regeneration* carries with it *bodily healing*, but *bodily healing* does not necessarily carry with it the regeneration that heals *sin*), Manual, p. 19:1-6.

As indicative of the fulfillment of this *very prophecy* of Jesus, Rev. 13:3, it is sad to note that the mission of the First (Jesus) Organization is given on the inside of our Quarterly cover as a standard for our *present hope*, despite Mrs. Eddy's Second Organization's *Christly demand*. This did not appear for several years after Mrs. Eddy left us in person. Thus, we rest under our *first* instead of *last* Organization with its former *limitations*. Why did not Mrs. Eddy reinstate this First Church's mission if she had wished its continuance?

These prophecies of Jesus, Rev. 12th to 18th chapters in-

* The First Organization was never called The Mother Church until 1903 in the 29th Manual, when the work of Mother's embracing Father had been accomplished, as evidenced by the dropping of her personal title of Mother. Mother could not be fulfilled until Father is embraced. S.&H. 586 and 592.

clusive, may account for the *obscurity* to the Field of Mrs. Eddy's purpose in so *definitely prohibiting any and all of the activities of The Mother Church* after her inability to supervise them (and after they had definitely fulfilled their purpose of co-operation with her in the founding of her revelation, as specifically noted in the chapter, "*Evolutionary Literature*" in "AS IT IS"); and the *equally definite* provision for the continuity of the Branch in *consonance* with the Manual of The Mother Church—not *under* it, for that would necessitate the régime of "*authority*," against which Jesus prophetically *warns* us after "Mother" is once fulfilled with its controlling element, Rev. 13:3. Divine purpose never *repeats itself!*

If Mrs. Eddy foresaw the inevitability of the fulfillment of the prophecies of Jesus, Rev. 13th to 18th chapters, *inclusive*, she also foresaw the *final triumph* of her revelation and founding after *false Motherhood*, Rev. 17th and 18th chapters, had been *dethroned*. The final relinquishment of her Church body into God's hands (which was also the import of Jesus' last utterance, Luke 23:46)—her only body for Woman is *generic*, not individual, man, S.&H. 561:22; and Church is unfolding *man*—after making definite provision for its *final destiny*, probably *superseded* the proffered draught of "vinegar . . . mingled with gall" (Mat. 27:34) from *those* around her which was the only answer to *her repetition* of Jesus' despairing cry, Mat. 27:46-47.

This last despairing cry and the *imputation of its cause* is pathetically portrayed in Adam H. Dickey's (one of the deceased Directors, who was Mrs. Eddy's Secretary) Memoirs of Mrs. Eddy which he stated Mrs. Eddy had him take oath before God he would *publish after she left us*. (He wrote this while serving as a Director in full favor.) He states in his Preface, under the caption "*A Commission from Mrs. Eddy*": "If I should ever leave here,' she repeated, 'will you promise me that you will write a history of what has transpired in your experiences with me, and say that I was *men-*

tally murdered? . . . Now, Mr. Dickey, do not let anything interfere with your keeping this promise. Will you swear to me before God that you will not fail to carry out my wish?" Whereupon Mr. Dickey said he raised his right hand and said, "Mother, I swear before God that I will do what you request of me, etc." This is quoted from a photostatic copy of the above book in the City Library of New York City. This book was suppressed and recalled after its circulation had started by the "seat" of "great authority," Rev. 13. There is no doubt that Mrs. Eddy's intention was to show the Field the *gross lack of understanding of her and her mission by those immediately around her*, and that such misunderstanding occasioned her latter sufferings, terminating in a demand for the fulfillment of the "half a time" of Motherhood, which alone can be *completed* by the Bride, the whole-time (Word) of Being. Thus, it is obvious that Mrs. Eddy intended to warn the Field that her Word must not be supplemented under the seeming "authority" of those claiming a more intimate human touch with her personality, thereby hoping to forestall the current errors growing out of such misconception; for she said in unmistakable language that it was *they* who necessitated her passing, and the incidents of the above-named book copiously attest this probability.

The suppression of this book was a flagrant example of how this forbidden by our Manual "seat" of "great authority" is enthroned above even Mrs. Eddy's claimed leadership of our Cause. The only possibility that such condition *could be* is the constant association of this "seat" of "great power" with the Manual of The Mother Church, so that it has become synonymous therewith, despite the fact that it is *forbidden* therein. It is sustained by the hypnotic effect of oft-repeated words to this effect in the likewise *forbidden periodicals* and lectures.

The Note-taker once saw that what purported to be well authenticated as Mrs. Eddy's interpretation of the two beasts of Revelation 13th chapter—the first, arising from the *sea*

(the confusion of "tempest-tossed human concepts," S.&H. 536:1-8, incident to being unable to "follow" Mrs. Eddy *spiritually*), was interpreted as "hypnotism," and the second, "the beast coming up out of the *earth*," as "sympathetic mesmerism." Whether its source was Mrs. Eddy, the classification is *strikingly* obvious from its *meticulous fulfillment*. (It is safe to use whatever Mrs. Eddy said *at any time*, provided she has not *changed it subsequently* to meet an advancing demand. She never changed an alleged *fact*; her changes were only in method of human approach to them, in response to the changing demands of the evolving Tribes.)

Mrs. Eddy says, in her interpretation of the Dragon, Rev. 12:9, "The beast and the false prophets are lust and hypocrisy," S.&H. 567:27-28. Desire is *lust*—desire for money, power, place—even *for salvation*, and to *bring it to others*; for it is a form of coveting what is *inherently* true. And "lust" adds to itself hypocrisy, its brother (Dragon) "angel," after the *ends of salvation* have been *announcedly proclaimed* in our Word, S.&H. 442:25-29; 265:20-22; My. 241 and 242; also in the constant iteration that the Manual sustains the claims to "seat" and "power" of the "great authority" delegated by the "*drag on*" of salvation, when it is *forbidden* therein, for salvation's ends have been demonstrably attained in *our Word*; and words about it from any other so-called "authorized" source have been forbidden by our Manual. So long as Mrs. Eddy *dragged on* a Cause, as against old Theology in *her thought and others* accepting a sinner as a seeming reality, she could not escape the floods of *water* (or purification) that the Dragon (*Drag on*) cast out of his mouth to put out her fire of divine revelation of man's inherent perfection.

Old Theology has always had "seven heads and ten horns." Its *first head* is the seat of sin's *conception*, of which "finity" was its "*manifestation*" *only*, Ret. 67:9-10. Its *second head* is its *mouthpiece*—publications; initially, through the *finite human consciousness*—thus, Mrs. Eddy said, "Sin existed *before* the human concept of sin was formed; hence, one's con-

cept of error is not the whole of error. The human thought does not constitute sin, but *vice versa*, sin constitutes the human or physical concept," Ret. 67: 1-5; and latterly through the channel of *literature*, which was a more *generic* mouth-piece. Its other *five heads* are the *five physical senses*, its *Field of operation*. Thus, old Theology has *seven heads*.

Mrs. Eddy defines the Dragon's ten horns as follows: "The ten horns of the dragon typify the belief that . . . by means of an evil mind in matter the Ten Commandments can be broken," S.&H. 563:11-12. Mrs. Eddy said in her Motherhood struggle with the Dragon: "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" (the latter in Jesus' Sermon on the Mount), Mis. 303; and she indited the Manual only to those students who *fail to obey them*, My. 229.

Thus, Mrs. Eddy's Motherhood struggle was made not only against these same *seven heads*, but against the same ten horns of the Dragon. Her sufferings were occasioned by the *seat of its power*, in the sense of *her own acceptance* of the *claim* of man's seeming imperfection demanding correction, when her true vision of the Tree of Life had directed her to say: "God never said that a man would be better by learning to distinguish *evil from good*—but the contrary, that by this knowledge . . . came death into the world, and all our woe," Un. 14:27-2. Any true *Christian Science* Mother can understand the painful *inconsistency* of her position and the dire *necessity for her struggle* in thus lovingly assuming to fulfill Revelation 12th chapter, which presents only the (Motherhood) warfare in *Christian Science*, S.&H. 568: 5-7—even her *Mother Church* never reaching beyond the boundaries of this warfare, for Mrs. Eddy said: "From *first to last* The Mother Church seemed type and shadow of the warfare between the flesh and Spirit," Pul. 20. Thus, it could but "*blossom*" (My. 141; which Mrs. Eddy said at the time of her excommunicating the Branches in 1908)—never *fruit*,

and reflect only, "*in some degree the Church Universal and Triumphant*," Man. 19. "THE BRANCH . . . *he shall build the [living] temple of the Lord*," Zech. 6:12, but his fruit embraces the Mother blossom. This may be seen in the apple, which embraces its blossom around its five-starred core, just as the Concord Branch embraces a Mother's Room with *uncut* doors between it and her! Solomon *utilized* all the materials for his temple that David *gathered*, but David was not allowed to build the temple because of *warfare*. Motherhood (Rev. 12th chapter) is incomplete because of its twoness—Mother and child; only Bride (Rev. 21st chapter), which Mrs. Eddy says is "Christian Science," is *one*. Thus, Motherhood gathered through Christian Science warfare the materials which its branches utilize in building the Temple of the Lord.

From the time Mrs. Eddy dropped the title of "Mother" in 1903, and *at the same time* made *man* intelligence, wisdom and substance (these having previously been Deific characterizations), also simultaneously gave us S.&H. 68:27-32 next page, her statements were more and more consistent with the premise of the Bride, S.&H. 582. Another most striking feature is that Mrs. Eddy at the *same time* (1903) added one more director (the first other than one of her students) to the Board of Directors, thus completing the seven heads to reverse the Dragon's warfare *outside of herself*—for the channels were *then* (after this change) five Directors, the Literature and the Field—seven heads. In 1907 (four years thereafter) she redeemed in our Word the *five physical senses of the Field*, S.&H. 274; thus *precluding* the necessity for *further outside direction*, which can so easily be turned to misdirection. Old Theology is still sustained in our Cause by her *Motherhood's warfare*, which remains in her writings by necessity of our embracing their blossom—*promise*; but *fruitage* never comes from *those portions*—only *blossoms*. Fruitage is placed in our Text-book beyond even the *Bride*, or City foursquare, the last *walled* step in Church, Isaiah 56:5—for it is only on the Tree of Life, which is typed by the twenty-

third Psalm, S.&H. 578—"Divine [inherent] Love!" The City foursquare's twelve (redeemed) "gates," "which stand in *type* for the *whole human race*" (April Journal, 1895), are the processes between *blossom* and *fruit*—the *individualization* of the Branch (Man. Art. XXIII, Sects. 1-2) for the purpose of its *gathering* of the accumulated affirmative substances which the Word, Bride (My. 125:26), has placed at its disposal for the building of the *living* Temple of the Lord, the Tree of Life (Rev. 22:2)—to the end of *World fruitage!* "Life is the spontaneity of Love," My. 185. Thus, the Tree of Life is the *living Word* in each individual consciousness! A Mother can never *live for her child!*

Thus, the *Drag on* (the division of this word is justified by an article in the Journal of November, 1887, under Mrs. Eddy's *direct supervision* written in the same period, and volume, as "Ways That Are Vain")—thus, the Drag on which gave this "great authority" its "*seat*" was the same old Dragon which always resists Motherhood, Rev. 12th chapter—old ecclesiastical Theology trying to save by *dragging on* instead of realizing the present perfection of man in "*Science*," S.&H. 476:32-2. It was the fulfilling of Solomon's injunction "*Train up a child, etc.*" in Mrs. Eddy's many counsels, admonitions, instructions (as evidenced by Miscellaneous Writings), together with her *punitive denunciations* (as evidenced by the Manual) even to the point of excommunication, which kept the Dragon before her divine revelation of man's present *perfection*, her true "man child," Truth. This was a Mother's *necessity*, hence its "half a time" or *imperfection of possibility*. "Train" is derived from the word *traha*, which means a "*drag*" or "*sled*." Thus, when Mother (trained) *dragged on*, the Dragon was an ever-present consciousness, as seen in her writings (and necessarily in her letters and private counsels and instructions), particularly during the period from 1875 to 1891 (when all of her students were taught*), when

* With exception of her 1898 Class, in which Animal Magnetism was not mentioned, according to Lyman Powell's Mary Baker Eddy, p. 192.

she added the City foursquare to her Apocalypse. After which, the illumination was greater and greater to the final point of Science and Health 442:25-29, when Mrs. Eddy declared salvation was a *gift* and not a *labor* in 1907, and in September, 1910, gave the Field Miscellany 241 and 242. Old Theology demands a *labored salvation*, and this was and is the *drag on* Womanhood—earth's *drag on* heaven; human experience's *drag on* revelation. This was the collective necessity of *found-ing revelation* in the human consciousness—Church. Note this very *Dragon* appeared in *heaven*, Rev. 12:3, showing a claim to virtuous motive, and his weapon was water—"purification"—instead of inherent purity.

The Dragon and his angels were cast out of *heaven only* by Mother's "man child," Rev. 12:9, and earth was warned of their presence, for they were "cast out into the earth," and the *accuser* was merely removed from "before the face of our [sense of] God," not man; in other words, the light of Principle had spiritually *dawned*, but the Dragon's persecutions continued on the earth of "the remnant of the seed" of the woman, "which keep the commandments of God, and have the testimony of Jesus Christ," Rev. 12:17—morality and Christianity only, but not "*Science*." Motherhood *fled from the Dragon* into the wilderness *twice*, Rev. 12:6, 14. Thus, Motherhood never faced it, and never could, for the limitation of even the *Motherhood* of God, Mis. 96:8-14; Isaiah 56:5—which is a forever *twoness* with reference to her offspring—could never do so. The *wedding* of God (the Bride) and man (the Lamb)* alone could do this, Rev. 19th chapter, for immediately after this *heavenly event*, "the beast was taken, and with him the false prophet, and them that worshipped his image. These were both cast *alive* [showing they had never been destroyed. "Evil is destroyed by the sense of

* "Love wedded to its own spiritual idea," S.&H. 575; fulfilling Mis. 286:9-10, written in 1889 before the City foursquare was added to the Apocalypse in 1891. Many spiritual generations of light ensued during the intervening eighteen years from the time of the prophecy to its fulfillment in our Word in 1907, when Mrs. Eddy said: "Principle and its idea *is one*," S.&H. 465, in 1907.

good," S.&H. 311:13; thus, Motherhood did not contain the *full degree* of good for their destruction] into a lake of fire, etc.," Rev. 19:20. The fire of divinity alone, and not the water of purification, will destroy them. Thus, the Dragon's "angels" ("lust and hypocrisy," S.&H. 567) were eliminated *before* the Dragon, but this enabled heaven to chain him ("one thousand years," which is as "a day with the Lord": "Day, the irradiance of Life . . . the spiritual idea of Truth and Love," man and Woman, S.&H. 517:8-10; S.&H. 584:1) until the light of the Bride, the compound male and female idea, S.&H. 577:4-11, dawned upon earth, Rev. 21st chapter.

The 13th to 20th chapters, inclusive, are earth's *accounting* for the presence of the Dragon and his "angels," which Motherhood could not *handle* because of her twoness—Mother and child. "Love [motherhood] wedded to its *own spiritual idea*," S.&H. 575, *which makes her Bride*, and not Mother, is the only remedy for the Dragon's angels "lust [for even *salvation* requiring water methods—*mental processes*, S.&H. 507:3] and hypocrisy"—the latter the false claim to a *forbidden position*, which calls itself Motherhood, thereby perpetuating the rule of the *drag on* of old Theology under the virtuous guise of salvation—*baptism* "for remission of sins"—for the Dragon is a *water animal, living in it*, and sending it forth from his mouth, *forbidden literature*. Mrs. Eddy called him hydra-headed when he dwelt on *dry land*. The infinitude of good (counterfeited by the *bottomless pit*, Rev. 20:1) alone will destroy him. He is impervious even to *fire*, Rev. 20:10, for fire is a *specific* element; but it alone "torments" him, for he thrives on the *inconsistency* of water (morality) methods. The Bride first puts him "without" the City, and then expands that City "within" to *infinity*. He was first cast out of *heaven* "into the earth," and there must be some *initial spot on earth free from his claimed presence*, from which *Motherhood fled*, because even to the last she had *two wings* instead of *one*. Twoness allows the intervention of a medium which forever defeats *unity*. "Love" (Motherhood)

must "wed its own spiritual idea," which she does as Bride of the Twelve Tribes, her Twelve Gates. Thus, "Principle and its idea *is* one," and this terminates the régime of the Dragon "*without*" the City.

REVELATION 13th CHAPTER

Thus, after his inability to defeat the ends of true Motherhood, he *seats* on *authority* to *drag on* his counter-claim of Christian *endeavor* as against *attained vision of salvation as a gift and not a labor*, S.&H. 442:25-29, giving it a "seat" of '*great authority*,' Rev. 13:2.

"And the beast I saw was like unto a *leopard*." It is the *fragmentary*, incoherent, outworn *precedents* (in lieu of a *definite spiritually progressive, coherent plan*, as presented in our Manual in line with Jesus' progressive prophecies of *his Church*) with which our Cause has been governed since Mrs. Eddy's departure, which has *spotted* our course with its here and there human decisions of "policy." Mrs. Eddy fulfilled and founded her Cause in consonance with a coherent, on-flowing plan, "not having *spot* . . . and without blemish" (Ephes. 5:27, and Paul was speaking of Church, as typed by a man's *wife* when he used this expression). Old garment's patches on *new* cloth would always present a leopard effect; to say nothing of its further resemblance in an always covered well-spring of action, hiding behind the leaves of Truth, particularly in its false claims with reference to the Manual (which forbids its continuance), trusting to the hypnotic power of oft-repeated untrue statements of its Manual justification,—thus "doing evil in the *name of good*." Mrs. Eddy says of the Dragon, S.&H. 563:23-30: "The serpentine form stands for *subtlety*, winding its way amidst all evil, but doing this *in the name of good*. Its sting is spoken of by Paul, when he refers to 'SPIRITUAL WICKEDNESS IN HIGH PLACES.'" What identifies this *in our Cause*? Surely nothing not permitted by its "seat" of "great authority" for it rules! What IS the source of its *power* and *seat*? Surely, not the *Manual*!

“And his feet were the feet of a *bear*,”—the feet of such a self-assumed (unauthorized by either God in His onflowing plan of the Bible, or by Mrs. Eddy in her Manual) “seat” of “Great authority” would necessarily be “*clumsy*, looking here and there for something *outside* of Mrs. Eddy’s revealed Word, or anything *accessible* to the *Field*, large enough to support so *ponderous* an assumption of “power,” for nothing can be found within her writings to justify such an assumption. Thus, what could be mentally *clumsier* than to try to support such *ponderous feet of power* on the very small premise of the *present ignorance* of the Manual of The Mother Church on the part of the *Field* which permits it to be lulled to sleep by the mystifying, oft-repeated claims of Manual support therefor? or worse still, on the power of *human law* over the *combined purpose* of Jesus and Mrs. Eddy to the end of the fulfillment of God’s ORGANIZED CHURCH OF THE BIBLE, the City foursquare, “Christian Science,” in order that the *Tree of Life*, individually, may be possible to all mankind. For its “gates” are the only *egress thereto*. It may be said, How could this latter alternative be “*worse*” than a hypocritical claim that the Manual justifies what it *forbids*? Because a false claim would have been seen as false as spirituality progressed in *our Field*, but the putting of our Church under *human law* has deadened it to the responsibility of *spiritually* solving the problem. This has not only dimmed the vision at this particular point but has darkened the entire viewpoints of Christian Science in every line of endeavor. In other words, the mediatorial agency of human law has become a thicker than Moses’ veil (II Cor. 3:13) over the face of the entire field as between them and God, making them *servants* instead of sons. For Moses was but “the *servant* of the Lord” and not *the son*, Joshua 1:1, and Moses is a foundation of human law. If we are operating under *human law*, then we are the servants of a *servant*, for all human law is based on the moral law of Moses.

Also the "feet" of this "authority" are "bearish" in their tendency to block the spiritual progress of our Cause by clumsily crushing out through *excommunication* the Church life of its spiritual channels.

"And his *mouth* was as the mouth of a lion"—its every utterance (through its lion's mouth, the *periodicals* and *lectures*, for they are "the king of the *mental* [not spiritual] realm" of Christian Science, S.&H. 514) is with kingly assertion of rulership of the Christian Science Movement, ruling entirely in the name of the "*tribe of Judah*," Jesus, as the return of our Church to its primitive basis of formation attests—See inside Quarterly cover. Mrs. Eddy says, "Moral courage is the lion of the tribe of Judah, the *king of the mental* [not spiritual] realm," S.&H. 514; and she makes a great distinction between the *real* kingly power of Judah, "moral courage," and "*animal* courage,"—the former ruling by *divine lawful* right, and the latter ruling by mere force of "might is *right*." Certainly, it is sustained by the lamblike Field (Rev. 13:11), for this was another prophecy incident to the confusion succeeding relinquished Leadership; and the well-known aversion of the lamb to a *new* shepherd.

"And upon his head the name of blasphemy," Rev. 13:1—what is more blasphemous to Truth, which is God, than to constantly claim that to be true which is *utterly false*—that it is acting under authority conferred by the Manual of The Mother Church, when such authority under the Manual was *entirely abrogated* when the first Director passed on in 1912? Thus, just as Mrs. Eddy had taken all the steps in the dissolution of The Mother Church before her passing—in the separation of The Mother Church from its Branches, My. 41; the dissolution of The Mother Church by *disbanding* its corporate body, as before *noted*; closing of the Mother's Room, etc.; publicly declaring the personal relinquishment of her Leadership, S.&H. 442:30-32; My. 359:6-12 — still she awaited Principle's determination of her *personal identity* herewith in its call of the "half a time": so, in the matter

of the Directors, she allowed her own Manual to determine "the bounds of their [official] habitation." Thus, she gave the Field an opportunity to prepare to intelligently obey, not to *disobey*, her demands, knowing the God that had *inspired in her the vision of the plan* (Jesus' prophecies, Rev. 10th to 22nd chapters) would *perform it* to its triumphant finality—as *He will*. If it is claimed the Supreme Court decision delegated this seat of "*great authority*" rather than merely *legally* settled its rights to dismiss a member of the Board of Trustees for Cause,* then why, in the *name of Truth*, is not the statement made as a preface to any and all action on its part (for which there is not a vestige of authority in the Manual): "By virtue of the authority vested in us by the Supreme Court of Massachusetts," we do thus and so. Let this course be tried to see the magic effect of truth telling as clearing the vision of the Field *along all lines*. The effect of a falsehood is felt beyond its mere objective. However, this false statement is the key-note to nearly all of the activities of our churches and is unlocking the door to great confusion along all lines of honest endeavor. When "hypocrisy" is added to "lust" (for even *salvation*) we have the full operation of the "beast and the false prophets"—the Dragon's "angels" that were cast out of heaven by Michael and his angels before the Bride was revealed, S.&H. 567:17 and 27. These angels were cast out into the earth, and earth had to face them in our Cause, for our cause is the subject of Revelation 12th chapter, S.&H. 568:5-12; 567:26-30; 559:32-2.

"And he opened his mouth in blasphemy against God . . . His *tabernacle* [onflowing spiritual plan] and against them that dwell in heaven"—those who see any spiritual *plan* for our Cause. "And it was given unto him to make war with the *saints*, and to *overcome* them: and power was given him over all kindreds, and tongues and *nations*. And all that dwell upon the earth shall worship him, whose names are *not*

* Under the provisions of the literature Deed of Trust.

written in the book of life of the Lamb slain from the foundation of the world," Rev. 13:6-8. Mrs. Eddy interprets the last division of the last statement by another: "I am he that liveth and was dead [not understood]; and behold, I am alive forevermore' [*Science* has explained me]."* Thus, those who do not see the real Science, instead of the *Christianity only*, of our Cause could not have their names written in the Lamb's Book of Life, for it is the *Tree of Life* which necessitates an understanding of the City foursquare or *detached Branch* (Manual Article XXIII, Sects. 1 and 6) † to write them there. The Lamb's Book of Life is the onflowing unfoldment of the Tree of Life (the Bible, S.&H. 406:1-6) through the channel of the ORGANIZED CHURCH OF THE BIBLE, the last *walled* (Church) step being the City foursquare.

It is interesting to note that the first spectacular triumph of physical healing was the healing of the "deadly wound" of *one of his heads*. Mrs. Eddy left five Directors, with a strictly financial trust; a Publishing Society; and a Field—"seven" human factors (heads) involved in the perpetuation of the Christian Science Cause—and incidentally the first would-be deadly wound to the *centralization* of the government of these seven heads came in the *literature litigation* which took place several years ago, Rev. 13:3.

Were it not for this most powerful head—Literature's—allegiance to the central "seat" of "great authority" (Rev. 13:1) it could not be maintained, as the periodicals (to say nothing of the relative spiritual *tempo* of the Quarterly's tending to lift or lower the general *thought* tone of the Field) constantly *are made use of for the perpetuation* of oft-repeated claims that the central "seat" of "great authority" is delegated by the Manual, when the Manual absolutely forbids it. If the truth were once told through these channels—

* S.&H. 334:26-28.

† Section 7 becomes an *inherent embraced power* in the Detached Branch, which embraces Motherhood; and the "record of the divine Science of Truth," My. 353, which records the names of its practitioners, is an inherent fact.

that it is sustained solely by *implication* of *human law*, the result would be quite different! Obedience to our Manual would give the Field time to study the Manual and Mrs. Eddy's writings for *light* upon the situation; whereas the periodicals, lectures; daily "doing" of the "Lesson"; and Church work (nearly all of which is *forbidden by our Manual*) keeps the Field too busy to be dangerous thinkers. Predigested food weakens vigorous mental activity and *sustains any plan that may be decided upon*, despite the warning of Truth knocking at the door in the tenth picture of Christ and Christmas. "No mass [massing of thought] for me." This renders the Field a lamblike head whose "two horns like a lamb" (when it has none in reality), Rev. 13:11, of defense for this disobedience make it a *seventh* powerful "head" to resist the dethronement of this "seat" of "great authority"; thus rendering it impossible to avoid the "*violence*" with which *Jesus prophesied* the stone of Truth must be thrown to occasion the fall of Babylon (Rev. 18:21), false *Motherhood*. Also they (the Field) speak as a dragon—the *drag on* of "work, work, work" (said by Mrs. Eddy in the *Nineteenth Century* under the régime of Motherhood with her necessity constantly to war with the Dragon, Mis. 1900: p. 2:7) is their "song" of the *Drag on*, which is the old tongue of Theology instead of the new tongue of *Spirit*. This concept affects the entire speech of the Field.

Thus, its most powerful head—*Literature*—renounced its abject subservience to this "seat" of "great authority" and aggressively attacked it with a material *sword* (Rev. 13:3), inflicting what would have been a *deadly wound*; for this "seat" of "great authority" could not long survive the withdrawal of the *constant reiterations* of its seat, power and authority as *coming from the Manual*, when they are forbidden therein. The sword of Spirit would have eliminated its power, but the attack was made with human law and it was self-"healed" through the *same channel*.

Whereupon the great *seventh* head arose from the earth and with a protracted "A men" has with lamblike devotion sustained its power.

Thus, Mrs. Eddy but repeated on a *larger scale* the fulfillment of Jesus' proof that the Scriptures (with even their prophetic warnings) cannot be defeated until fulfilled, John 10:35. Study the mission of the two forms of church that Mrs. Eddy founded *to see the difference*, and Mrs. Eddy's limitation on the Motherhood phase of even the latter, Manual pp. 17 and 19, reading between lines 11 and 12, page 18, Ret. 45-50.

The cry always arises when a thought of *obedience* to Mrs. Eddy's Manual is brought forward which would *prohibit* the continuance of the literature, lectures, etc., "Oh, but so many beautiful *healings* are the fruits of these *activities*." Jesus *warned* us of this *healing claim* in the prophecy of its *obstruction* to his second coming—the "self-healing" of disobedience through just such arguments (Rev. 13:3). The Bride mentally *regenerates*, which precludes the need of *healing*. Are we satisfied with this "*smallest part of Christian Science*"—HEALING (Rudimental Divine Science 2:22-25), which is only "the bugle call to thought and action, in the *higher range of infinite goodness*," to which the *second formation* of *Church* calls us (Manual 19:1-6)? Nothing will *regenerate* mankind but the whole Word of Mrs. Eddy's revelation and founding.

The habitation of *false Motherhood* (Rev. 17th and 18th chapter) is called "Babylon" (which City derived its name from the tower of *Babel*, Gen. 11th chapter)—it is the *babel* of many voices *about* the *Word*, when there should be but *one*—the voice of the *Word itself*. Opinions in regard thereto are confusing the Mother tongue of the followers of Christian Science, and attempting to build its *tower* to *reach heaven* instead of realizing that Jesus' second coming, Christian Science (Ret. 70:20-22), is *God's dwelling with men*, Rev. 21:3. This realization alone will accomplish the *world*

healing for which our Second Organization was established—bodily healing resulting only from the regeneration of the mind through the study of the Word—not words many. There is little time in “Babylon” for the Word that would *compel* progress to the point of discerning the difference between Mother (control) and Bride, Word.

From an article in the Journal of November, 1887, page 418 (sponsored by Mrs. Eddy, for she said she was its *sole editor*, at that time, My. 304: 16-18. The province of an editor is not necessarily to write, but to “*oversee* the preparation of for publication,” Standard Dictionary) on the *Dragon* and *Babylon*, the following is noted: (In speaking of Babylon) “This human *babble on* is the *drag on* the teachings of Jesus, to drag them into its own sectarian theories and doctrines. It is the same old *drag on* Christian Science now, trying to drag it into the mire of Babylon (*babble on*, or *talking on*.)” The italics are in the *original*.

The retrogressive putting of our Church back under its primitive mission of healing has put it before the prophecy of “sack-cloth” (Rev. 11th chapter) in which the “two witnesses”—the First and Second Organizations, typing “Christ Jesus and Christian Science, His *two witnesses*,” My. 347: 2—“testify.” Thus, we have looked at the Word (Bride) with “sack-cloth” before our “*eyes*” (S.&H. 574: 25-26), hence, have failed to discern true marriage in Church of these two elements—the First Organization being embraced in the Second, S.&H. 574: 25-26, which alone heals *even bodily*. For this marriage feast in Church alone “will destroy the physical plagues imposed by material sense.” It is this wedding in the Word, and not the multiplication of *words about the Word* in our periodicals which will *heal the world*, and incidentally its component parts—individuals.

Thus, the *tower* of Babel was built in a zeal to *hold the brethren together* while they were of one language—“lest we be scattered abroad upon the face of the whole earth” (Gen. 11:4), but, the brick and *mortar* of organized labor but

served to confuse the tongue as the structure increased its form, for it rested under the displeasure of God, who accepts for unity and oneness of tongue only the "peaceable *fruits of righteousness.*" The only possible channel for this is the individual, uncontrolled by material fear or favor, yielding to the Principle of the Twelve Tribes of Israel, which "show the workings of the spiritual idea," in their manner of conjoining their fruits—not brick and mortar (material organization). God's estimate of any other union lay in his annunciation and denunciation of the danger of organic "unity." "Behold the people is one, and they have all *one language* [now, through the forbidden periodicals] . . . and now *nothing will be restrained from them, which they have imagined to do, etc.,*" Gen. 11:6. God does not need experience to gain wisdom; he denounced human *unity* before it started, as did Mrs. Eddy in her Manual provisions; she had learned its weakness from experience, Mis. 138:17-19. The only unity that is not dangerous is the "unity that is the bond of perfectness"—"the unity that is within us," My. 164:22-26.

The first *Babel* tower, Gen. 11th chapter, which started with one language and resulted in a confusion of tongues, was in what was afterwards *Babylon* (*Babylon* deriving its name from *Babel*) in which Nebuchadnezzar's Tree whose height reached unto heaven (but did not *get in*) grew; and more latterly was the abode of *false Motherhood*—mother-in-law (Rev. 17th and 18th chapters), not the spiritual idea of motherhood as prophesied by the ORGANIZED CHURCH OF THE BIBLE and fulfilled by Mrs. Eddy, Rev. 12th chapter. "The twelfth chapter of the Apocalypse, or revelation of St. John has a special suggestiveness in connection with the *nineteenth century,*" S.&H. 559:32-2. "He [the Revelator] sees a great Dragon at the couch of the *ideal deliverer of this present age* [19th Century] causing her sore travail," Revised edition of 1890, p. 515, to which edition Mrs. Eddy refers us in the footnote on page 309 of Miscellaneous Writings.

So, Babylon *must fall* (Rev. 17th and 18th chapters)—before the marriage of the Bride and the Lamb can be seen (Rev. 19th chapter). It is interesting to note that when Mrs. Eddy said the “Bride [Word] is adorned” (My. 125:26), she accompanied it with the statement that “The Babylonish woman *is fallen*,” My. 126:24,—*as it had to her*, for she had seen and revealed *Bride*; but we did not accept her gift (S.&H. 442:25-29) of the fulfillment of the intervening prophecies between Revelation the 12th chapter and the 21st chapter, inclusive, which she said we *could escape*, if we would accept her work in the 12th chapter of Revelation, or she unmistakably so *implies*; and if we did not, the effects would be *fatal*, S.&H. 568:5-8.

The *second beast* is the power of ignorance of the spiritual value of *obedience* on the part of the Christian Science Field (the *earthly* beast), which seems to hide from itself its own disobedience with lamblike (Rev. 13:11) *obedience* to the power whose “*seat*” the same dragon that warred with the Woman gave to the first beast of “*great authority*” and bodily *healing*—their lamblike subservience “*causing* the earth and them that dwell therein to worship the first beast.” This power warningly prophesied for such “*authority*” (Rev. 13:14) is well expressed in Lyman Powell’s Mary Baker Eddy, p. 275: “Christian Science under the conscientious conduct of a Board of Directors [*prohibited by Mrs. Eddy’s Manual*] . . . has lifted the blight of poverty as well as sickness from many a life and many a home.”

The “mass” persecution by the Field of anyone who raises a voice against such authority is wonderfully portrayed in Rev. 13:11 and 15, for *protestants* against such self-assumed power are “killed” to organic privilege. While the power is “from above,” as Jesus said to Pilate under the weight of a like persecution, still he charged its *channel* with the responsibility for his human necessity, John 18:11—“Thou couldst have no power at all against me except it were given thee *from above*; therefore, he that delivered me unto thee

hath the greater sin." "The wrath of man shall praise thee: the remainder of wrath shalt thou restrain," Psalm 76: 10, is the higher hope of the persecuted; nevertheless, it is the channel for a "called" salvation rather than a *choosing* ("election"), which latter is everyone's *inherent right*. Thus, Judas *forced* the fulfillment of the *prophecies* upon Jesus, rather than permitted him to reach their evolutionary "painless" unfoldment in his own thought. They could not be defeated, but they should not have been *precipitated*. "Called" salvation is force; "chosen" salvation is *letting* the affirmations of true purpose unfold their conscious blessing. Thus, because of the "sympathetic" response on the part of the earth (Field) to this authority, such members are precipitately cut off from completing their church history or helping to do so for the *benefit of the world*—dead to *church*, for all must have the mark of subservience to man, not God, in their "right hand," acknowledge that self-assumed *power as right*; and "loyalty" to *person* on their "*foreheads*," Rev. 13: 16-17, to remain in Church! This Field lamblike subservience is due to the fright of the lambs during the Litigation turmoil (as agitated rather than "still waters" always *frighten lambs*—"followers."—"He leadeth me beside the *still waters*," Psalm 23: 2, is said because of this peculiarity of sheep); and their reluctance to change their self-constituted shepherd, thereby insuring their safety from a like disturbance of their false peace. Against such lamblike submission Jesus *warned!* Had the Field arisen to its privilege in the Word before Mrs. Eddy left, it would have been less lamblike.

Such ringing statements as "Christian Scientists, be a law unto *yourselves*," S.&H. 442: said *at the same time* that Mrs. Eddy excommunicated the Branches, in 1908, would have, *if obeyed*, made them less lamblike and would have written self-"*intelligence*" (the second step in the ideal man, S.&H. 517: 8-9) in their *foreheads* and a more capable judgment between right from wrong assumptions of power in their right hands. It is because they did not realize the *great freedom from*

control that Mrs. Eddy had given the Branches (Manual Article XXIII, Sects. 1 and 6) that they accepted a less inspired and retrogressive channel for control. But it was prophesied by Jesus by reason of the foreseen natural lack of tendency on the part of children, or followers of a personal Leader, to stand alone when the strong hand of maternal control is removed, or Leadership *relinquished!*

Did Jesus foresee the appeal to *Caesar* (human law) to steady God's ark? Prophecy was never intended to curse by closing avenues of escape from error's repetitions, for seers in their warnings but prophesy conditions which they see are the inevitable *reversals* of the oncoming *ideas*, in God's ORGANIZED CHURCH OF THE BIBLE necessitating change of design, in the event spiritual sense *is not sufficiently active* to meet the inertia of a convenient false peace, crying, "*Let us alone.*" When it becomes so dormant as to appeal to human law for removal of obstruction to *spiritual ends*, it usually *removes*, for the time being only, the *spiritual cause* for the obstruction, for law's eyes are *weak*, as typed by Leah (law) who was "tender eyed," Gen. 29:17. There is always a spiritual fact behind every human obstruction to good. ("Every material belief hints the existence of spiritual reality," Mis. 60: "The greatest wrong is but a supposititious opposite of the *highest right*," S.&H. 368:1-2.) Does human law know this? No! Then how *could it interpret it?*

Blackstone says that every law on the statute books of civilized nations is *based on the Mosaic Decalogue*. This is excellent *so far as it goes*, but the Mosaic Decalogue *did not go far enough* to spare the crucifixion of Jesus, who was convicted *in accordance with the Mosaic Law* by the ecclesiastical church on the accusation, "We have a law, and by our law he ought to die, because he maketh himself the *Son of God*," John 19:7. Moses was but the "servant of the Lord," Joshua 1:1, and was forced as such to *yield* to Joshua the *son of Nun (the eternal)*, "*the Son of God*," the very position for

which Jesus was crucified by the Mosaic law. Moses was removed by divine law, and never allowed to go into the Promised Land because he, as human law, had not seen* the supremacy of the divine, smiting the rock in his own name, and calling the people "rebels," Numbers 20:10, when they demanded the water of Life from "the spiritual Rock that followed them, and that Rock was *Christ*," I Cor. 10:4. Moses, human law, the servant of God, could not give it to them, nor can *he now*.

Paul also "lost his life" in trying to save it from the ambushment of his enemies, Acts. 23:12, when he appealed to Caesar, Acts 26:32. He afterwards called himself "a prisoner of the *Lord*," and well *he was*, for his disobedience to spiritual law had *shackled* him! He *knew better*, as I Cor. 6:1-7 testifies. *He did not trust* to "the saints" or *spiritual light*, as he had admonished others to do.

The Literature situation was another case where "the saints" should have been the judge, and not the Courts. Had the matter been allowed to await the light of "the saints" (spiritual sense) in our Cause, it might have been found other than in "high places," if the latter proved insufficient! The destiny of *every member of our Cause* was involved, and each and everyone should have been given a chance for his spiritual Church life.

When human law is allowed inferentially to accuse the channel for God's unfolding CHURCH OF THE BIBLE, *The Manual of the Mother Church*, of inconsistency and its author, *Mary Baker Eddy*, of mistake, *unchallenged by our Cause* the same "long and cold night of discord" might be expected to ensue that has always followed what Mrs. Eddy says "Christian Science *shuns*," namely "whatever involves material means for the promotion of *spiritual ends*." Ret. 47:10-11. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God

* He had but *heard*; and hearing is always subject to reversal, for it is a dual faculty.

[His onflowing demands for His Church of the Bible] knoweth no man, but the Spirit of God." I Cor. 2:11.

The lamb, *without the "two horns"* (twoness) of defense for error, appears in the next chapter (Rev. 14) with the *measure of the City foursquare, 144 thousand* (Rev. 14:1; 21:17) "the measure of a [true] man" and with *loyalty to Principle* (Fatherhood) written in his and their foreheads. "These are they which were not defiled with *women*" ["false peace"] for they are virgins." This is the appearance of the man (My. 343:8) who would "*reveal*" Mrs. Eddy's "successor . . . man the generic term for mankind," My. 347, and also the fall of *Babylon*. But they were still on the mountain, hence, their view did not spare earth its sorrow to the point of the union of the two churches—the Bride and the Lamb in heaven (Rev. 19th chapters), thence its descent to earth, Rev. 21st chapter. All of which could have been spared us had not "disobedience" taken its "seat" of "great authority" at the bestowal of the same resistance (Dragon) that the Woman was forced to encounter—the tendency to destroy through the *water* of human morality instead of the *fire* of divine *purity*. "Evil is destroyed by the sense of good," S.&H. 311:13,—*inherent, not grafted, purity*. Water was the Dragon's *only weapon*, which the *earth had "swallowed up."* Thus, the water Dragon, rising up out of the sea sends forth the same destroying-to-fire current by *seating* ("and the Dragon gave him his *power, and seat and great authority*") its willing channel; and the second beast *establishes its power* on the earth, by *sympathetic acceptance and submission thereto*.

The "fire coming down from heaven on earth in the sight of men" (Rev. 13:13) is the honesty of motive and purpose in the Field in the doing of miracles even "*in sight of the beast,*"—*despite this handicap*. Jesus said "It is impossible but that offences will come: but woe unto him *through* whom they come!" Luke 17:1. The first beast is the channel for the *enslavement* of the second—thus, honesty of purpose knows no handicaps, still it many times suffers limitation from *super-*

imposed sources which it has not the light to overcome. Thus, the fire must needs come "*from heaven,*" when it should be *on earth*, by Mrs. Eddy's demand! Even Jesus said he came to "send fire *on the earth*, and what will I, if it be already kindled." Luke 12:49. So long as earth is kept *darkened*, it must look to heaven for its *fire*, thus obscuring its vision of the dwelling of God with men after heaven comes down to earth in the City foursquare, of which Mrs. Eddy esteemed us worthy in her provision for our individualization as detached from The Mother Church, Manual Art. XXIII, Sects. 1 and 6.

Note that the length of time for the power of the first beast is "*forty and two months,*" exactly the length of time that the Gentiles shall tread under *the holy city*—"The Holy City . . . is Christian Science," Revised Edition of S.&H., of 1890—in Revelation 11:2, but also that it rules without "the temple" or *living Church* of Bible prophecy and fulfillment according to Mrs. Eddy's definite plan in the Manual.

The saddest phase of it all is that the darkness of Church necessitates the darkness of the World, for the Church is the hub of the *onflowing* (from God's progressive plan), not of *outflowing* (from it) World. Thus, the physical miracle-working of the Christian Science Field attracts the physical world, and "deceiveth them that dwell on the earth"* into believing it is the center and circumference of our hope. We should be not so much seen as *felt*. Our religion is so vastly beyond *spectacles*, which obscure *true vision*. "Lift up your heads, O YE GATES!" *Labor* always has *downcast head and eyes!*

* Rev. 13:14.

Chapter XI

WEAVING THE BRIDE'S VESTURE

"And to her [the Bride] was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the *righteousness of saints.*" Rev. 19:8.

"The divine Science of man is woven into one web of consistency without seam or rent," Science and Health, 242: 25-26.

From the foregoing chapters, it will be seen that *three Trees of Purpose* have animated the unfolding in human consciousness of "the Word [which] was God" (John 1:1) to the point of its final *one purpose*—the silencing of the lie of man's *separateness* (rather than separation) from God. These three Trees might be likened in final analysis to Life, Truth, and Love—Life, the *Loom*;* Truth, the *Warp*; and Love, the *Woof*: which have woven the BRIDE'S VESTURE.

THE TREE OF LIFE

The "Tree of Life" is but the ultimate triumphing of the individual "cutting" from the original Tree of Life planted in the Garden of Eden [man's own consciousness of his body, or of *human life*—"In this text Eden stands for the mortal, material body," S.&H. 526: 30] by the *Lord God* (a dual sense of God, which of necessity plants a dual concept in man—seeming capable of knowing *both good and evil*. Mrs. Eddy terms it as appearing in the recorder's thought when "the spiritual sense of God and of *infinity* is disappearing," S.&H. 590: 24). It is the demonstrable *expression of Life in the human consciousness of life*; which, until complete as in the Tree of Life that unifies life's elements and welds them into one divinity, seems subject to the reversal that ignorance always imposes. Thus, the Tree of Life has seemed to dual conscious-

* While Mrs. Eddy speaks of the "looms of love" (My. 232) it is with reference to "the *sacred shores*," and not the shores of human life; for love does not work, and Life's loom must *work*. Love's "looms" are the descending gift of salvation, which pay Life's debt without *labor*, as the context of this reference shows.

ness to be but the evolving TREE OF THE KNOWLEDGE OF GOOD AND EVIL. Mrs. Eddy says: "The cement of a higher *humanity* will unite all interests in the one divinity," S.&H. 571. Thus, the Tree of Life proves (as emanating from the consciousness of the Bride, *whole humanly expressed Word*, "conceiving man in the idea of God," S.&H. 582) that Life is inseparable from its *expression*, human "life"!—"Life is reflected in *existence*," S.&H. 516. It is what preserves the identity of man, *before the face of Truth and Love*, and prevents their union until the Bride, the collected—generic—Truth of whole *affirmative* design, comes down to *earth*, or is demonstrably possible. Life's "*flaming sword*" (Gen. 2:24), *Word*, Ephes. 6:17, is its moral demands that protect "the way of the tree of life," from unlawful approach.

THE TREE OF TRUTH

The TREE OF THE KNOWLEDGE OF GOOD AND EVIL is the *evolving* of the Tree of Truth, its "good" overcoming its "evil." "Evil is destroyed by the sense of good," S.&H. 311:13. Thus, Life is always expressed in terms of fruit—either fruits of the Spirit; or "fruits of the body" as children are so often spoken of in the Bible, for, if Life is not seen to be *spiritual* (S.&H. pp. 68-69), it will manifest itself as a bodily expression of existence. Mrs. Eddy says: "Life is reflected in existence, Truth in truthfulness, God in goodness," S.&H. 516. Thus, Life, as the *initial* unfoldment, seems to start in the human consciousness *without Truth and Love*,* which subjects it to the reversal of death. This is what constituted Eden "a *mortal, material body*," claiming "pleasure and delight" in its five physical *sensations* before *redeemed by Truth* (S.&H. 274:17-20); which, as a torchbearer or Leader, properly *directs* them through "*Footsteps of Truth*" to the goal of final intuitive "*goodness*," that alone is the reflection of God, *Good*, absolute *Truth*.

Thus, the tree of both good and evil seemed to grow apace in the human consciousness, its seedlings sown while man

* Herbs, trees, fish, fowls and animals prove this. They reflect Life, but have no consciousness of Truth and Love.

"slept"—Adam's dream: "The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat" but when the servants asked the householder if they should be "gathered up" (uprooted) he said, "Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest, etc." (Mat. 13:24-30), and then he said his reapers would gather first the wheat and *then* burn the tares.

Mrs. Eddy speaks of the Adam dream as an allegory, S.&H. 177:15-18; 531:2-4; 532:28-31, etc., etc. The Allegory of the Adam dream is the Allegory of human life, which runs apace with the divine Life until Science makes the two one, through the coincidence of the human with the divine, S.&H. 561:16-18; Miscellaneous Writings 100:19-25; Miscellany 160:5-8; 265:22-24; Unity of Good 52:7-9; Un. 49:8-9. Jesus wedded the two in his statements with reference to marriage in Matthew 19:4-6. In verse 4, he uses the first chapter of Genesis (Gen. 1:27); in verse 5, the second chapter of Genesis (Gen. 2:24): and in verse 6, he pronounces his blessing on the union; stating that *God had joined them together*. "What therefore God hath joined together, let not man put asunder." Marriage types this union of earth (man) and heaven (Woman). Mrs. Eddy said in her 3rd to 15th editions of Science and Health—1881-1886, inclusive: "and this *earth* and *heaven* are now and forever the male and female of Spirit, alias, the Elohim, or sons and daughters of God." Vol. II, p. 120, of 3rd edition; and Vol. II, p. 74 of 6th to 15th editions. Mrs. Eddy expresses her approval of *this edition* by referring *us* to *it* in her footnote on p. 35 of Miscellaneous Writings. (She did this for the first time about a year or two before she left us in person.)

Thus, Mrs. Eddy weds the human and divine in their every event—"God guides every event of our [allegorical] careers," Un. 3:28. "Now a lie takes its pattern from Truth, by reversing Truth. So evil and all its forms are inverted

good," Un. 53:1-3. "The greatest wrong is but a *suppositional* opposite of the highest right," S.&H. 368:1-2.

So, after six thousand years of labor (six days of laboring consciousness, as "one day is with the Lord as a thousand years"), Adam has earned his Tree of Life in the Allegory of human evolution in its intelligent course back to the divine. His journey having been made necessary by the demand for "*knowledge*" of the way.

Paul spoke of the incidents connected with Sarah and her bondwoman, Hagar, as being "an allegory," Galatians 4: 22-31, which shows the true relationship of our human life to the divine in our *allegorical* life. Human life in all its elaborations bears the same relationship to the divine that an allegory bears to its antecedent reality. For every fact there is an allegorical figure, and, when its real value is seen, the allegory yields to the forever fact of which it was the figure. So, with human life—"Every material belief hints the existence of spiritual reality," Mis. 60:28. "This shows unmistakably that what the human mind terms matter and spirit, indicates states and stages of consciousness," S.&H. 573—and its context was the statement "that the heavens and *earth* to one *human* consciousness, that consciousness that *God bestows*, are *spiritual*, while to another, the *unillumined human* mind, the vision is material," S.&H. 573.

Thus, the Tree of the Knowledge of Good *and* Evil (its good being its animation, Life; its evil, its proportionate ignorance of "Truth and Love"; Church, S.&H. 583) which started its evolutionary course to the goal of absolute Truth, has been allowed by *evolving good* to grow in the human consciousness (planted by the Lord God, or a dual sense of God), lest the uprooting thereof would rob the human consciousness of its fragmentary discernment of good—of *existence*, which is a reflection of Life, S.&H. 516. This was outstanding in the period of inspirational work of the early patriarchs, who, to our sense, manifested what we would term evil as well as good, but good comes from but one

source ("God is reflected in goodness," S.&H. 516); and so long as it *came*, it was man's hope for redemption from his ignorance that made the evil seem possible (Mis. 187:13-20). Thus started life's journey to its source, the Tree of Life, fed by evolving "Truth," its fruit (thus, it was self-existent); and Truth quickened by Love, its source. The human agency of salvation through *collective* vehicles (*organized institutional church*) was started in Noah's ark (for he saved *eight* people, which was the first collective salvation), and has come down the centuries. But, as in Noah's ark, it takes the *unclean* "beasts" (the knowledge of evil) into the ark, with the "clean" (the knowledge of good), Gen. 7; although the latter *increasingly* in great disproportion to the former, thus justifying its existence. Note that there were no unclean *fowls*, for they type "aspirations soaring beyond and above corporeality to the understanding of the incorporeal and divine Principle, Love," S.&H. 511:28, and thus they are the salvation for the *unclean* beasts, static beliefs.

So, the external (to his own consciousness) salvation of man started upon the basis of the Tree of the Knowledge of Good and Evil; for its "good" could be none other than the expression of "existence" as Life's reflection; and its evil the limitation of ignorance—"The first iniquitous manifestation of sin was a finity," Ret. 67. The very demand for *salvation* grows on the Tree of the Knowledge of Good and Evil. Thus originates the basic Principle of human justice, "Self-preservation is the first law of nature," for Life must protect *itself* until Truth does so. But this is the alloy of the plan of salvation through church that eventually defeats its very purpose—the "self-preservation" element asserts itself, when Truth begins to become "static" in the consciousness of its members, either through the separation from the luminary that gave it birth, through Life's reversal in "death," or through disobedience thereto. Thus, Noah's sons began to *humanly unite* to build their tower of Babel, Gen. 11, after the passing of Noah. The tower of Babel was the claim of human unity—"one

language . . . one speech . . . Let us make us a name, lest we be scattered abroad . . . *So the Lord scattered them abroad.*" Unity is *within* oneself, My. 164: 24-26.

Jesus' entire work of encompassing organic salvation was from the time of Noah (I Peter 3: 19-20), for it was the old curse of static collective organization starting with Noah that presented the occasion for his seeming entombment. The *three* days spent in the tomb were really typical of the *three* thousand years of the entombment of Truth by organic salvation, for Jesus was (seemingly) buried just before the starting of the Jewish Sabbath at six o'clock on Friday, and seemingly arose before dawn ("when it was yet dark") on Sunday, Mark 15: 42; John 20: 1; therefore he was seemingly in the tomb but *one* day, S.&H. 588: 22-23.

As Jesus was named *Saviour* only, Mat. 1: 18-25, instead of Immanuel, Isaiah 7: 14-15, the Bride's (Immanuel's) garments were seen only to the point of "*salvation*," and thus he and the world were *then* (and still are if they do not see beyond "*salvation*" in church, for "*salvation*" is the sole aim of *church*) deprived of their "*butter and honey shall he eat, that he may know to refuse the evil, and choose the good,*" Isaiah 7: 14-15. The church vessels could not contain butter and honey in their plan of salvation because it would remove their walls and make them one with the "*butter and honey*" eaters of the world, redeeming the *world's* food to God's love, instead of allowing them to eat their own flesh in their pursuit of a real truth that is beyond Church. Because of the entrance of money into the body of the church in its unredeemed sense, "*Motherhood*" is most suggestive of the 17th and 18th chapters of Revelation, which could have been avoided through *obedience* to our Manual. Money is the redeemed "*butter and honey*" of man's oneness with God, which has no place in Church, for Church is a vehicle for salvation (Jesus said but a *candlestick*, Rev. 1: 20) and offers but the vinegar with gall that it offered Jesus as a precedent to salvation, for its picture of a suffering, dying world is but little more ex-

panded than its picture of its symbol on the cross. The world wants salvation from *crosses* and the labor of bearing its own, without adding others. The world's cross is too weighty for any church to bear, and the universal salvation offered by Science forces this weight on every one who tries to take salvation to the world in the form of labor and denial, after the *Bride* has been demonstrably revealed to consciousness. Jesus said this of even the *presence* of the *Bridegroom*, Mat. 9:15. Thus, the organized church was and always will be but the Tree of the Knowledge of Good and Evil—the good uppermost when some DETACHED Branch started a new design (Tribe) in the weaving of the BRIDE'S VESTURE incident to the dawning of another star, which was the angel of the *church* (Rev. 1:20); whereupon the previous church ("candlestick," Rev. 1:20) of the *utilized* idea resisted in the name of (outgrown) Truth.

Thus, Mrs. Eddy approves of Paul's version of the sting of the serpent as being "spiritual wickedness in *high places*" (S.&H. 563), and adds in the same connection in correlation of "And his *tail* [typing past; *behind* Truth] drew the third part of the stars of heaven, and did cast them to the earth" (Rev. 12:4): "The serpentine form stands for subtlety, winding its way amidst all evil, but doing this in the *name of good*." This quotation is under the marginal caption "Animal Tendency." This is the manifestation of Noah's *unclean* beasts, which were taken into the Ark of Salvation together with the *clean*, and must needs be accepted in all Arks of Salvation, as the very motive for church is a dual sense, the *claim* of man's imperfection and need of salvation. At first its great impulse comes from the newness of some *detached* idea which was more progressive than its previous surroundings and which always refuses to *detach* itself until ejected, because *idea* is Womanhood, and it

"Folds an angel's wing below
And hovers o'er the couch of woe." (Mis. 388.)

But it always comes as the *morning* to some *evening* of idea, and the darkness that surrounds the inadequate light of the former utilized truth to meet the advancing demand of Truth (GOD'S ORGANIZED CHURCH OF THE BIBLE, which has always led the church step by step in its advance to the completion of Truth's design) is always the *Dragon's* opportunity to show his power through the unclean beasts' instincts in the Ark. This usually operates through the channel of the primitive instinct of "self-preservation," as "the first law of nature," for this instinct was the serpent's first meat fed to finity. Yet the advancing idea is not, and never has been, more than arrested, but never "doomed." It is but cast to earth—*detached*, "excommunicated"—by the serpent's tail, which can touch only "the third part of the stars of heaven," or the one side of the City that has *already* been demonstrated—a behind, *past position*. For it (the serpent) knows only its own concept—thus its efforts but destroy so much of *it* and clear the way for the idea on "*earth*" (demonstration) to which it is consigned. So, the Tree of the Knowledge of Good and Evil justly might be called the frame of the loom or shuttle upon which the Bride's garments have been fashioned in the human consciousness, forcing the "in and out" process that locks the threads between earth's stout warp of the Tribes as basic idea of the Tree of Life (Truth) and the luminous woof of Love—the golden fibers of the Tree of Heaven.

In the Tree of the Knowledge of Good and Evil, which is double trunked, the trunk of evil is always as active as the trunk of good (S.&H. 97:21-26)—the former, in its resistance to idea, demanding only *form* or *well-patterned vessels*; whereas the trunk of good is quickened with the idea of prophecy—the ORGANIZED CHURCH OF THE BIBLE. When the pattern or color of design of the BRIDE'S VESTURE must needs be changed, the fear of material loss in the oversupply of left-over materials on hand always is used as a deterrent argument to progress; and the cry of the devil in the Synagogue that it is "*destruction*," and not salvation, is heard (Mark 1:

24; Luke 4:32-35); and also of the dual sense of man dwelling alternately in the mountains and in the tombs, "art thou come hither to torment us *before the time,*" Mat. 8:29. It will always be "before the time" to a sense that declares futurity for his mountain views, justifying itself on the basis of "the tombs"—the archives of outgrown precedents of fragmentary character.

To repeat, the Tree of the Knowledge of Good and Evil was but the frame of the weaving loom of *human* life, fed by the strong fibers (as individual Tribes) of the Tree of Life as warp, changing its design from *tribes to stars*, and *star to gates*, and *gates to fruit*, according to the demand of the golden threads of divine Love (fibers) from the Tree of Heaven. The woof of divine purpose has been interlocked with its foundational warp by the experiences of Christian effort with its "ins and outs," "ups and downs," "backward and forward" processes of grappling with the obstructions to progress in its own consciousness. This was labor for salvation for which the looms were prepared, and has always been the necessity of Christian growth and experience, not because of divine plan or *fiat* (Mis. 73:12-17), but because of ignorance or willful disobedience to moral law (divine pattern or design). This law demands its penalty when violated even before its law is seen, because the Principle of Life is *inexorable* in its *omniscient Love*. This necessity no longer exists, for the Bride *is* adorned (My. 125:26) and her VESTURE—"the righteousness of saints," Rev. 19:8 (the *affirmative purposes* of the Twelve Tribes of Israel as *gates* of human opportunity)—has already been fashioned, for even the serpent has but aided the process, as "the wrath of man" has but praised God and "the remainder thereof," *He has restrained* (Psalm 76:10), to the weaving of His *allness* in revelation in the human consciousness. Thus, the Bride's garments have verily been fashioned by the ecclesiastically organized church, controlled by the hand of God's changing purpose. His channels for change of design have always been the cast-out, *de-*

tached Branch—never the Branch that casts itself out; for Love is cohesive, and adhesive, S.&H. 293, as well, and always, as before quoted, “folds an angel’s wings below, and *hovers* o’er the couch of woe.” But when Truth is felt by the *evening* consciousness it always makes a way for the *morning* dawn of idea.

TREE OF LOVE

Mrs. Eddy says, “Life is the spontaneity of Love, inseparable from Love, and Life is the ‘Lamb slain *from the foundation of the world*’ . . . Love is the generic term for God,” My. 185. Thus, our quest for the last symbol in human consciousness is beyond “Life,” with its *pure water*, and earth as “compound idea,” to the symbol of the *force* of which Life is the *spontaneous* (“seed within itself”) expression in the whole *universe*; for Christian Science is *universal*. Rudimental Divine Science p. 1:1-4.

We have had but one symbol for this, and a most simple one, a “DETACHED OLIVE BRANCH.” It made its first appearance at the most appropriate time of announcing the disappearance of the *water* (Gen. 8:11) which had seemed to bathe too freely the roots of the Tree of Life (Rev. 22:2) in human consciousness, and even to deluge the Tree itself with its human fruits—effacing it and them *outside the Ark*; for, as before noted, the *Ark of Salvation* devastates all *without*. Nothing is so cruel as *unredeemed* Levi and Simeon (Gen. 49:5-7; 34:1-31), who mercilessly slew the *City* foursquare (in type) when they refused to permit a man (composed of a whole City of men) to square himself with Principle, digging down (under-mining) the *walls* (now typed by our Manual) of the City to save (?) their sister Dinah (“judgment”—old Theology) from *redeemed* *wifehood*, claiming her for their *family* Church, Father-Mother. For *unredeemed* Dinah means “judgment” and was one with Dan (who means judgment); inasmuch as law (Leah) could no more bear *Love*, of which woman is the type, than Love could rest under *law*,

as in the case of Rachel's first child by her bondmaid, Bilhah, —Dan. Unredeemed self-will is always lawless love, or a misconception of woman. The two Mothers must *unite*—one could not *rule out* nor efface the other. Rachel must embrace, not efface Leah; and Leah must accept this embrace, as she did when she responded to Rachel's embracing call: "Give me, I pray thee, of thy son's mandrakes." Thus, when Leah's sixth child, Zebulun (Jacob's tenth) was presented, she should have ceased to bear. Because she (Leah) did not cease, this was probably Rachel's necessity to divide her child into two elements, Joseph (manhood) and Benjamin (womanhood), which made it impossible for her to remain with Benjamin, and thus prophesied but the "half a time" of Motherhood, Gen. 35: 17-19; Rev. 12: 14. For "The divine must overcome the human at every point," S.&H. 43: 27. After Mrs. Eddy had borne her Benjamin in 1909 in the final statements of S.&H. 103: 15-16; 99: 13-17; 265: 20-22; My. 364: 9-18; she was again drawn back into Motherhood by her students (children, who always called her "*Mother*"), as evidenced by My. 360, after having relinquished her personal Leadership to the Bride, *Word*, My. 359: 8-12. May not such tendencies to further *bear* for her children have been similar to the necessity that occasioned the hard labor and passing of Rachel? This letter, which Mrs. Eddy wrote at a time when it was appropriate *under the Manual* for the Field to accept the verdict of the then-authorized officers of The Mother Church, has made "hard labor" for all efforts to hold the Field to the Manual of The Mother Church under its now prohibitions of the very thing it *then authorized*. But, a general mystification (Adam's original mist that obscured God's *finished creation*) has caused the Field to justify itself by this call to fidelity to the Manual *without relation to the changed position of such officers under the Manual of The Mother Church* since Mrs. Eddy's passing. For, while Mrs. Eddy had in 1908 dissolved The Mother Church in corporate function, and with reference to the *control of, and communion*

with, the Branches, she awaited Good's determination of its own "half a time" for her prophesied passing, could she not *detach* the hold of the Church on her Motherhood. This case evidenced a temptation on her part to which she succumbed, and which probably determined the limits of the "half a time" of personal Motherhood; and her provision in her Manual was such that Church Motherhood (for The Mother Church was built as a memorial to her human motherhood, March, 1895, Journal) should pass at the same time,—for how could a body live after its *spirit* was gone? *Her Manual shows that Mrs. Eddy was The Mother Church.* "In Christian Science there is never a retrograde step," S.&H. 74:29-30. Thus, Principle demanded of Motherhood its full toll, for Bride, Word, had announcedly taken its place, My. 359:8-12. It was a renewed "Mother's Evening Prayer," "Keep thou my child on upward wing *tonight*," Mis. 389, after she had entrusted them to the *Bride*, her Word, to be *wedded* thereto, not *controlled* by her. Thus, the church in question responded to personal homage and obedience when it had refused her written *Word*, Bride. For the Manual was her Word, and it definitely spoke on the point involved. Thus, the entire Field is governed by outgrown precedents, personal statements of policy, etc.—the leopard's spots, Rev. 13:2—in the face of her inspired and God-ordained By-laws in the Manual of The Mother Church. "They were impelled by a *power not one's own*," Mis. 148:12.

Noah's dove did not bear a twig of a *fruit* tree as evidence of the subsiding *waters* typical of Fatherhood ("Life, represented by the Father," S.&H. 569:1-2—"pure river of the water of Life," Rev. 22:1)—but an olive leaf. Why did the olive leaf (Gen. 8:11) float above all other leaves, as the first evidence of Love's embracing, or "swallowing up," of the water of *Life* — whose manifestation, without the human consciousness of cementing Love, always seems death to every other claimed noxious manifestation of so-called life? Because it was filled with *oil*, which is impervious to the destruction

or assimilation of water—it always floats on the billows of water, and subdues them: it was Noah's own dove (*homing*) consciousness. His raven thought, which "went forth to and fro," Gen. 8:7, was as restless as the waters, and could never see an *olive branch*, the type of peace; for only the *pure white* of a dove can see the *olive branch*, for its white raiment attests its purity. The pure in heart alone can see God, Mat. 5:8.

And so, the Tree of Life (man) must merge into the Tree of Love, Woman, whose roots are planted in "the heart of Divinity," bathed by the rich red wine (of Love) which has always typed His *blood*, even in the first Church in human consciousness, that of Abraham, where bread ("Truth," S.&H. 35) and wine (Love, S.&H. 35) were ministered to Abraham by the Priest of Melchizedek, Gen. 14. But *Life* is only *bread*, for Life is Fatherhood, and Truth, which is bread, S.&H. 35:26-27, is only *man* (S.&H. 517:8-9), and man represents Fatherhood, S.&H. 562:3-7; 565:6-13; 586:9-10. So, because Abraham was given *wine* also, the promises all were centered in him, as Paul says in Galatians 3:16: "Now to Abraham and his *seed* were the promises made. He saith not, And to seeds, as of many; but as of *one*, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the LAW, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect [as labor under law always does. Love must inspire, illumine, designate and lead the way, S.&H. 454. It is dependent upon Womanhood (Love) as Leader!] For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by *promise*. Wherefore then *serveth* the law? It was added because of transgressions till the *seed* should come to whom the promise was made; and it was ordained by angels in the hand of a *mediator*. Now, a *Mediator is not a Mediator of one, but God is one* . . . the law was our schoolmaster to bring us to Christ. But after *that faith* is come, we are no longer under a schoolmaster" (this is the faith of the "*sensibly felt*" presence of good, Un.

7. When and where) "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus [the welded Tree of Life, which welds the heavenly and earthly—ascending and descending—Tribes]. And if ye be Christ's then are ye *Abraham's seed*, and heirs according to the promise," Galatians 3rd chapter. "For I through the law [bread, Truth] am dead to the law, that I might live unto God [wine, Love]," Gal. 2:19.

There is a "cutting" that was planted in the World by the hand of God from his Tree of Heaven, beyond the Tree of Life, and that is Mrs. *Eddy's Money*, for, as has been previously said, Money, or the Love it represents, cannot be seen in Church. Only the spiritual senses can approach it—it is the Olive Branch of "Peace be still to all *human fears*, to suffering of every sort," Mis. 307. It is most interesting to note that Mrs. Eddy was speaking of the assurance of "daily supplies" when she thus expressed this promise, and that Jesus likewise was speaking of daily supply when he said that salvation was a gift and not a labor (Luke 12:32); upon which *foundation* Mrs. Eddy built her plan of salvation from labor, S.&H. 442:25-29. Thence, she makes us a law unto ourselves in the succeeding lines (S.&H. 442:30-32), for no one can be a law unto himself so long as he feels that he can *earn* a dollar through labor which enslaves him to obligation to its source (Mis. 291:2-8)—either mental or physical—for it is the gift of God; neither can he accept the fruits of others' *labors*, and feel that it is *supply*. Labor brings only "thorns and thistles," Gen. 3:18-19; and never *supply*. Mrs. Eddy says: "Man was not made to till the soil," S.&H. 517:31, and then defines the soil as the very thing that is usually regarded as the channel for supply—improving "material belief by thoughts tending spiritually upward . . . Error tills the *whole ground* in this material theory, which is entirely a false view, destructive to *existence* and *happiness*," S.&H. 545. Paul said, "the love of money is the root of all evil"; thus, the Tree

on which it grew, which has been hewn down to its stump and bound with bands of iron and brass (Dan. 4:14-15) in Christianity (Christianity being the synonym for *poverty*, on the basis of scouting the idea behind but holding to the form thereof, that Jesus "had not where to lay his head." Jesus said in this connection, "The Son of *man* [Christianity, No and Yes, 10:6-10] hath not where to lay his head," Mat. 8:20) has been released in Thirteen and allowed to renew its blessing to all mankind in Mrs. Eddy's Will, the Science of which Church will never see, because it is *beyond its domain*. The purpose of Church ends in *marriage*—of the Bride, and the human sense of man, Rev. 21st chapter—a *precedent to supply!* Thus was restored earth's first *rejected Branch, Woman* (Gen. 2:22). Woman was "rejected" rather than *ejected* because she has forever embraced man, as Life and Love (S.&H. 517:10), and man could never *contain* her.

Even now, Natural Scientists are making silk and paper from the gaseous elements of the atmosphere, from which the plants and trees build their fibers. Clothing and paper have long been made from the fibers of trees and plants, but the atmosphere that feeds them has been proved to contain all their substance. So, Fourteen, Woman, the "atmosphere of Love divine," not only feeds and clothes man's Tree of Life, but embraces all the elements thereof. Thus, Woman has always fed and clothed man, by the inspiration of idea.

The Olive Branch, springing from the oil of Love, is its only human symbol, that bespeaks in *actual nature* the peace from which it flows—the infinite Love of God—"forever shared, forever whole," forever ONE. This is "the branch of His planting" in the human consciousness which makes it one with Him, and Woman has always been its channel until man becomes Woman through the gift of her love. Not a dollar of it was ever earned by *man*, or *woman as man*. It is, and was never defined, confined, nor possessed. IT IS—"Omni-present Love! More we cannot ask: more we do not want: more we cannot have," Mis. 307.

The whole history of Church is written in Mrs. Eddy's use of capital and small "c's" in her designation of Church and churches on page 2 of her 1902 Message, lines 26-29. "I never left the Church [capital C] either in heart or in doctrine [Is not this a recognition of the ORGANIZED CHURCH OF THE BIBLE, as distinguished from ecclesiastical church, for we know she left the latter?]; I but began where the Church [capital "C"] left off. When the churches [small "c," ecclesiastical churches] and I round the gospel of grace [What is this Gospel but the evolutionary Church of the Bible, which she has hitherto used a capital "C" to designate?] in the circle of love, we shall meet again, never to part." Note her "love" is also human love, with a small "l." Does not this clearly explain her "spiritually *organized* [ORGANIZED CHURCH OF THE BIBLE] Church [capital "C"] of Christ, Scientist, in Boston still goes on," Ret. 44:30-1, said at a time when there was none in visible expression (Retrospection and Introspection in 1891, p. 58; given simultaneously with the revelation of the City foursquare in 1891)? She had dissolved the organized church in Boston in 1889 and The Mother Church was not organized until 1892. It was going on in the unfolding "Twelve Tribes" of affirmative *purpose* in her Word (which was then and is now published in *Boston*, for in it was the revelation of the City foursquare with its twelve gates of evolving demand) and in the expression of the Branches as they were *going on* too. For, as is noted in "As It Is," there were many Branch churches and societies that were formed between 1889 and 1892 (35 churches and 37 societies formed, and 20 churches and 78 societies continued to flourish) when there was no *organized church in Boston* (and yet Mrs. Eddy had spoken of spiritually *organized* Church) other than in her Word—Science and Health with Key to the Scriptures making its active demands on human consciousness.

Mrs. Eddy's additional statement made in 1891, Ret. 58, immediately below the above expression on the same page,

further confirms this view: "This Church [capital "C"] may find it wisdom to organize a second time for the COMPLETION of its history. This, however, is left to the providence of God," Retrospection and Introspection, p. 58, 1891. This latter statement was dropped in 1892, when it was decided to again organize. Again, it is repeated, there was nothing *going on* in the interim but the Word revealing the City foursquare and the *Branch churches*, corresponding to Mrs. Eddy's revelation of the City foursquare, in 1891, which was added to the Apocalypse in Science and Health the first of the year, before Retrospection and Introspection was published in November of the same year, 1891. Does not this show that The *Mother Church* founded on twelve stars (Rev. 12:1) in 1892, after the revelation of the City foursquare, Bride (Rev. 21), was but an *intermediate* step toward Bride, for the purpose of objectifying the *intermediate* history of the Church (ORGANIZED CHURCH OF THE BIBLE)? And did not the lack of decision in regard to whether it was necessary to re-organize the Church humanly "a second time for the *completion* of its *history*" (Ret. 1891, p. 58) show the same tendency to accomplish the fulfillment of prophetic design *spiritually* with which Jesus was animated in his transfiguration? The Disciples *heard* on the mountain (Mat. 17) but were unable to do so on the plane of earthly experience (John 12:29); hence, Jesus' necessity, *and Mrs. Eddy's*. It seems hard to the mountain-top vision to subject it to earthly demonstration, but the ORGANIZED CHURCH OF THE BIBLE permits no alternative, for its inexorable design is that heaven (Womanhood) and earth (manhood) shall be demonstrably one, and *revelation* (Womanhood) must needs precede demonstration founding (manhood, S.&H. 269:22-25, noting marginal topic). Woman's mission is "to point to heaven" in revelation, and "lead the way" in her *founding*, Mis. 389:4.

Preceding the above revelation of the City foursquare (in 1891), and Mrs. Eddy's expression of indecision in regard to the re-formation of the humanly organized church

(Ret. p. 58 in 1891), Mrs. Eddy had given the Field (in 1887, when No and Yes was published), "It is vain to look for perfection in churches [small "c"] or associations," No and Yes 41. Thus, Mrs. Eddy recognized the spiritual Church as ORGANIZED, and set apart from human, imperfect organization; and thus the Branches are proved to grow from spiritual roots (Isaiah 11:1)—for, in this *interim*, when there was no human organization above them, they GREW! This is fully noted in the chapter "To Complete Its History" in "AS IT IS."

To think otherwise would be equivalent to declaring that many of the early Christian Science churches were improperly founded, for some had even built their structures before The Mother Church *had formed*, and many preceded The Mother Church structure. "Spiritually organized" (Ret. 44)—where, but in the Bible? As Jesus said: "A *body* hast Thou prepared me," and again, "The scripture cannot be broken," Heb. 10:5; John 10:35.

In the last sentence of Mrs. Eddy's above quoted statement, in which she draws the line of demarcation between the "spiritually organized Church" (Ret. 44, capital "C"), and the humanly organized expressions thereof (church, small "c"), she definitely answers the question of, When do we know we are ready to lay off the "material form of cohesion and fellowship" which beyond the point of its accomplished end "retards spiritual growth and *should be laid off*"? Ret. 45. The sentence is: "When the churches [small "c"] and I round the gospel of grace [the spiritually ORGANIZED CHURCH OF THE BIBLE, for that is the bond of unity between all churches] in the circle of love, we shall meet again, never to part." This circle of love (The Tree of Life) supersedes the City foursquare just as the square (Science) superseded the *individual* circle of human love, "Christianity," each step embracing the one before. Love must be squared in order to embrace its manhood, as Mrs. Eddy says in the 1890 edition of Science and Health, to which she so repeatedly refers us, as previously noted, the subject being the City foursquare in "Wayside

Hints": "Squareness is a synonym for wholeness. What is meant, in modern language, by the phrase, 'He is a good *square* man' but that the person referred to is upright and downright, true, honest, sincere?" Honesty and sincerity with the Principle of Christian Science, "the allness of God" (which is equally accessible to all and inescapable by all in the premise of Christian Science that God is the only *Mind*) would and does demand that the element of "salvation" of one person by another be removed from the consciousness of a Christian Scientist, or the "salvation" of a person or the world through personal or organized efforts. Mrs. Eddy consistently removed the word "Salvation" from the "Scientific Definition of Mortal Mind" in her Twentieth Century revision of Science and Health and thereby made "Translation" possible. Thus, the word "Definition" was changed to "Translation" in "The Scientific *Translation* of Mortal Mind" (S.&H. 115-116), as particularly noted in "AS IT IS" in the chapter "Evolutionary Comparisons," given in the notes on "AS IT IS" in the Appendix hereto. "Salvation" in the Glossary of Science and Health is the full expression of Life, Truth and Love, which "are a law of annihilation to everything unlike themselves because they declare nothing *except God*," S.&H. 243—even to the destruction of church walls!

Whether the problem of saving another is undertaken in or out of organized church, it rests under the laws of organized salvation in the Bible, *which is Church*. The wedding of the male and female elements (healing the Adam-dream of their separation) can occur only in Church; and thus Mrs. Eddy completed the wedding of them in the forms of "the ideal man" and "the ideal woman" in 1907 (thereby *found- ing* the City foursquare in the *human*, for "ideal" is human expression of *idea*), S.&H. 517:8-10. See "Evolutionary Comparisons" in "AS IT IS" for the entire evolutionary process involved in her work to this end. This was a year *after* The Mother Church "Extension" was dedicated (typing their prophetic marriage in *heaven*, in the *mind of woman*, Church,

as the Bride and the Lamb, My. 39:9-10); therefore, the completion of this wedding of "the ideal man" and "the ideal woman" could not have had any human part in the dedication of the Extension. The latter but foreshadowed it. Also, *simultaneously*, Mrs. Eddy redeemed the five physical senses, S.&H. 274, for the Branches' *own direction*, in 1907; hence, they were ready for their *detachment* or *excommunication* in 1908; the ideal man and woman having been wedded as above noted, redeemed their human senses—man separated from Woman.

So, the same processes of *reuniting* man and woman either in or out of the church, bind with the *limits of church*. Thus, until one can "sensibly feel" the perfection of all mankind, one has not "the seed within himself" for the Tree of Life, for this tree brings to expression "the seed within itself" in the twelve manner of its fruits. To leave out one identity to this fruit in concept would forever remove its expression, for there can never be outside *addition* thereto, but only identification. The Tree of Life is the conception of "purity and innocence" of the whole Word, the Bride, S.&H. 582, having no concept of error. It is the final "circle of love" where all churches meet never to part," Mis. 1902, p. 2. The City four-square has redeemed all mankind in its twelve gates of pearl (the twelve gates having the names of the Twelve *Tribes*). Thus, the problem becomes *human* again with the descent of the Bride, Word, to earth, and Mrs. Eddy added "humanity" to the Moral—squared man—in "the Scientific Translation of Mortal Mind" *when she removed "Salvation" therefrom*, and put "Translation" in the place of "Definition" in its caption. This was done in the 226th edition in 1902 (the first edition in 1902) shortly before Mrs. Eddy gave us her 1902 Message p. 2 (June, 1902) in which she speaks of the "circle of love" as being the point of conscious union between herself and the churches, after "rounding the *gospel* of grace" (ORGANIZED CHURCH OF THE BIBLE). One cannot claim "the *gospel* of grace, in the circle of love"—The Tree of Life (for trees are all circular) until he has squared himself with the

Word, Bride, by accepting her generic child—all mankind—as perfect. There is no wedding beyond church, and therefore no *work*. The association in the last step of church demanding *individuality* (Manual 72:19-24) for one's self and others to find in the Word the full measure of Being is the test of one's honesty and sincerity—squareness—with its Principle. It "calls one's hand" in slang parlance, and it *must be shown*. Does one believe the truths of Christian Science that man is perfect? When he does, he will let another live his own life in God's love, and find *that* Life for his *own expansion* in the Word, not in person, for the Word is the Book of Life (Tree of Life, for books are made of trees) containing not only the names but the natures of all mankind. "Jesus beheld in *Science* [the Book of Life] the perfect man," S.&H. 476.

Thus, organization must be "*laid off*" (Ret. 45) and not *thrown off*. Mrs. Eddy wrote of the dissolution of the first organization in 1889 "the bonds of organization of the Church were *thrown* away so that its members might assemble themselves together and 'provoke one another to good works,' in the bond only of Love," Feb. Journal, 1890, p. 566. This notice is not signed by Mrs. Eddy, but Sibyl Wilbur states in her Life of Mrs. Eddy, p. 339, that Mrs. Eddy was its author. Thus, they were forced to be renewed by God's demand for the full human expression of his "SPIRITUALLY ORGANIZED CHURCH" (Ret. 44) OF THE BIBLE. The "seed within itself" of the boundless goodness of God, growing from the roots of the Word, will make room for its own expression!—nothing can crowd the growth of a tree. Even a small plant will break a rock in its urge for larger expression. The "seed within itself" of the perfection of man requires the universe to hold its expression, but the mere *knowledge* of salvation is not that seed. The former is the love of God that *loves the place where it is*, and never feels its limitations for it knows no resistance to its demands.

Thus, until the consciousness in the City foursquare not

only cannot know another's shortcomings, but cannot know anything but its own allness in the complete Word, it is not "the seed within itself" that will grow *universal good*. "It is Truth's knowledge of its own infinitude which forbids the genuine existence of even a claim to error," No and Yes, 30: 18. So, the *silence* of the work in the conquest of Jericho (Jos. 6th chapter) was the most outstanding feature to be remembered. It is what Mrs. Eddy has demanded for and of her Branches with reference to each other and with reference to outside interference. Thus, the channels for interference in our current literature, lectures, increased teaching beyond the already teachers, official control by The Mother Church, etc., etc., were cut off by her Manual; for only thus can this final step in Church be accomplished. It applies equally to the necessity of its individual members—their concourse must be only in her Word, the Bride, and that Word contains no denials — "Truth is affirmative," S.&H. 418. It is divine *design* that knows no interruption, interference, nor resistance.

As ominous calm always precedes the storm—or greater activity; so silence—loving, even *mental* silence—"without" is a good test of the fullness within, which attests the readiness for a broader expression.

The place where we are being Love's place for us (since God "guides every event of our careers," Un. 3), there is no easier place on earth in which to solve our problems *within*. On Jacob's awakening, he exclaimed, "Surely, the Lord is in this place; *and I knew it not*" (Gen. 28: 16). Because he made pillows of the stones (truths) that surrounded him, he was able to see union of heaven and earth, for earth's stones are always heaven's pillows (truths; 1902 Message p. 19: 21-25); and when one can *rest* upon this assurance, he sets up a ladder that reaches heaven right where he is, which provides a channel for God's descending blessings—angels.

Universal work cannot be taken one step beyond Church work—for work ceases with Church—the Science of moral relationships. Jacob was fleeing his brother's wrath, and was

forced to work the problem out until he saw his brother's face as the face of God, through labor to satisfy the law of *compensation* (Church law, *before* the coding of Church laws) in his own unloved wife, Leah (Esau's type), who stood between him and his cherished love of Rachel. The demands of the Bible, which are generic, must be encompassed, and the quickest way to fulfill them is where Love has placed one's problem, whether *in* or *out* of the humanly organized church. When a higher light *descends*, Jesus said: "Let him that is on the *housetop* not come down to take anything out of his house: Neither let him that is in the field return back to take anything out of his house," Mat. 24. Thus, Simon Peter in a trance on the *housetop* of Simon was sent to preach the gospel to the Gentiles without the Church (Acts 5:10). So, the Gentiles did not have the labor of salvation through which the Jew had passed, but they were a law unto themselves only as they did "by *nature* the things contained in the law," Romans 2:14. Thus, one's own *nature* will grade him in Church. To try to grade oneself would be futile!

The fragmentary, piecemeal unity of human marriage is but the continued motherhood of the wife, or her child-bearing for her husband (either mental or physical), making her but a leader to heaven (Mis. 389). Thus, Mrs. Eddy puts human marriage wholly on the basis of *propagation*: "Marriage is the legal and moral provision for generation [mental or physical] among human kind," S.&H. 56. And, likewise, she, in the Word, abrogated its use, after revealing the City four-square (in 1891) as *the* Bride, of *both male and female*, for she is both (S.&H. 577:4-11). This is shown in "A Christian Science Statute," Mis. 298 (in 1893): "These words of St. Matthew have special application to Christian Scientists, namely, '*It is not good to marry!*'" but Mrs. Eddy holds them to faithful allegiance thereto *after* it is assumed, hence, the initial provisions of this article, and Mrs. Eddy's chapter on "Marriage" in Science and Health.

This would apply with equal force to church obligations,

or to the obligation of any debt. One who owes a debt to the Bride, Word, by reason of having contracted a marriage outside; one who owes a debt to Church, by reason of failing to see the true idea in the "spiritually organized Church" (Ret. 44; and one who owes a debt to man, by reason of failing to see God's all supply:—all must be paid to the utmost farthing before one is as free as the one who has not contracted these obligations. The wise and the foolish virgins are not in the same class, Mat. 25. Jesus contracted none of them: Mrs. Eddy all of them; hence, she was forced to find the scientific solution for all of them. This made her by necessity the Bride!

LIFE'S LOOM ACTIVE, WITH TRUTH'S WARP AND LOVE'S WOOF

Returning to the weaving looms of organization, all seems to go well with all organizations under the increasing weight of the rod of direction, until some higher vision comes "within" to some seeing eye, to the point of necessitating another change of design, when the false peace of Jonah asserts itself in its cry to be let alone, and some DETACHED BRANCH goes on with the message. This is why "The BRANCH . . . shall grow up *out of his place*, and he shall build the Temple of the Lord," Zech. 6:12; also why the BRANCH must each time go back to the roots, instead of the "stem" (rod) of Motherhood, or its seeming source, Isaiah 11:1.

Nevertheless, the Bride's garments were finished through this vehicle, and we have the faithfulness of womanhood to thank therefor, particularly the last woman (fourth woman, S.&H. 533:26-7)—before the Bride, her *whole Word*. Mrs. Eddy did not leave this obstruction to her Branch, but DETACHED it, and put it beyond the power of *form*, or molestation of the *rod*. Thus *ended* the *Tree of the Knowledge of Good and Evil* as a means to salvation. Its frame, by God's constantly changing the vehicle for the changing design, completed its shuttle work; and the Tree of Life in its fullness of beauty was opened to Church through the *gates of the City*

foursquare, wherein the male element in Church consciousness has bowed to Womanhood, the whole Word, for nothing is complete without both elements. Christian Science is the first religion in which manhood bowed to Womanhood. Thus, it has finished its labor and accepted the gift at the point of the conjoined discernment of Jesus and Mrs. Eddy, S.&H. 442:25-29.

To repeat, we must remember that the looms of the Church have fashioned the Bride's garments, for they have worked *collectively* with increasingly larger and larger values, and have brought more and more of the "devil's" wares to light than could ever be presented to the individual consciousness; always to be silenced and met by the *next pattern* for the Bride's garment (Message 1902, p. 19:21-25). Thus, the ecclesiastical church must not be judged by its so-called vices; but by its virtues, for they are its affirmative *purpose*, and a love of it must be preserved in each and every advanced step. Jesus wept over Jerusalem (the City that typed the City four-square) even while realizing that it killed the prophets and stoned them that were sent unto it, crying, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have *gathered* thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" adding, "Behold, your house is left unto you *desolate*," Mat. 23:37-39. This was his parting as a DETACHED BRANCH cast out. The house is always left desolate when idea is cast out. It is the tears (called "sweat") of blood shed in Gethsemanes of sorrow for the *church*, and not for oneself, that has dyed the next pattern for the Bride's garment, each being stained after the fashion and color of the advancing Tribe (ideal). "For they loved not their lives unto *the death*" of the *idea* in their previous surroundings. Jesus told the weeping women who followed him to the cross: "Daughters of Jerusalem, weep not for me, but weep for yourselves and your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and

the wombs that never bare, and the paps which never gave suck," Luke 23:28-29; and he associates this time directly, in Matthew 24th chapter, with his *second coming*, saying, "And woe unto them that are with child, and to them that give suck in those days!" Thus, *Motherhood* was the "woe" of his *second coming*! Mrs. Eddy says: "The second appearing of Jesus is, unquestionably, the advancing idea of God as in Christian Science," Ret. 70:20-22; and she says the *City foursquare is Christian Science* in the 1890 edition of *Science and Health*; and also the 1886 edition, and all editions between 1886 and 1890, to which she repeatedly refers us in the footnotes of *Miscellaneous Writings* (the alternate references not being hers; the 1890 edition's citation being a direct reference to the *City foursquare* in which this statement is made). It is "Science" (second coming) added to "Christian" (first coming). Could a "*Christian Science*" Church be satisfied short of this goal? Mrs. Eddy knew that it should not be, and provided therefor.

Mrs. Eddy says, in speaking of the people of Concord, New Hampshire, "I respect their religious beliefs, and thank their ancestors for helping to form mine," My. 163:27-28. Mrs. Eddy not only preserved her love for the Church but her love and oneness with its doctrine to the point where it "left off." Else the Bride's vesture would have seams and rents; whereas, Mrs. Eddy says: "The vesture of Life is Truth . . . The divine Science of man is woven into one web of consistency without seam or rent," S.&H. 242.*

All of us owe the greatest debt (until paid by love) to every church on earth for what it has done to advance mankind—even the monastery monks who copied our Bible—and above all to the Christian Science Church, without which the *City foursquare* never would have been possible to the hu-

* Up to 1891, when Mrs. Eddy added the *City foursquare* (completed Being) to her *Apocalypse*, this statement was the same up to its present point, but contained the modifying addition: "but it has been torn, and lots have been cast for its fragments." Revised edition of 1890, p. 110. Thus, it was not whole until it came directly from heaven as heaven's gift.

man consciousness, for it helped Mrs. Eddy to complete the Bride's vesture—"the righteousness of saints" in her every step of unfoldment. The very shuttle or framework, which always resists progress, was changed from time to time by *her*, until its capacity was sufficient to weave the whole vesture. She did not trust to the "clothed upon" process—she unclothed, disorganized and re-organized—took a new framework, and did not attempt to patch the old. She furnished the luminous skeins from her heavenly vision, but we were the weavers—our very distresses and necessities (always incident upon human association—No and Yes 41:12-13) being but the shuttle of Christian labor in the locking and interlocking of ideas, every experience *overcome* being but the locking of another stitch. Thus, our debt of gratitude for the vehicle — even the *framework*, should be unalloyed by destructive criticism. Constructive criticism has always set up the framework of an advanced idea but it does not condemn the honest (*obedient*) use of the previous framework. The world *felt* the darkness incident to Jesus' *detachment*, even the sun refused to shine, and this is what draws all men unto a new idea—the missing of the love and animation of the DETACHED BRANCH it has ejected. Thus, it draws its nucleus for workers of another pattern; as well as from the "idlers" in the market place, who saw beyond the labor of the previous step and awaited a step more in line with their own endeavor, Mat. 20.

Mrs. Eddy said in her "Harvest" song in Miscellany 270: "What we *love* determines what we are. I love the prosperity of Zion, be it promoted by Catholic, by Protestant, or by Christian Science, which anoints with Truth, opening the eyes of the blind and healing the sick." It is interesting to note this was published in the "Independent" in 1906, and was further characterized therein by the letter from her, written in her own handwriting, which was made a preface to her article in which the statement is made by her: "I have adapted my article to the *hour* which is on the *tapis*." The editor's remarks

conclude with: "This is the first statement Mrs. Eddy has made as to recent events, and it is probably the only one she will make—Editor." This probably referred to the enforced *detachment* of her family ties in her children (in the lawsuit launched about that time, 1906) and which may have been the occasion for her provision for the detachment of her Branches in the last Manual of 1906 (Manual p. 72:19-24). Thus, the "devil's" shuttle but weaves the Bride's vesture, showing the next step by the human necessities it seems to create, John 18:11; John 19:11; Mat. 26:42, 52-54. This could not be in the narrow confines of ordinary human experience; it requires Church to bring into activity the diversity for the whole vesture. No *individual loom* could fashion its diversity or expanse. Comparatively few individual human frameworks are equal to the fashioning of their own garments, for Truth feeds, but *Love clothes*.

This makes the incident mentioned in "AS IT IS" very plain, where Mrs. Eddy asked the Christian Scientists all over the world (December 21st and 28th, 1899, Sentinels) to send her three tea jackets, even describing the quality and hues thereof, and *they were unable to do so*, showing so clearly that the *church* could not clothe *her*. This may have been but the "devil's" shuttle to her, that hastened the fashioning in her thought of the Bride's complete vesture, as it was a straw which showed the tendency of God's wind. Truth fed the children of Israel in the wilderness, but merely *preserved* their clothes. Love alone fashions the Bride's garments, for it is the woof, without which the warp is but individualized strands.

Thus, the tears of "blood" (Luke 22:44) at parting are the only assurance of worthiness to go forward. And this blood remains *one* with all its previous surroundings, judging the tree only by the fruits of love in its own thought, for they have germinated there in "the Tree of Good"—the unselfed love that binds every religious organization together for the world's salvation (beyond its own), and makes it willing to

endure the necessities and distresses from the "Tree of Evil," its twin trunk, incident to the evolving of Truth. "The broadest [in church as distinguished from individual] facts array the most falsities against themselves, for they bring error from under cover . . . the higher Truth lifts her voice, the louder will error scream, etc.," S.&H. 97. Thus, those who, in spite of the hitherto *unheard-of* necessities that the error of organization presents, are unselfish enough to stand in *love*, are the vehicles for the highest good to themselves as well as to all mankind—up to the point of the *finished* Word, which is the *sword of the Spirit* last mentioned in "the whole armour of God," Ephes. 6:11-17. The double-trunked Tree of the Knowledge of Good and Evil (*the human sense of man and woman*) thus has provided the battleground for the salvation of the whole world, which *Jesus proved* no *individual* could accomplish, as it is an *animate* association of idea which *theory beyond one's own limits* is powerless to accomplish. All theories are exploded in Christian warfare, and Love alone remains. Thus, the last demand that Mrs. Eddy makes for love in the human consciousness (in her poem on "Love," Mis. 388), which seems so commonplace in view of its previous grandeur of dealing with light and rainbows, is the most profound: "Speak kindly when we meet and *part*." If one's voice is not heard, it is more potent by reason of its enforced silence; for the sustained silent love is a witness within that one's voice has been raised only in defense of Truth and never in his own. This is "the seed within itself" of the Tree of Life in one's own consciousness, for "Life is the spontaneity of Love," My. 185:16. Thus, its response to Love is the only God channel for the guidance of its footsteps to a broader position. In this way "Christianity . . . maintaining the obvious correspondence with the Scriptures" (for therein lies the *design*) has united "all periods in the *design of God*," S.&H. 271, the Tree of Life, whose last approach thereto in the Scriptures is through the City foursquare — "Christian Science." "The Holy City described in the Apocalypse as

coming down from God out of heaven, is *Christian Science*," S.&H. 1890 edition, p. 225, to which Mrs. Eddy refers us repeatedly in her footnotes in *Miscellaneous Writings*, notably pp. 309, 379, 401, 415; also the 1886 edition of *Science and Health* p. 83, between 1908 and 1909. (The alternate references are not hers.) Yet, the erroneous impression seems to exist that the old books are wrong to be used for reference. Is not this Mrs. Eddy's own commendation thereof?

Although the City foursquare is the last Church step, it must still "cast out" its branch, for the casting out process is nothing more than the internal process of the Tree of Life casting out from itself each branch to the end of fruitage. But the individuality or "seed within itself" lies in the Word, until it becomes one Nation (complete, self-sustained civilization, as our *United States*) in itself, in Thirteen, and therefore it must trust to the impulsion within the Word to cast it off to its own fruitage, to which it has yielded its individuality. This would forever preclude *resignation*, as we could not resign what we are (My. 195), but what we are *not*; and we are always what we have outgrown and *more*. It is the response of the tree to an invisible larger demand that casts out or off its branches to their own fruitage. It knows when they are ready. Mrs. Eddy thus knew, and cast off her branches when she excommunicated them after providing for them in the Manual p. 72:19-24. Human will but retards the process. A smaller receptacle cannot retain a larger demand, and thus in self-preservation casts out its branches. Erroneous sense says it is a process of disfavor only because it sees the hand of man in the action. The process in the City foursquare of "living and let live" without possible interference from "within" or "without" is most essential to the unfoldment of the seed within the Word in each individual consciousness. No gate in the City foursquare can communicate with another gate—each is separated by a portion of the walls (the provisions of our Manual); thus ends Animal Magnetism in Church—"so-called mortal mind controlling mortal

mind . . . one belief preying upon another," S.&H. 583. Each side of the City foursquare is *equal*—"the Word, Christ, Christianity and divine Science"—for the end of each is seen in the finished Word, and each has had his *equal part* therein—inspiration, crucifixion, persecution and fruition—all become one in the same Word; and each gate starts from where it is without molestation, but each arrives at the same finished goal of the whole Tree of Life when its feet (foundation) are planted in the Word. This last step is still protected from outward molestation as well as interference from within by the Manual provision forbidding literature, official control, trusts, calls for money, etc. Marriage is here completed, and is seen as "no longer two wedded individuals but two individual natures in one," S.&H. 577:4-11. Nothing can defeat this step, as it is Jesus' prophecy of his second coming, beyond motherhood, pronouncing on motherhood, "Woe unto them that are with child, and to them that give suck in those days." For the idea is complete, and further human generation is at the expense of one's light!

The Tree of Heaven (true Womanhood) was always the inspiration for the Tree of Life (true manhood), uniting "all interests in the one divinity," S.&H. 571. For Truth (man, S.&H. 517:9) is but the manifestation of Life (Fatherhood, S.&H. 569:1-2) and Love (Motherhood, S.&H. 569:2-3)—both of which are *woman* (S.&H. 517). "Ideal" man and woman are *human*, for *idea* is *divine*.

The Bride's garments were white in heaven, but colorful on earth, for white embraces all colors (manhood), as it is whiteness of light—righteousness—from which the full spectrum comes, when diversified by separation of individuality as in the twelve separated gates of the City foursquare, and even the twelve manner of fruits on the Tree of Life. This is typed in the Concord Branch by Jesus' garments of *scarlet* even after resurrection.

The great richness and diversity of the pearl of the gates, walls of jasper, with *twelve* manner of precious stones in its

foundation, and streets of gold, show the color and diversified richness of Love in its adaptability to meet each individual need, which are the adornment of Love for its bridal with Truth. Love makes but one condition and that is that it be accepted in the name of *generic* man—all mankind—and never possessed.

The labor of man, during the six thousand years prophesied in Genesis 1st chapter is to the end of his loving his neighbor (neighboring fruit) as himself because his neighbor is *himself*, for man is generic. Jesus said "all the law and the prophets" hung on two commandments—love of God and man. This is Christianity. Mrs. Eddy makes the two *one* in the Science of Christianity, and the new name—"a name better than of sons and of daughters is the wedding of Christianity to Science—the Bride is "Christian Science." Mrs. Eddy calls it "Christ Science" on page 167 of Miscellaneous Writings. She perhaps dropped the last three letters in "Christian" as they suggest a *following* of person rather than *inherent* idea. But Mrs. Eddy said the City foursquare, as has been so often quoted, is "Christian Science," and no one is entitled to this name until he has accepted the bridal of these elements in his own thought, and lifted Christianity into Science, accepting Christian Science.

"Christian Science is absolute," for Mrs. Eddy so stated on page 242 of Miscellany. Whereupon the veil between Christian Science and Divine Science "was rent in twain from top to bottom" as the closing scene in her earth life with us (as it was with Jesus in a more literal Temple), for it was just three months before she left us. Christian Science had previously been the Tabernacle and Divine Science the Holy of Holies—the former containing all laboring symbols and the latter all the holy (whole) promises—"Christian Science is absolute. . . it is at this point and must be practiced therefrom." Science and Health had said, "Divine Science is absolute," S.&H. 274:23—thus the two became one. "What therefore God hath joined together, let not man put asunder" by *divorce*-

ment, for they are already wed! Absolute Christian Science is the Bride that generates generic man, the Tree of Life, bearing twelve manner of perfect fruits in one consciousness—the mind of man as one with the mind of God. “Principle and its idea *is* one,” S.&H. 465. Thus, Adam has found in the Word the healing for individuality—the other eleven perfect fruits in one generic idea. One sinner in concept places all under sin again, as there is no *individual* salvation for man; this was Adam’s sin—trying to be *a god* instead of yielding to the one God whose “only begotten Son” is generic man. Adam has merely had the serpent’s (wisdom’s) question answered, “Why?—Why am I my brother’s keeper—holder?” Gen. 4:9.

In final epitomization: The twin-trunked Tree of the Knowledge of Good and Evil is the human demonstration of the Tree of Life, starting with one apple, typing the finite consciousness of *a man* (Adam, “A dam” or “wall”) as against all other consciousnesses. “The Knowledge of Good” was the human correspondence to Woman, inherent consciousness, higher *conception* (Gen. 3:15-16), who was always at enmity with the serpent (lust for objects “without” instead of inherent consciousness thereof) which she put without her (S.&H. 533:26-7). “The Knowledge of Evil” was the resistance of the “dam” (“A *dam*,” S.&H. 338) or “wall” to the flowing river of the water of Life, Rev. 22:1 (the fluid—mental—manhood of woman, “Life,” S.&H. 517:10 and 510:22-26) which parted into four heads, Pison, Gihon, Hiddekel and Euphrates (each and all in the Glossary of Science and Health), until they demonstrably embraced this growing (evolving) Tree in the City foursquare, to be in turn embraced by it in the Tree of Life (Rev. 22:2), when its walls (“dams”) were removed. The City foursquare is the conscious union in one purpose of “the Word, Christ, Christianity and divine Science,” S.&H. 575. Adam’s sole occupation had been “tilling the soil” of the Tree of Life (S.&H. 545) and tearing down his *garden* walls and enlarging his “*borders*” until his last wall was dissipated in the City foursquare—en-

larging step by step his garden for the growing Tree of Life, until it could accommodate the *twelve gate-elements* of the City foursquare. His had been labor in moral relationship, which is a barren process (Gen. 3:17-19), because he put the responsibility for his finite consciousness outside of himself (Gen. 3:12), instead of expanding it "within" to include the "without," which left the sin of finity, or *ignorance* of the "without" "*within*." "The first iniquitous manifestation of sin was a finity," Ret. 67. Eve put sin "without" (Gen. 3:13, S.&H. 533:27-7), which left her *inherent* consciousness pure for higher and higher conception, until the Immanuel—the Bride's conception of the Tree of Life—was reached. Man's walls have resisted the expansion of Woman's conception in his consciousness of the Tree of Life at every step. Thus, the human history of man and woman is the history of "walls" and "trees"—each removal of a limiting wall seeming to grow a larger and more diversified (in fruit) Tree, but resistance always coming from the prodding of the serpent ("knowledge" in ascension, S.&H. 590:4-8; wisdom in descension, S.&H. 515:5-10) that there was more tilling of the soil of earth as "compound idea" to be done before it would bring forth another and further fruit, for there must be "twelve manner of fruits." Thus, the Tree of the Knowledge of Good and Evil has been but Adam's labored human demonstration of Eve's higher and higher human conceptions until woman as the Bride, divine Motherhood (S.&H. 582:14-16; and 592:16-17; Rev. 21st and 22nd chapters) brought forth *THE* man child—the Tree of Life, the generic form of human good; instead of *A* man child, human wilderness Motherhood conception (Rev. 12th chapter). The former was the Bride's conception "conceiving man [generic man, the ORGANIZED CHURCH OF THE BIBLE] in the idea of God," S.&H. 582. Thus, the BRIDE'S VESTURE is *self-conceived*, as are clothes always when they are seen as externalization of idea. Generic man (Woman, S.&H. 561:22) could be clothed only by generic righteousness—in "fine linen, clean and white; for

the fine linen is the righteousness of saints," Rev. 19:8, the full Twelve Tribes, of which Bride is the compound idea, S.&H. 577:4-11. No smaller vesture could cover her, and it has taken six thousand years to weave a *vesture so commodious, flawless and spotless.*

Chapter XII

THE DETACHED BRANCH

"The way into the holiest of all was not yet made manifest, while as the *first tabernacle was yet standing.*" Hebrews 9:8.

"We have an altar, whereof they have no right to eat which serve the *tabernacle.*" Hebrews 13:10.

"Without *father*, without *mother*, without descent, having neither beginning of days, nor end of life." Hebrews 7:3.

From where does the *detached branch* come which has seemed to wield such *power* in the human consciousness, as well as to embody such promise of peace? It was a *detached branch* that became Aaron's rod that budded. Moses' power seemed to lie in the *detached branch* or *rod*, that, *reversed*, became a serpent. Thus, Moses' rod must always have been a *detached branch* from his "Satanic" Tree—the Tree of the Knowledge of *Good and Evil*—from which "Satan" accomplished his first purpose, for Moses' rod alternately blessed and cursed, the latter notably in the ten plagues, Exodus 7th to 11th chapters. But the redeemed serpent is wisdom—"a wise idea," S.&H. 515—Moses proved this when he took it by the *tail*—redeemed *its past*, Exodus 4:4, to a *heavenly origin* as wisdom's staff. Elisha's *detached branch* caused the iron ("rod of iron" of manhood) to *float*, II Kings 6:1-7. Jesus was a *detached branch* to ecclesiastical church, and its resistance to his higher form of salvation hung him on its own Tree (Gal. 3) of the Knowledge of Good and Evil, thereby rejecting his message of Truth and *power*. The *detached branch* in the beak of the dove was the annunciator of the assuaging "*waters of salvation*" that are always *destructive* to those *without its ark*. Thus, Jesus as Saviour, was forced to lift in the tomb the destructive theology of *Noah*, which had *imprisoned* thought ever since his devastating doctrine had eliminated all without his ark, I Peter 3:18-21. Farrar Fenton's Modern English New Testament renders this pas-

sage: "*in that condition* ["having been physically put to death"] He also went and preached to the spirits in prison, to those who formerly were apathetic, when the patience of God was waiting in the time of Noah, while an ark was in preparation, etc." Thus, Jesus was forced to save those without Noah's ark, before he could save himself from a like ecclesiastical wrath, as a Saviour must embrace previous saviours. Mrs. Eddy was a *detached branch* to the ecclesiastical church, which refused her message of Love and *peace*. Again, her latter teachings from *above*, through becloudment of clinging Motherhood (so prophesied, Rev. 12:14) necessitated a further detachment of BRANCH. For "the man whose name is the BRANCH [not Mother] . . . he shall grow up out of his [own conception] place, and he shall build the temple of the Lord." Zech. 6:12.

For the *detached branch* is the human symbol of the *antedecedent idea* that necessitated its detachment in order to insure the untrammelled fulfillment of its onflowing purpose. "Spiritual teaching must always be by symbols" (S.&H. 575; Un. 61:17-18; My. 160:5-8) in the human consciousness—not more than one of which ever appears at the same time, as Genesis 1st chapter illustrates; just as one portion only of a structure individually can be built at a time. Thus, all *specific divine ideas* are seemingly (to the human consciousness) *detached* from the whole Principle, and demand the detachment of their respective symbols to humanly identify them. So, the City foursquare, as the *detached* Olive Branch ("cutting") from the Tree of Love (which is always *generic*, never *specific*), symbolizing divine peace to the human consciousness, is no exception. It is a *detached branch* of divine purpose—a circumscribed *City* of the conjoined purpose of Jesus and Mrs. Eddy, *Christianity* and *Science*, *detached* from the infinitely Universal Idea by its *walls* of protection. This is typed by our Manual, which demands the individuality (*detachment*) of the Branch (Article XXIII, Sects. 1 and 6, the latter particularly p. 72:19-24), else Christian Science will

never be absolutely demonstrated. Yet Mrs. Eddy's last teaching was, "Christian Science is absolute . . . it is at this point, and must be practiced therefrom," My. 242. Hence, we were left in the *last gate* of divine purpose—Benjamin—which is the only channel to the Tree of Life. The walls of the City foursquare type the protection demanded by a "cutting" of purpose. Thus, its walls proclaim its separation as a specific idea from the *wholeness* of divine purpose, as in the Tree of Life, which is *unwalled* and "*yields*" (Rev. 22:2) its fruit to the higher idea of expansion from its "underlying, overlying and encompassing" Love, S.&H. 496. The influences of wind, tempest, sunshine, etc., that are afterwards most beneficial to its fruitage, are inimical to the rooting of a "cutting." Thus, the walls of the City foursquare protect the individual "cutting" for the germination of the Tree of Life in each individual consciousness until it is "rooted and grounded in Love," Ephes. 3:17, "on earth [as compound idea] as in heaven"; hence, its *walls* of "Salvation," Isaiah 60:18.

While the City foursquare is a "cutting" from the Tree of Love, its human germination seems to be the Tree of Life, as "Life is the spontaneity of Love, inseparable from Love," My. 185. But it eventuates in the Universal Tree of Love, which encircles the Tree of Life; for the "cutting" is Benjamin, which embraces the Twelve Tribes of *purpose*, as "Love is the generic term for God," My. 185. Thus, the City foursquare, as a *detached branch* of divine purpose, is "the seed within itself" of not only the Tree of Life, but its expansion into the Tree of Love—the infinitude of *Good*.

This detached branch is typed by the *detached branch* on the door at which the woman in the tenth picture of Christ and Christmas is knocking; the *detached branch* in the beak of the white dove in the eleventh picture of the same book; the *detached* (grapevine) *branch* over the right shoulder of the sturdy child pictured in the outgoing vestibule window of The (little) Mother Church, subject "A Little Child Shall Lead Them," Isaiah 11th chapter; and the *detached branch*

on our Quarterly cover. Mrs. Eddy is the author of all of these detachments, as well as the statement "Spiritual teaching must *always* be by symbols," S.&H. 575.

Thus, the *static* of form always rejects the *detached branch* and ejects it for the next change of design in the BRIDE'S VESTURE, as its loom *resists expansion*. In this manner were the seven days of creation in Genesis 1st chapter revealed one by one in the human consciousness—the evening always rejecting the morning; but the morning in turn embracing the evening in its "*continuity of thoughts*" (S.&H. 513, marginal note showing the tendency of all evolutionary process as in Genesis first chapter) in the weaving of life's garment until it was one seamless whole—"The divine Science of man is woven into one web of consistency without seam or rent." S.&H. 242:25-26. It was, as previously has been noted, Jesus' human expression and his acceptance of the Tree of Love as detaching its own heavenly Branch for the *next design*, when he said to Pilate: "Thou couldst have no power at all against me except it were given thee from *above*." John 19:11; John 18:11; Mat. 26:42 and 52-54. This repeatedly *replanted the branch in the roots* of divinity, its heavenly source, rather than forcing it to bear the limitations of the stem, or *rod*, of its human source (Isaiah 11:1). For the serpent is ever the *occasion* of the *rod* (Moses proved it was exchangeable therefor), and it grows from the *extremity of necessity*, cutting off the vision of good to everyone who passes *under* it, as it robs him of the only thing that is truly himself, *thinking*. The prophetic sign for the change of design has always been the increasing weight of the rod, and its compelling force.

So, Isaiah prophesied the nature of the *detached branch as growing out of the roots* (Isaiah 11:1) rather than *rod* of Divinity, as a little child—a *new idea*. Thus has the wilderness of idea (the devil's channel for tempting even Jesus) been made the soil for God's next planting. This was shown in the barrenness—to human conception—of the mother of

every child of *promise*, for she must needs bear a *detached* (*from human*) conception. Only thus can the Tree of Life propagate in the human consciousness—when former light is insufficient for human conception, a higher demand is thus made.

“The Call of Thirteen,” the Manual, rings out in its Leadership of Twelve (and will never be silenced until it is responded to, for “the scripture cannot be broken”), that demanded the *individuality* of the Branch in fulfillment of Rev. 21st chapter, which is *Christian Science*, through the leadership of Mrs. Eddy, as set forth in her Manual (her *hand*, for Manual means “*hand*”) p. 72:19-24, thence, to the Tree of Life.

It is interesting to note that Isaiah does away with *Animal Magnetism* in the City foursquare in the 60th chapter, verse 18, in his prophecy of the *walled* City foursquare, and gives the nature of the walls as “Salvation” (protection of The Mother Church Manual) and the gates as “Praise”—*redemption*; withdrawing the sun and moon, and declaring that “the *Branch*” was of *God’s “planting.”* This is the only Branch that will grow the Tree of Life in human consciousness; it will never grow on The Tree of the Knowledge of Good and Evil, which persists to the point of the City four-square with its Mother “walls” (as against evil). Although its gates open both “within and without towards light and glory” (S.&H. 577) to the individual, detached Branch. The walls are still the last step in man’s Church of the Bible—the Tree of the *Knowledge of Good* guarded against the Tree of the *Knowledge of Evil*—its twin trunk. The limitations of the *walls* do not harm the Branch, as it has been detached from the *rod* of Jesse (Isaiah 11:1—the Manual) and allowed only to be in *consonance* therewith (Man. p. 72:19-24). Its form is thus recognized as the last demand made by the Tree of Life upon the Tree of Knowledge of Good and Evil to free (detach) its Branch (form, candlestick of *idea*) to become “the Branch” of *God’s “planting.”* For which Isaiah

foresaw the City foursquare to be the provision, in order that He "may be glorified" in "Love [not sun, the light of heaven typed by Mrs. Eddy, My. 13; S.&H. 561:22-27—note marginal topic; nor moon, 'the light of the world,' typed by Jesus] wedded to its own spiritual idea. Then cometh the marriage feast"—S.&H. 575. Note that this is under the marginal topic of "Spiritual wedlock," and is a portion of the interpretation of the City foursquare, or revelation of the Bride. Even the sorrow and resistance incident to this detachment is portrayed as the seventh (manhood's last) angel's vial of *wrath*, S.&H. 574:5 to 6 on page 575.

Then comes the "no temple" (walls) idea, S.&H. 576, of "the City of our God," who plants His own "cutting" in the whole idea of His Love and allness. Marginal caption S.&H. 577—"The Branch" of God's "planting."

The candlestick of the idea (Rev. 1:20), the ecclesiastically organized church of man, could resist the angel (the star) of the idea in Christianity, as it tried to do by snuffing out its human expression; but it cannot resist the greater than *sun* and *moon* idea of, "Love alone [that] can impart the limitless idea of infinite Mind." The Tree of Life needs the light of "compound idea" to free its soil from the condemnation of earth in order to plant its Branch, as each cutting will grow the same Tree no matter where it may be planted in "compound idea." But it will grow only the Tree of the Knowledge of Good and Evil so long as earth (Adam) is condemned to bring forth nothing but "thorns and thistles" therefrom, in "the sweat of his brow"—labor for salvation (S.&H. 545).* Adam has earned his Tree of Life through Eve's seeming conception of his child (form), which was but his concept of her *idea*, for Mrs. Eddy said of Jesus "wearing in part a human form [that is as it *seemed* to mortal view]," S.&H. 315. Woman's child (Jesus) could never be so deceived, for he never lost sight of his origin in "Mary's self-conscious communion *with God*" (S.&H. 29:32; No and Yes 36:6-28)—al-

* For this ground was "cursed," Gen. 3:17.

though she seemed to fall below her vision, for manhood's prophesied six thousand years of labor had not yet been finished, and "the scripture cannot be broken," John 10:35. Hence, "Woman's hour" had not yet come, but is *now*. No and Yes, 45:19; so he was forced to refuse to acknowledge her. Mat. 12:46-50.

His disciples did not understand this, with the exception of John, who never recorded the immaculate conception, the transfiguration, nor the ascension, as they were "natural good" to him; however, he fell below his vision on the resurrection (John 20). Mary Magdalene was forced to be the medium between him and Jesus in this experience, and she did not rise to its true significance, but, with the other disciples, regarded it as a reappearance—"to their apprehension he rose from the *grave*," S.&H. 509. Her vision was thus beclouded as a medium to John—"her mortal sense reversing Science and spiritual understanding, interpreted this appearing as a risen Christ," Un. 62:27-2; S.&H. 534:3—begin with last three words on line—which shows why there had to be another woman under the caption of "False womanhood"—"false" because nothing is true but the Bride from above. John's failure to see Jesus first, and the becloudment of Mary as a medium for the enlightenment of his eyes probably caused his baptism in boiling oil,—the seventh angel's vial of wrath, "which *at last* lifted the *seer* to behold the great city, the four equal sides of which were heaven-bestowed and heaven-bestowing," S.&H. 574. Thus, he was the channel for Jesus' final revelation of the union of the two churches—man's Tree of Life; and Woman's Spiritual Idea. Man's Church was alternately resisted and advanced by the Tree of Knowledge of Good and Evil, from the evil of which he could never separate himself because he never put the serpent, "corporeal sense" outside of himself, as before noted. Thus, his branch must needs be *detached*, as Jesus was in his crucifixion, who was the full representation of man's church, after he accepted the cup, form, of fulfilling its prophecies, tending toward the Tree of

Life—which cup he tried to escape in his view of Woman's Church, his origin. Mrs. Eddy accepted Jesus as "the engrafted Word" of James' conception of the detached Branch, and became this detached-in-the wilderness Branch until it had become the whole Word, finished revelation—the full Tree of Life—then she detached the Branches that each might grow its own Tree, for any cutting will grow the whole Tree of Life no matter where it may be planted in the whole Word, "compound idea" of earth as one with heaven.

The detachment of "the Branch" growing from the roots of Jesse (Isaiah 11:1) which has been engrafted on the church's Tree of the Knowledge of Good and Evil from man's Tree of Life (even "Eve" means "The Mother of all living"—ideas—and Adam so named her, Gen. 3:20) has always been resisted not only by the organization that has sought to destroy its vitality through the *iron and brass banding of form* (Dan. 4), but by the detached Branch itself. For it sees the true likeness behind the form as the fruit of the Tree of Life, and thus hopes to accomplish its vision in its loved surroundings; thus Jesus wept over Jerusalem, at Lazarus' tomb, and in the Garden of Gethsemane; but he was forced to accept his *detachment* or excommunication.

This *detachment* was prophesied by the detachment of the children of Israel from the Promised Land when they were surrounded by the Pagans; also when they were *detached* from Egyptian bondage in the face of great resistance; it was likewise prophesied by Enoch; Elijah when his surroundings caused "sectarian bitterness to flow inward" (S.&H. 139; I Kings 18:40), and he was translated; also by Jesus, as previously noted; and yet again by John when he was thrown on to the Isle of Patmos. Mrs. Eddy detached herself from her own Church, and never had part therein in order to feed it on the Tree of Life; and this could not be done in Church, twelve, as it is the thirteenth position. Mrs. Eddy *detached* the Concord Branch by giving it three entirely dissimilar mottoes or reasons for being to those of the other

Branches (noted particularly in "AS IT IS"), and picturing the whole idea therein, particularly cutting it off from the Mother's Room by forever closed doors. She did not put her name on the mottoes on its walls, as is required of other Branches, putting merely Science and Health thereon; thus, dropping her *personality* in her Word (My. 120:2-4). This feature is emphasized by the fact that the only approach to the "Mother's Room" in the Concord Branch was through an outer rear door: else through the Reading Room where the Bible, and her Word embracing the Bible, alone should be read or sold, according to our Manual. Mrs. Eddy pictured in the windows of this Church's Second Reader's Room, a sheaf of wheat with *cross* above; and *beehive*, with *crown* above. Inasmuch as this was the room for the Bible, it showed that both *cross* and *crown* were *Bible consciousness*, Christianity only.

The life of the bee becomes most enlightening as illustrative of the deep significance of Mrs. Eddy's having chosen the *beehive* to place beneath the *crown* of motherhood in the Second Reader's Room (room for the Bible) in the Concord Branch Church; and also her having accepted it as typical of the source from which the Mother's Room in The (little) Mother Church was built,—by the "Busy Bees"; a *beehive* containing all of their names having rested on her table therein from the time of its opening to its closing.

The female bees are all *inherent* mothers of male bees only, as they (without male association) lay male eggs, but cannot lay *female* eggs. Only the Queen Bee is capable of this latter function (and there is but one Queen Bee in a hive), for she alone mates. Her nuptials are "in heaven," for she makes a flight for the purpose; and while joined in her flight by all the male bees in the hive, the male bee that flies the *highest* (*ascends*) is the one of her choice. She literally embraces his bodily functions and he disappears. Whereupon, she descends and generates the entire new hive of bees—both male and female—the generic idea. The laboring female

bees are capable only of male (individual) generation.* The Queen Bee never gathers honey, makes the comb, cleans the house, nurses the infants, etc., etc. The work is done wholly by the female *workers*.

If the Queen Bee fails to return from her nuptial flight due to being lost in a storm or encountering some other insurmountable condition, and has left no royal unhatched female sisters—which are even differently formed from the other female bees (these royal sisters are usually destroyed by her before her nuptial flight), the female workers (without male contact, for the males are not allowed to return to the hive after the flight, else are immediately massacred upon their return by the female workers) begin to lay male eggs, and to hatch out a hive of male bees. This results in the destruction of the hive, for there are no workers to make the wax, gather the honey, cool the vats with their wings, clean the house, etc., etc., for the *males never work*.

Thus, even nature shows that *individual* motherhood does not go beyond manhood,— that she is capable only of a “man child”; while generic motherhood is Bride, wedded (through embracing manhood) in heaven (Rev. 19:7-9), and descending to earth to bear her *generic* Tree of Life. These facts have all been gained from Maeterlinck’s “Life of the Bee.” Mrs. Eddy’s chosen symbol showed the limit of human motherhood before wedding in heaven, and her descent to earth.

Also, in the Concord Branch Church, Mrs. Eddy pictured in the first window of the First Reader’s Room a seven pointed star below an *anchor*—“the anchor of hope cast beyond the veil of matter,” S.&H. 40:32; and, in the last window of this room, a bunch of grapes, with a Grecian lamp above. Thus, the fruit would, of necessity, be the last step—typing the Tree of Life—with the Grecian lamp above, suggestive of individual intelligence with which the Word must be assimilated before this fruit is possible. Wedding must precede fruitage. The *individual* fruit chosen is a bunch of Con-

* Whereas, the Queen Bee generates both male and female at her pleasure.

cord grapes*, which abounds in the Extension together with other of the "twelve manner of fruits" from the Tree of Life in heaven (prophecy). For the woman crowned with twelve stars was a *heavenly wonder* (Rev. 12:1), and the woman in the wilderness (*detached branch*) was but her human vehicle for the intelligent "completion of the work of Jesus Christ on earth" (Mrs. Eddy's alleged statement of her mission, according to Sibyl Wilbur) before her "man child" intelligently (to human sense) ascended, S.&H. 565:6-13.

Jesus' natural mother fell so below the understanding of him that he was forced to *detach* himself from her (Mat. 12:46-50) in order to fulfill his higher mission, which Mrs. Eddy as his mental Mother declared. Her child was not an infant, but a "*man child*," who was previously conceived and reared (to Mary's sense) by another. The woman in the *wilderness* never could have conceived the fleshly concept, nor an infant, as she says: "Manhood is its [life's] eternal noon," S.&H. 246. Thus, her child was a "*man child*." Mrs. Eddy did with Jesus just what she did with Genesis (his type in the Word)—*dematerialized* it, and conceived it as idea—hence, he was her "man child" (Rev. 12:5, S.&H. 334:26-28). This placed Woman's man child in *her own thought*, thereby wedding it thereto. Thus, the marriage of the Bride and the Lamb took place in heaven (*the mind of Woman*) in the wilderness of *detachment* from the ecclesiastically organized church, or the Tree of the Knowledge of Good and Evil; and Mrs. Eddy pictured it in the union of the two most dissimilar forms of Church—The (little) Mother Church and the Extension. Thus ended The (little) Mother Church, and thus began earth's preparation for the Bride.

When we look for Mrs. Eddy in her Word, we find her as Bride and not Mother; for the Word is the Bride, My. 125. This necessitates a discriminating choice of her statements between her motherly apparel and her *bridal* garments, for

* The "little child" in the window picture of "A Little Child Shall Lead Them," in the out-going vestibule of The (little) Mother Church, holds in his right hand a cluster of *such grapes*, as the fruitage of his *detached* (grapevine) *branch* over his shoulder. This subject *usually* bears a *palm leaf*.

the Bride is clothed "with the righteousness of *saints*," Rev. 19:7-9, and not with "garments of *salvation*." The true Word of God consists only of affirmations, for "Truth is *affirmative*," S.&H. 418:20, and 149:29-31. Thus, the Bride is absolute Christian Science embracing every human need. To the understanding ear, which is the illumined human eye, the garments will be sensed to be the same, only "the garments of salvation" have not been finished to the point of the Bride's apparel—"the righteousness of saints," Rev. 19:8—the full twelve Tribes. But every stitch of them is a *part* of the Bridal garment in its warp—"Christianity"; its woof being of a finer *texture*, "Science," sustained by its stouter warp, "Christianity." When one is satisfied with only the *threads* of the work, he will never feel even the need of the woof, because the animating *idea* for the garment has not dawned upon his consciousness; and when he scouts morality, he has no *loom* for its weaving. It *has been* woven, however, and salvation as a gift and not a labor necessitates only the acceptance of *idea*, and not labor, to see it. S.&H. 442:25-29. "The Bride (Word) is adorned," My. 125:26, but only the DETACHED BRANCH can see her, for, "What thou seest, that thou beest."

Think of how small a stipend comes to the laborer, and how little he knows of the animating general purpose therefor. He labors because he is without vision, *idea*, and then complains because his labor tends to support what he calls the idler, who really has the idea. The eleventh hour workers in the Scriptures were accosted with "Why stand ye here all day *idle*?" (Mat. 20:6), but (after one hour's work) they received the same wage as the all-day laborers,—to the original discontent of the Cain laborers. Jesus compared this method of justice to "the *kingdom of heaven*." The executive with a few strokes of his pen of *idea* sets hundreds or thousands to work out his idea, while he plays golf. This is figuratively the law of heaven's justice or *premium on idea*, and its law is operative in Church as well as in the marts of human affairs, where (in the latter) Jesus always placed his symbols for the Kingdom of Heaven, *his Church*.

It is interesting to contemplate that Mrs. Eddy dissolved her first Church (Fatherhood, as it was founded on Jesus, Manual p. 17, and he "manifested" Fatherhood *only*, S.&H. 562:3-7) in 1889, preparatory to the completion of her Word, and particularly with reference to the addition of the City foursquare or Bride to her Apocalypse in 1891; and shortly thereafter, in 1892, called upon twelve of her students to organize The *Mother Church*, which was two steps *behind Bride*. Thus, revelation always precedes founding (demonstration), and it is no backward step to find where one's (Church, foundation) *feet* are after seeing a higher vision of *oncoming glory*, which but steadies the feet and intelligently directs them to their goal of the fulfillment of vision.

This constant necessity to unite vision and demonstration, however, was mistaken for inconsistency on Mrs. Eddy's part by those who were satisfied with theory. Mrs. Eddy's consistency lay in the fact that she remained out of the footsteps of her Church up to her vision for her completion of her Church history, merely feeding her Church (as Pastor or Pastor *Emeritus*) until it reached her vision. This explains *why* Mrs. Eddy had no participation in the building of The Mother Church, which was built as a testimonial of completed-by-her Motherhood; hence, she said before the laying of the corner-stone thereof, "My work with The Mother Church *is done*" (the italics are hers)—in the June, 1894, Journal p. 94. Her only Church participation was in the building of the Concord Branch, which was *her gift* to the Church of the symbol of the Bride—built by her mentality, although contributed to by the whole world of Scientists. She could never join in the activity or building of a Church below her mentality, but her *revealed* and published *vision* placed upon her the spiritual necessity to *found* her steps in the human consciousness, and become a Leader to that end. For she had seen the vision, and she alone knew how it must be reached—by strict conformity to the prophecy of Jesus in John's revelation thereto. The fact that Jesus felt the necessity to reveal the steps in Church to John was that he (Jesus) had merely

mentalized and individualized his Church, and was forced even after he disappeared from this plane of consciousness to "*build his church*" or *found* in the human consciousness his vision. His resurrection and ascension being beyond the human, he left no human footsteps, save to *the grave*—crucifixion for righteousness' sake. He had declared he would *build* his Church—"Upon this rock, I *will* build my church, and the gates of hell shall not prevail against it." Mat. 16:18. The *gates* of hell open to every avenue of human thought until the *gates* (not stars) of the City foursquare establish themselves upon the plane of human consciousness, for Truth must be "visibly manifested" to reclaim *body* from the disintegrating influence of duality. Thus, when Jesus said "Lo, I am with you always, even unto the end of the world" at his departure, he knew that he would never complete his Church until the Twelve Tribes were demonstrably gathered together on the plane of humanity in the City foursquare with its "hell"-proof gates of divine conception of the Bride. Hence, Jesus "returned" to John on the Isle of Patmos with his mental (prophetic) outline for the completion of *his* Church, which Mrs. Eddy visioned before anyone else on earth, and completed by founding it progressively in the human consciousness. Her *founding* was the Church that Jesus had prophesied step by step in Rev. 10th, 11th, 12th, 19th, 21st and 22nd chapters. The conjoined Church of Jesus and Mrs. Eddy awaits the human consciousness' acceptance of Mrs. Eddy's last provision for the Branch, Manual Art. XXIII, Sections 1 and 6—the Detached Branch from human Motherhood, which will bring the expression of Bride. Neither Jesus nor Mrs. Eddy was forced to be *in* either of these Churches (The Mother Church or The Detached Branch) to its completion, but they *each and both* will never *complete their church history* until the latter is seen and expressed by the human consciousness—neither will *anyone on earth*. Those out of Church are as much estopped from the fullness of joy in the Tree of Life as those within, for all feel the weight of arrested prog-

ress; but those "without," whose *vision* has put them out, do not necessarily have to get under the limitation of those "within"; but their own, as well as the world's vital interest would demand that their activity be increased to complete Church on this plane of consciousness. If to go into the arrested development of this idea will increase the weight of this need, and thus keep would-be helpers active to this end, then it behooves them to do so. If on the other hand the great spiritual vision of their own lives keeps them active to this end, then the greater suffering, *but not the activity*, is spared them. Mrs. Eddy chose the better part of remaining without the pale of "founding" (institutional Church) but constantly fed it with her vision and bore the suffering of its apathy—"the chastisement of its peace" was ever upon her to prod her to a further practical leading to the one end of completing the human footsteps in her Word and *founding* to the point of the Bride—not forgetting to place within her Word her vision of the Tree Life *beyond* Church in her many calls thereto. It took person to heal person in Jesus' ministry, and its perpetuation was in the first Christian Science organization, which was founded on *Jesus* (Manual p. 17)—its mission being "to commemorate the word and works of our Master . . . reinstate primitive Christianity and its lost element of *healing*"; whereas the formation of the second organization by twelve (star) members was "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."* Its "*Mother Church*" phase (and note it was not so called in the Manual p. 19, but "The First Church of Christ Scientist in Boston,"† the same term as in My. 342:19-32), Revelation 12th chapter, was but *one of a succession of demands* made upon its *foundation of twelve* to carry it on to the Tree of Life in each individual conscious-

* Manual p. 19.

† Which could be a Branch under the same name. Thus, its members would have the advanced privilege of the Branch, which has always been denied them. Branch could embrace Mother, but Mother only controlled Branch—never embraced it.

ness, which Tree alone has a complete world-healing agency through Nation. Church even at the final point must yield this *full mission to Nation*, for only a Nation can *heal a Nation*, or the twelve tribes in one consciousness (Rev. 22:2) as the *onflow of Church*, which latter Mrs. Eddy says can only "in *some degree*" reflect the "Church Universal and Triumphant," Manual 19.

"It is vain to look for perfection in churches or associations," No and Yes p. 41, is the *explanation of this limitation*, for there can be no perfection until the ORGANIZED CHURCH OF THE BIBLE has reached and been encompassed in its last step in the *Tree of Life*. However, its next step on the way there is the one provided for in the Manual Article XXIII, Sections 1 and 6 given the Field in 1906; and foreshadowed in Mrs. Eddy's *excommunicating the Branches*, two years after (in 1908) this *vital provision* was made; and seven years after her statement in My. 342. The excommunication of the Branches from communion with *The Mother Church to self-communion*, Miscellany 141:26-29, was the first *demonstrable* step to the end of individualizing and self-completing the Branch for its *distinct mission* to objectify the City foursquare within itself as *Church*, ultimating in the germination of the *Tree of Life* in each individual member's consciousness. This latter is *Nation* and the first *whole unit of perfection on earth* from which to *expand a world perfection*, and thus fulfill that which Church can do only in *increasing, onflowing measure*.

Thus, the *next step to this end* (after *having* experienced all of Jesus' prophecies of the intervening suffering incident upon disobedience which Mrs. Eddy tried to spare us, as before noted, in S.&H. 568:5-8 and Manual Article XXIII, Sections 1 and 6, had we heeded her demands, — but has *prophecy* ever had its *warning heeded*? Does not this history of unheeded prophecy ever *repeat itself*?) is to accomplish the detachment of some Branch from the *fulfilled Mother Vine* in order that Church may *heal Church*; for the healing

basis of this second formation of Church, Manual p. 19, is "the understanding and demonstration of Truth, Life and Love" which is presented in the order of its human demonstration — "Truth," the City foursquare, the last *walled* Church step; "Life," the Tree of Life, Nation; and "Love," the Tree of Heaven—the perfect "*Church Universal and Triumphant*," which is still called "Church" by Mrs. Eddy as she recognizes it is Church's *onflow*, not *outflow*!

The distinction between "onflow" and "*outflow*" may be crudely illustrated in the creation of a wheel. The *idea* is complete in the mind of the creator,—the hub, spokes, and rim, each of which is a *separate* and definite humanly *visible onflow* of the invisible *outflowing* idea, but not an *outflow*. The *outflow* is the idea flowing from the *creator*. Were the *hub* to *outflow* to the limits of the idea, there would be no spokes nor rim; and while there might be an outward semblance of utility to the same purpose, the result would lack the lightness and facility for speed contemplated by the *outflowing idea*. It would be but a clumsy, *unwieldy* attempt to perform *alone* a *co-operative* service. The hub must accept its *limits* and be satisfied with making a *place* for the spokes to *onflow beyond* it—not *outflow* from it. If the spokes should decide to *outflow* (instead of *onflow*), the *idea* would be forever *divided* (the *division* increasing as the length of the spokes increased), and no unity would ever be realized that would make their *utility* of avail to the *outflowing* idea. The banding or *walling* of the final step is the last preparation for a perfect utility of the completed idea.

Thus, The Mother Church might be likened to the hub; with its place in mind for the branches (*spokes*), twelve divisible Tribes (gates); and the band, the Manual provision for the *separation* of each individual twelve-in-one church from all other Churches, Art. XXIII, Sect. 1, second paragraph, which completes the germinating idea for the Tree of Life.

A likeness to this figure is seen in the large round window

over the central front entrance of the Concord Branch, wherein the cross and the crown are in a central circle of crimson (the *hub*), with twelve pillars as spokes, with encircling rim—the whole wheel effect radiating light beyond the rim. This is the *chariot wheel of salvation!**

One might say, "Yes, but the hub must *stand* to support the spokes," whereas the ORGANIZED CHURCH OF THE BIBLE demands that each and every step yield to *idea* after it is visibly *accepted* in the human consciousness—else the structure would be a Temple "built with hands" and not the Temple of the Lord. The symbol is only to the end of bringing the *idea* to visible expression in the human consciousness, and then resting the remaining structure upon the demonstrated idea, for each advanced symbol embraces the functions of those behind.

Thus, the Bible changes its *form of idea* with the same broken incoherence of hub, spokes and band. "The little Book" brought by the man-angel (from heaven), Revelation 10th chapter, was changed to the sackcloth and seeming death of the *two witnesses* (on earth), Revelation 11th chapter, "Christ Jesus and Christian Science," My. 346:29-2. The Bible and Science and Health were their channels for expression, for Jesus was the child of the prophets (Mat. 13:16-17; Luke 10:23-24), who fulfilled the entire Old Testament and is the subject of the entire New Testament; and we know that Science and Health with Key to the Scriptures is the channel for "Christian Science." The next step was in *both heaven and earth*—the woman crowned with twelve stars appearing in *heaven*, and the woman bringing forth the man child appearing in the *wilderness*, Revelation 12th chapter; changed to the marriage of the Bride and the Lamb in *heaven*, Revelation 19th chapter. Thence, the change was made to the descending Bride (Word) from heaven to earth, Revelation 21st chapter. So, the constructors of this chariot wheel of Nation in the Tree of Life were both *heavenly* and *earthly* hands. The hand of heaven each time *breaking* earth's

* Suggestive of Ezekiel's living wheel of united four-bodied purpose. Ezekiel 1st chapter; Rev. 4:7-8; Rev. 6th chapter; the wheel within a wheel being its ani-

attempt to *outflow* (as *idea* alone can do) instead of *onflow*, and starting an entirely *new* channel, or a different design in the vesture of the Bride, whole Word; for what could be more incongruous than *tribes, stars, gates, and fruit*—Could *one* outflow from the *other*? In short, *outflowing* is from “the throne of God” as the River of Life types, “proceeding out [outflowing] of the throne of God and of the Lamb,” Rev. 22:1.

Thus, *outflow* is divine and *onflow* is its human expression, and there is no human outflow until “Principle and its idea is one” (S.&H. 465) in the Tree of Life, which is the first *visible outflow* of the animating idea behind the *onflow* of the ORGANIZED CHURCH OF THE BIBLE.

This *broken design* is shown on our Quarterly cover in the two olive trees interrupted at the point of seven (eight leaves and seven berries—the extra leaf suggesting the fact that there must be a larger idea than manifestation. Church starts in eight) by a lamp on each side—the left side lamp having eight *ascending* rays (the starting of Church), as typed by the tongue of fire *resting on the bowl* and cloven at the *bottom*, with eight scintillations; and the right side lamp’s flame being cloven at the top and *descending* to the bowl (not touching it), scintillating twelve *rays*. The lamps are of a different *formation*. The one on the left side is but an open (foundation) bowl; while the one on the right is closed at the top (both foundation and superstructure). Inasmuch as “the two olive trees” are called by Zechariah (4th chapter) “the *two anointed ones* that stand by the Lord of the whole earth,” and Jesus called “the two olive trees” the *two witnesses* in Rev. 11:3-4, while Mrs. Eddy calls the two witnesses “*Christ Jesus and Christian Science*,” My. 347: *the great significance* of these two trees’ (with their *detached olive branch between*) having appeared on our Quarterly *immediately before* the Concord Branch Church was dedicated on July 17th, 1904, is apparent.

The entire history of Church was thus written on our

Church Quarterly—the first organization in *seven*, as described particularly in “AS IT IS,” which was broken by the light (typed by intervening lamps) that demanded dissolution thereof in 1889. The second formation of the olive trees seems to proceed from the light and not from the former design—two leaves (inspiration—inbreathing qualities) being the origin of the second tree (the *two witnesses* or male and female idea, which become one only as the *detached Branch*). The *second tree* has ten leaves (two more than the first portion of the tree) and types the foundation of the “Extension,” which carried the position of ten to eleven, as indicated by its four additional berries; the entire tree’s output being *eleven berries* in all. Whereupon the branch was detached. Thus, heaven’s decree is always manifested in detachment—not *attachment*. The latter can come only through *Principle*—the Tree of Life, S.&H. 406:1-6; My. 167:4-6.

The making of each olive tree alike despite the difference in their *illumination* (lamps) shows that the human (man) and the divine (Woman) must be seen as *one*, else there can be no completed spiritual idea. Woman’s manhood was never separated from her Womanhood. She was *his leaves* (inbreathing or outflow); and he her berries, *outbreathing or onflow*,—visible design. For the fruit of a tree is its completed design. Thus, the Tree of Life is the all embracing design of the ORGANIZED CHURCH OF THE BIBLE.

A beautiful illustration of how the fruit of a tree is its *completed* design is the manner in which an apple embraces around its heart its *original blossom*. This may be easily proved by cutting an apple in two equal parts (*equatorially*, allowing the stem and opposite end to represent its poles); then cutting a slice sufficiently thin to be transparent and holding it between the eyes and the light, whereupon the outline of the *blossom* is *perfect* in the portion of the apple *surrounding* the core. This may be equally true of all other fruit if the opacity of its substance would permit its transparency. But the apple has seemed to illustrate all the *sorrows* of man,

and it is pleasant to view it as a symbol of purpose. Too, the large stones of other fruit do not yield to the incision of the knife as do the apple seeds and encasement.

This illustration particularly lends itself to Mrs. Eddy's statement with reference to The Mother Church when she *excommunicated* the Branches in 1908: "The Mother Church has *blossomed* [not fruited; and the *fruit* is the *onflow*, not *outflow*, of the blossom. The outflow of a blossom would be an increasingly larger and larger blossom, for outflow is *expansion*, while onflow is a *broken process* to add a new *diversified* part to the same end] into spiritual beauty, communion *universal* and *divine*," My. 141:28-29, as a *blossom only*. The Branch encircles its heart (purpose) with the provision of The Mother Church for its destiny, after "the *petals* of [The Mother Church's] holy purpose" have passed into *idea* "in order that the purpose may appear." S.&H. 506.

The *detachment* of this human Branch is the mission of this white messenger, "The Detached Branch" from the Tree of Heaven, divine *Love*, as divinity always (to human consciousness) flows *backward*, for its redemptive mission is a *backwash* in its infinite expanse. The human consciousness always flows forward in its course to its divine goal, and the *first evidence* it has that it has reached its human limit is in the necessity it feels for the room *back of it* in its first step in forever expansion—"God requireth that which is past" (Ecclês. 3:15) is a *divine law*, and one that first seeks its *origin* to bless with its new-found freedom and joy. Thus was Jacob's divine call to return to his father's *home* after his eleventh child was born (Rachel's—Love's—*first son*)—but which home could not be reached until his twelfth son was presented by motherhood's withdrawing, Genesis 35:18-19. For *Motherhood* cannot stand with Benjamin, finished Church, as 'The Twelve Tribes' work is then finished. But Jacob, "the revelation of Science," S.&H. 589, was *buried* with Leah (*law*) and not with Rachel (*Love*); for spiritual Motherhood is an *ever-living* (though embraced) idea.

(Gen. 49:30-31; 50:4-13). Thus, Jesus was born at the *tomb of Rachel* in Bethlehem of Judea (Gen. 35:17-19), for *tombs cannot limit the onflow of idea*. So, "the revelation of Science" seems to be buried in Boston; but it will revive in the Concord Branch as Bride.

Thus, Love always detaches its *first* branch and sends it back to the pure human symbol of its expression in order that the two may be one, for man's (human form's) true origin was and is *spiritual*. Thus, Jesus' first "return" was to his disciples (although seemingly faithless) through the channel of Love, symbolized by a woman—Mary Magdalene, John 20:18. *So, until some Christian Science Church obeys the Manual of The Mother Church, Church history will never be completed*; for a person or combination of persons on the outside of Church as founded by Mrs. Eddy will never accomplish the onward move of arrested Church development and completion. "What am I doing to complete my Church history?" is a question of *world-weighted vitality!*

There is but one *living and unfulfilled* provision of The Mother Church Manual, and that is its provision for the *detached branch* after Mrs. Eddy had relinquished her leadership, Art. XXIII, Section 6, p. 72:19-24.

The Concord Branch with a Mother's Room with doors closed forever between, and open only to the Reading Room containing her Word (as described in "AS IT IS") is the pattern for the Branch provided for in Article XXIII, Section 6, which *completely fulfills the requirements of the same Article, Section 7*. The Bride (Word, My. 125:26)—the City foursquare embracing the *mother function* ("conceiving man in the idea of God," S.&H. 582:14-15) fulfills the *ends of Motherhood*, and therefore embraces Mother. Hence, Mrs. Eddy's *Motherhood*, having yielded to her *Word* where we alone find her (My. 120:2-4), has yielded to Bride or Branch, and any member of an individualized *detached Branch* (which Branch fulfills the function of the City foursquare or Bride) fulfills the function of forever embraced Mother.

Hence, every member of the detached Branch is a member of The Mother Church by *inherent* right; just as by inherent right the figure two in point of *quantity* is embraced in the figure four as denominating a double portion or quantity.

As before noted, *the detached branch* with its *five* olive berries, corresponding to the five stars in the crown above on our Quarterly, appeared just three months before the dedication of the Concord Branch. It is doubly significant when it is realized that the detached olive branch in the beak of the white bird in the eleventh picture in Christ and Christmas was put there (*together with* the squares on the platform upon which the woman in the tenth picture is standing and the BRANCH ON THE DOOR at which she is knocking) in 1898, immediately after the original Concord Branch Hall was reconstructed and given to the Church upon the same *foundation on which it now rests*. The vital significance of these two coincidental circumstances is borne out further by Mrs. Eddy's saying at the laying of its corner-stone on her birthday (with her evident acquiescence): "it points to the new-birth, *heaven here, the struggle over,*" My. 158. Heaven comes down to earth in the City foursquare. When the real significance of the Concord Branch Church is seen, it will be found to be the place where Mrs. Eddy's idea has been buried to Church consciousness, and it will be Mrs. Eddy's living presence as Bride, Word. Jesus' form was so changed at his resurrection that his own disciples walked and talked with him without recognizing him. Luke 24: 13-46. "Spiritual teaching must *always* be by symbols," S.&H. 575.

Thus, the Manual of The Mother Church becomes but the Last Will and Testament of the Mother Vine for its *detached offspring*, Branch, which eliminates all conflicting and unauthorized-in-Church opinions. Bride is the divine expression of Motherhood whose every conception is generic good—a Church instead of a person. This is the true *Mother Church* plus its embracing expression, Branch.

Inasmuch as the feeding of our Church has been wholly

“without its bounds by a Pastor in Thirteen, the adulterations of the Word “within” the veil of Church are more serious and their consequences incalculable to those still within its bounds.

“Branch” is derived from the word *branca*, meaning *claw*. So, until the branch is *detached* from the human association of Mother in arrested development, incident to disobedience to Mrs. Eddy’s Manual (hand, which dissevered its own branch, as before described), the claw of the *Dragon, human attachment* (Mis. 9:29-30; 106:9, which show that personal friendship, and leadership “Priestcraft” are the only danger to Christian Scientists), will never be released from its hold on the Church. It stands ceaselessly before Motherhood because of human attachment and *Leadership*; thus, the *detached Branch* (claw) detaches the *Drag-on’s* claw (*branca*, branch) from the Tree of the Knowledge of Good and Evil. Are not the five physical senses the five divisions of this claw which Mrs. Eddy *redeemed* just before detaching the Branch in 1908? The redeemed five senses of the Detached Branch redeems the Dragon’s claw—*human attachment!*

PROVISION FOR DETACHMENT

The Branch of which Isaiah speaks, as growing from the roots instead of from the rod of Jesse (Isaiah 11:1), has never been *consciously manifested*; for while some branch churches have little or no contact with The Mother Church, it is believed that there are none which deny the present existence of The Mother Church, under the prohibitions of the Manual. Hence, all are under the limitation of the “curse” of control thereby: “For as many as are of the works of the law are under the *curse*.” Gal. 3:10.

The branches that were *generated* by The Mother Church were instructed to “continue” their then-form of government “in consonance with The Mother Church Manual,” *after* the Pastor Emeritus relinquished her place as head or Leader, etc., Art. XXIII, Sect. 6, for they were the heirs of the Mother and her limitations. But under Sect. 7

of the same Article XXIII, other branches were prohibited to form; by reason of the fact that there must be a practitioner in the formation whose card was in the Journal, when there was rightfully no Journal, as the editors therefor could be elected only with the "consent of the Pastor Emeritus, *given in her own handwriting*," Art. I, Sect. 3, and Art. XXV, Sect. 4; and the "founder" of Christian Science left no unfinished nor broken columns in her *founding* any more than its "*discoverer*" did in her revelation—both were coincidental. As has been so repeatedly quoted, Mrs. Eddy said that the City foursquare is "Christian Science," and as she called herself "the *discoverer* and *founder* of *Christian Science*" (Mis. 381: 31-2) her denomination of herself would be false had she not *founded*, as well as discovered, Christian Science. Mrs. Eddy says of its founding—"I alone know what that *means*." My. 249.

The Manual's prohibitory demands for the further formation of branch churches under the régime of Motherhood (human creation), Art. XXIII, Sect. 7 (four members of The Mother Church being required therefor), and its former activities, including the Journal (a practitioner whose card was in the Journal being requisite therefor), would place each and every church that has been formed *since* her passing as personal Leader in the category of a voluntary Branch Church — the generic creation of the Bride consciousness, with her twelve-in-one (gates) elements, "conceiving man [whole ORGANIZED CHURCH OF THE BIBLE] in the idea of God," S.&H. 582, which is man's complete salvation as a gift and not a labor, S.&H. 442: 25-29.

The churches that were formed under the régime of The Mother Church before the passing of Mrs. Eddy could never be other than *humanly generated* churches, until they either are disorganized and re-organized on the basis of the former *voluntary* organization of The Mother Church and its several Associations: else accept her *excommunication* of the Branches in 1908, My. 141, and cease to

function under any requirement that announces or accepts their dependence on The Mother Church or its activities. The former was Mrs. Eddy's chosen process for the same purpose. She disorganized the chartered First Church in Boston (after ten years of lawful organization under charter) and afterwards re-organized it on a *voluntary*, unchartered basis; she disorganized the Massachusetts Metaphysical College (after eight years of chartered organization), and afterwards re-organized it on a voluntary basis; she disorganized the Massachusetts Metaphysical College Association (after fourteen years of organization) and immediately re-organized it on the basis of "Voluntary Assembly of *Christians*" (June Journal, 1890, page 137); she disorganized The National Christian Scientists' Association (after four years of organization) and immediately re-organized it on the basis of the "Voluntary Universal Assembly" (July, Journal, 1890, pp. 172 and 175), repealing its Constitution and By-laws, afterwards merging it into the World's Religious Congress in 1893. These facts are more particularly noted in their *sequence* in "AS IT IS," in the chapter "Evolutionary Organization." One is the "clothed upon" process, the other is the "unclothed," II Cor. 5:4. The "clothed upon" process is the preserver of human life as the reflection of Life.

Voluntary organization turns every church back to the roots (Isaiah 11:1), and makes each of them *The Branch of the Lord* that alone shall build the Temple of the Lord, Zechariah 6:12, thereby eliminating the *Drag-on's claw*.

Mother Church could no more build "the Temple of the Lord" than *Father* David could (I Kings 5:3), and for the same reason—the warfare with the Dragon (Animal Magnetism), which was prophesied for human (wilderness) motherhood, Rev. 12th chapter. (The Mother Church was built as a *human memorial* to human Motherhood. March and May, 1895, Journals.) Mrs. Eddy says on this point: "From first to last, The Mother Church seemed type and

shadow of the *warfare* between the flesh and Spirit." Pulpit and Press p. 20.

Thus, the churches formed since the passing of Mrs. Eddy, regardless of their mistaken belief of origin, were never generated by The Mother Church under the By-laws of the Manual, and would have no re-organization to effect but merely to accept this fact, and so state in their By-laws, if any they should have.

The last step in fulfillment of the "spiritually organized" (Ret. 44) CHURCH OF THE BIBLE could not have been taken by Mrs. Eddy as Mother or *Leader*. She but ensampled it in the Concord Branch as her individual gift to the Concord, New Hampshire, Scientists. The Branch Church in Concord had no *granted* part in it, for while they and other churches over the Field contributed in large sums and gifts thereto, it was accepted and given in the name of Mary Baker Eddy, as previously noted in minute particulars in "AS IT IS" in the chapter "Leaving Father and Mother." Bride could not be governed by Mother; nor could Bride and Mother tabernacles stand (understandingly) together.

The cross on our Christian Science Quarterly grew perfectly white (now black since 1917, seven years *after* Mrs. Eddy's passing), and the stars white (this is described in minutia in "AS IT IS," in the chapter "Evolutionary Literature") immediately after Mrs. Eddy's statement in the Sentinel of Sept. 3, 1910: "Christian Science is absolute; it is neither behind the point of perfection nor advancing toward it; it is at this point and must be practiced therefrom"—My. 242. This was just three months before Mrs. Eddy left us, and as far as she could go as Leader, for "Christian Science" is the City foursquare, the Bride, with its twelve *equal* gates of opportunity, whose only Leader is the Word, Bride—and that Word *affirmative*—"the spiritual idea" in all its revealed beauties. "Truth is affirmative," S.&H. 418, and this affirmative Truth (man) is the ORGANIZED CHURCH OF THE BIBLE

which the Bride embraces in all its beauty of form and design. Each of the Twelve Gates has an affirmative *purpose*.

Mrs. Eddy simply released the Branches to the same opportunity that *individuals* claim — of denying imperfect *human* maternity and paternity, and turning for their roots (or source) to *divinity*; thereby escaping the struggles and discords of their parents in the proportion to its *honestly* being done. But it must be done in Church first, if one *has started in Church*. For a man can never rise above his Church in spiritual privilege, but is one with it, nor can he flee his responsibility, as Jonah tried to do.

Mrs. Eddy has said that: "The continuity of the Church of Christ, Scientist . . . is assured . . . It will embrace all the churches, one by one." My. 342. She does not say "The Mother Church" (for this, she says can only "*in some degree*" do so, Manual p. 19), but "The Church of Christ, Scientist" — the same term that she uses when she says: "The Church of Christ, Scientist, in Boston still goes on," Ret. 44, when there was no lawfully organized "Church of Christ, Scientist, in Boston, and no even *voluntary* Mother Church for a year thereafter; and no definite plan therefor, in view of Mrs. Eddy's further statement on the same page of Retrospection and Introspection (1891, p. 58) with her remarks on "the spiritually organized Church" (our now Ret. p. 44): "This Church *may* find it wisdom to organize a second time for the *completion* of its history. This, however, is left to the providence of God." Nothing organized was then going on but the Branches (and the *Word*, including the City foursquare, which was published in *Boston*), growing from the spiritual roots of divine Motherhood, for The Mother Church did not exist!

Thus, the reason for re-organization was "to *complete* its history." Of what did this completion consist but the fulfillment of Bible prophecy up to the point to which Mrs. Eddy had *already* taken her revelation of Christian Science, the City foursquare? Thus, the demand for its *completion* was

going on *in the Word*, as it now is! Mrs. Eddy had given us in her Apocalypse the Bride as the City foursquare in the early part of the same year (1891); and, for the first time, Retrospection and Introspection containing these statements, in the late Fall of the same year—in November.

Everyone who has individually started in institutional church must "*complete its history*" according to the Bible prophecies, whether Methodist, Baptist, Episcopalian, Presbyterian or any other Christian faith; and the expression of the Bride, Word, in Christian Science (which contains all the elements of motherhood; but it is *divine* Motherhood) must be left for that purpose; for she (Bride) alone as complete Word from which each sect has drawn its religion life as fragmentary expression thereof, has all the elements for its completion in Christian Science. Each is at least one of the twelve stars of Christianity in the crown of human Church Motherhood; and, as such, each must become one of the gates of the City foursquare, where it will find in the Bride, the Word, the other eleven. The Bible makes the same demand upon all, but only Christian Science has fulfilled it; hence, all must be completed in its word, Bride, which embraces affirmatively the whole ORGANIZED CHURCH OF THE BIBLE (manhood). Every thread in the Bride's garments is an affirmation of divine purpose and design—"the righteousness of saints," Rev. 19:8, "clean and white."

Thus, the Bride, as affirmative Word, the City foursquare, conceives the Tree of Life in each and every individual consciousness—whether church or individual, in or out of the church,—be he Baptist, Methodist, Presbyterian, or any other sectarian Christian; and thus Christian Science, as the City foursquare, embraces all the churches in its Twelve Tribes as Gates (who "stand in type for the whole human race"—April Journal, 1895, p. 5 and include "all mortals," S.&H. 562). This will be manifest only as Christian Scientists see their Bride in the union of Christianity (manhood) and Science (Womanhood)—"Christian Science," "The Holy City, de-

scribed in the Apocalypse as coming down from God out of heaven, is Christian Science" (1890, revised edition of Science and Health, p. 225; to which edition Mrs. Eddy so often refers us in Miscellaneous Writings, as before stated): "for the children" must "first be filled," Mark 7:27. But the place for this filling of idea, or completion must be realized and left *standing* for this purpose—for all mankind to enter in "through the *gates* into the City." Rev. 22:14; My. 3:7-10. This becomes the responsibility and privilege of those who see it!

It is but inevitable that Mrs. Eddy's having been born in the *Congregational* form of church government—each church being supreme in its own domain—should evolve her church spiritually to the point of her start. This was her rounding of "the gospel of grace in the circle of love," where she meets them "never to part." Message 1902 p. 2:26-29. For as the City foursquare embraces them all with its Twelve-Tribes gates standing in type for "the whole human race," so, the Tree of Life is the consequent "circle of Love," where all mankind "meet, never to part"—in the Universal Tree of Life, which is the culmination of all Christian doctrine—Revelation 22nd chapter.

The Mother Church founded on twelve stars*, not going beyond the Christian hope, could never bring the Christian Churches to complete fruition. Hence, the Bible prophecy that the Branch would "grow out of his [own] place, and he shall build the Temple of the Lord" (Zechariah 6:12), with the materials that *Mother* gathered; just as Solomon built the Temple with his Father David's materials, eliminating the warfare in gathering them. Because this is not seen, the Branches are bearing the warfare that only Mother *should bear*, and are forfeiting their fixed peace in the individuality of the City foursquare, with its Twelve-Tribes Gates, giving ingress to "the whole human race," for which the Twelve Tribes "stand in type"; April Journal, 1895, describing the

* The Decision of the Supreme Court in the "Literature Litigation" stated that it was founded by but *eleven* members, one being added later. See remarks in Supplementary Notes for "As It Is," p. 338, lines 7-9 in Appendix to "The Detached Branch."

City foursquare as pictured in the Directors' Window in The (little) Mother Church.

An objection to the above interpreted plan for the "*generated*" and "voluntary" branches might be on the basis of their seeming inequality of privilege, but this is always the divine method of unfoldment—"one shall be taken," and "the other left" to its labor to the same end. Mat. 24:40-41. Resistance has always said: "The way of the Lord is not equal. Here now, O house of Israel, Is not my way equal? Are not *your ways* unequal?" Ezekiel 18:25. The inequality of the way is the human resistance to progress. Thus, an example is always set by the more spiritual minded, and "the other" continues to labor through the heat of the day until he is willing to separate God's salvation from the necessity for human labor to see it—so, the Cains and Abels continue; as every other assigned problem does until rightly solved.

The "generated" churches start as one tribe and labor for the other twelve; for the churches under the twelve stars of Motherhood as churches (Rev. 1:20) never represented more than one of the Twelve Tribes. Motherhood conceives only "*A man child*" (Rev. 12:5) in the process of creation; whereas the conception of Bride is *generic*—"conceiving man [generic man, for such she is] in the idea of God." S.&H. 582. The "generated" churches are thus forced to "continue" (Manual p. 72:22) their labor to complete their churches, which human *motherhood* failed to do, until they gather the Twelve Tribes—repeating the work of motherhood, to the point of their discernment of her *self-imposed* limitation, and the privilege of salvation as a gift and not a labor (S.&H. 442:25-29); struggling with the Dragon—Animal Magnetism—operating as against their incompleteness, until they see the Bride, as the finished, whole Word, in *founding*, as well as in *revelation*.

Whereas, the "voluntary" churches, as the conception of Bride in the City foursquare, start with *twelve*, and accept salvation as a gift and not a labor. They are "The Branch"

that shall build "the Temple of the Lord," for they grow from the "roots" (The Word); and not the "rod" of Motherhood (the Manual). Scientific *evolution* (My. 342) would demand, however, that such forms of the Manual as are still *operable* would be utilized in their formation and services; i.e., the character and order of their services. This is building on the living *unfulfilled* portions of the Manual, whose "seed is in itself"; rather than going to human law to try to revive its portions that passed with their *necessity*. The controlling portions of the Manual are all inoperable for even the "generated" churches, and they (the generated churches) would by natural course eventually find themselves without the necessary supply of Mother Church members for its Readers, as required by the Manual. It would probably be found even *now* that they are thus free from the possibility of this limitation, for there could be no members of The Mother Church since Mrs. Eddy passed (certainly, not since June, 1912, when the first Director passed on after her passing, thereby terminating their authority), and with her passed the functions of The Mother Church, built as a testimonial to her human Motherhood. Speaking of the Mother's Room in The (little) Mother Church, as well as the church edifice itself, it was said, in the March Journal page 495 (at the time of its dedication): "It is no small matter that the 'Mother' in whose honor this room was built and furnished, has not yet set eyes upon it. Nor has she seen the beautiful temple *erected as a testimonial to her.*" Is it not most fitting that a church built as a testimonial to her active human motherhood should cease to function at her passing? Mrs. Eddy evidently *thought so*; hence her prohibitions to effectuate this purpose.

The many Branch churches that were formed *before there was a Mother Church* have always grown from the roots of the Bride. Thus, the positions with the Branches have *always been unequal*, and demanded a final adjustment with Principle—human motherhood yielding to divine Motherhood

(Bride) her always *own*; or those claimed by human motherhood that were generated by divine Motherhood, Bride, before human motherhood was expressed. Some of the early divine Mother-“*generated*” Branches gave human Motherhood much trouble in point of loyalty, as “the seed within itself” was at work. Everything must rise to its source’s level.

Referring again to the matter of her leaving the Branches with two possible outlooks — one to “continue” its then form of government “in *consonance* with The Mother Church Manual,” Manual p. 72:19-24, which obedience thereto would soon render inadequate for such continuance by reason of its self-limitations; and the other to start on a higher basis by reason of the exactions in Section 7 of Article XXIII: Just such an invitation is left by Mrs. Eddy in her forbidding Scientists to join any other Society for the promotion of “peace on earth and good will towards men” than “those specified in The Mother Church Manual.” Manual Art. VIII, Sects. 15-16. Mrs. Eddy says “shall not *hereafter*” —not disturbing those who had already done so. Up to 1910, Mrs. Eddy had said in Section 15: “Members of this Church shall not become members of organizations which exclude either sex—except they are Free Masons, or Press Clubs that give the toil-worn aged Journalist a Home.” 78th Manual, 1909, p. 44. When the Church *masonry* (founding) was complete, these exceptions were dropped—as both were builders of character—“the Temple of the Lord.” For she knew the “Temple of the Lord” could not be completed without *both the male and female idea*, and that all congregations or societies are trying to build the “Temple of the Lord.”

If man built “the Temple of the Lord” *alone*, it would be but an edifice or organization; if woman built it *alone*, it would rule out *form*. Thus, “Church” was given in the Glossary from 1883 to 1886, 6th to 16th editions of Science and Health, when creation was in *Motherhood* (as particularly noted in “AS IT IS” in the chapter “Evolutionary Comparisons”), as “the super- [above] structure of Truth and Love.”

It was changed to "structure" when *creation* was put in Genesis and accredited to the Fatherhood of God, while Woman was revealed in the Apocalypse. Free Masons and Journalists were excepted because they were so animate with form of idea, but exempted when whole idea in the Word needed no *supplemental* agencies. The Temple was built in the City foursquare, and Mrs. Eddy left the man, form, "whose name is The BRANCH" to "grow up out of his [individual, Manual Art. XXIII, Sects. 1 and 6] place," knowing that "he shall build the Temple of the Lord"—and realize it by carrying it to the universe with its message of the perfection of all mankind. Its origin is in divine Motherhood and not human—the Bride, "conceiving man [generic man, the Tree of Life, or complete ORGANIZED CHURCH OF THE BIBLE] in the idea of God," S.&H. 582; Zech. 6:12—Mrs. Eddy, as Bride, Word, having provided a gate for every phase of thought. Jesus did not and could not build the Temple as *Saviour*, for Immanuel alone could do it, and this is Womanhood. Returning to the point in question, Mrs. Eddy left the Scientist already in these Fraternal Orders, who had not seen beyond continued temple building, until he heard her higher call. Thus, she made two provisions for the Scientists thereby affected—"one shall be taken," and "the other left" working in "the field" or grinding "at the mill." But the natural expectation was that the spiritual privilege of the "one . . . taken" would be seen by "the other left" in former labor.

Likewise, the same invitation is left in the matter of Christian Science Teachers. While Mrs. Eddy did not forbid the already-Teachers at the time of her passing from laboring with their flocks, and increasing their folds, she forbade *further teaching of Teachers* for this purpose, by her prohibitory Manual directions making her signature necessary on all certificates. Inasmuch as she passed on while President of the Massachusetts Metaphysical College, and forbade a successor who had not received her approval in her capacity as "*President*"; demanding that her resignation be in her *own hand*-

writing. She "made assurance doubly sure" by requiring the approval of the "*Pastor Emeritus*" for any Teacher for the College. So, that if her office as President should be declared vacant as an oversight or disobedience to this provision, the office of Pastor Emeritus would "check-mate" the error, as no one could ever be elected to fill the position of Teacher of the College without the approval of the "Pastor Emeritus."* Art. XXVIII, Secs. 2 and 4; Art. XXX, Sec. 3. This "check-mate" was for a time put out of sight by the removal of Mrs. Eddy's name from the Manual as "*Pastor Emeritus*" *immediately* after she passed on; but it was not a solution, inasmuch as the demand therefor remained in the Manual and it was restored a few years ago, which again brings the disobedience to this By-law to a doubly acute point. The provision in Mrs. Eddy's *Will* for further teaching after her passing is superseded by her By-laws to the contrary. Mrs. Eddy's By-laws were of 1910 *standing* when she left us (this particular one having been made originally in all probability after her Will, as previously noted in "AS IT IS"). Certainly the Manual is her "*Last Will and Testament*" for her Church, *setting aside all other and antecedent Wills to the contrary*. This was her method of evolving. She left every step as she went, but its spiritual vitality lay in its motivation of the next. This has been proved in "AS IT IS"; where her "Will" will also be found in full. We have nothing to solve but her *Will in the Manual*. It is the same *mist*—mystification of limited knowledge, Gen. 2:6—going "up from the earth" that makes Church attempt to solve its Church problem in relation to two *outside of Church* independent *Trusts* with which it *has nothing to do*, and no voice in their direction. Its only interest therein is the benefit that flows from God's supply in Thir-

*If, as it is claimed in the Sentinel of April 19, 1924, "the then Board of Directors unanimously appointed Mrs. Eddy Pastor Emeritus," it must have been at her own instance—as was the case with all By-law provisions—for she built the most vital functions of the Manual upon this title. Thus, it could not have been a *nominal* but an active function. Pp. 25 and 26 are fair examples of this use of "Pastor Emeritus."

teen, *Nation*, to Church in Twelve. God always supplies Church through an *outside* medium, as Church is a *medium-istic* channel. Money becomes the seeming fruits of man's labor the moment it is associated with a medium. "God gives you his *spiritual ideas*, and in turn, *they* give you daily supplies." Ideas, new ideas, are always "hewn down" in Church; thus, its ever-flowing supply would be cut off if its money were within itself. This Mrs. Eddy had tragically experienced in her work with the First Christian Science Organization, and she did not permit the history thereof to repeat itself in the Second. Hence, her painstaking effort to keep the Church from under law, and Money out of Church, as noted elsewhere (March and October Journals, 1892). If Church would but confine its problem to the Manual, there would be no confusion in regard to outside *Wills* and *Trusts*, which are the problems of others than the Church.

Jesus established his Church *mentally*,—on the prophecies of the Bible, which he found could "not be broken" (John 10:35). As has been intentionally oft-repeated, Mrs. Eddy recognized the active operation of this unseen, silent Church in the Word, when she said "this *spiritually organized* Church of Christ, Scientist, in Boston still goes on," when no visible organization was going on in Boston (other than the Word, which was then and is now published in *Boston*) and no Christian Science organization in any other place than the Branches (drawing their substance from the spiritual roots of divine Motherhood — the Bride); therefore, the only Church in Boston was her (then recent) full revelation of the City foursquare which she knew would *impel* its own expression. *Because* of these proofs of the unseen operation of these *forces* of the divine Mind, as brought to expression in the human consciousness by the Word — "the inspired Word of the Bible" (S.&H. 497), those who have never started the problem in institutional church can find their full redemption in "the inspired Word of the Bible," which Mrs. Eddy says, is "our sufficient guide to *eternal Life*" (S.&H.

497), the *Tree of Life* in each individual consciousness. Mrs. Eddy says, S.&H. 46, under the marginal topic of "spiritual interpretation," that spiritual interpretation is "the *inspired Word*." Thus, this promise of eternal life through the Scriptures is *entirely dependent* upon the inbreathing of Science and Health; "Christian Science . . . breathes through the sacred pages the spiritual sense of life, substance and intelligence" (S.&H. 548), without which they are *inanimate!* "Take away the spiritual significance of Scripture, and that compilation can do no more for mortals than can moonbeams to melt a river of ice" (S.&H. 241). The Bible is not *inherently* sufficient, since Jesus *prophesied* to John of Revelation 10th,* 11th, 12th, 19th, 21st and 22nd chapters, which Christian Science *alone* has fulfilled—thus the fulfillment of these prophecies is dependent on Christian Science. So, the Bible and Science and Health forever wed through the embracing of form (the Bible, manhood) by Spirit (Science and Health, Womanhood) is "this spiritually organized Church of Christ, Scientist, in Boston" (Ret. 44). It was The Word, which was and is there published. This Word contains its full Twelve Gates, the *tenth* of which first redeemed the five physical senses, and then offered them full salvation as a gift and not a labor, as before noted, S.&H. 442:25-29.

Thus, the DETACHED BRANCH from the *Tree of Love*, heaven, is the City foursquare "coming down from God out of heaven" to its human symbol, earth's DETACHED BRANCH, bringing "the natural *order* of heaven" to earth (S.&H. 118:31-32), thus *wedding* heaven's *antecedent idea* to its earthly symbol. This is the marriage of the Bride and the Lamb (the latter, the Lamb, being earth's *detached branch* which ascended to heaven, Rev. 12:5) in heaven (Mind, only), typed by the *Extension* (of earth to heaven) afterwards descending to earth to claim its oneness with its own idea—"Love wedded to its *own* spiritual idea," S.&H. 575. Inasmuch, however, as heaven's *order* in the ORGANIZED CHURCH OF THE BIBLE has been demonstrably maintained on earth in the demonstrable

* Ezekiel 3:1-3; Rev. 10:8-10; S.&H. 559:16-23.

unfolding of the Twelve Tribes of Israel in Mrs. Eddy's revelation and founding, heaven's Twelve GATES of *Tribal Purpose* become one with earth's fulfillment. While the City foursquare comes as but a DETACHED BRANCH ("cutting" of the Tree of Purpose) of heavenly infinity, still each living branch of any tree contains all the elements of its source for the unfolding of the infinitude of its wholeness; and Heaven's Tree of Love is no exception, as the animate Tree of Life in the succeeding chapter (Rev. 22)—its outgrowth—attests, for "Life is the spontaneity of Love, inseparable from Love," My. 185.

Thus, with heavenly senses, *detached* from "earth and its environment," and attached to heaven, the Bride ("a sense of Soul, which has spiritual bliss and enjoys but cannot suffer," S.&H. 582), we view the Allegory of Human Life from the conception of the Bride, "conceiving man in the idea of God," S.&H. 582, which corrects man's faulty transcribing and translating sense in the Bible (S.&H. 139:15-27; Mis. 187:13-20; 188:3-8; My. 179:25-30; 318:16-4), and the "Conclusion" in the following chapter is reached.

Chapter XIII

CONCLUSION

THE BRIDE AS ORIGINAL WORD

"In the beginning was the Word . . . and the Word was God." John 1:1.

"The hour is come; the bride (Word) is adorned, and lo, the bridegroom cometh!" Miscellany, 125:26.

"In the beginning God created the heaven *and the earth*." Gen. 1:1.

"The infinite has no beginning. This word *beginning* is employed to signify *the only*." S.&H. 502:24-25.

"Was not this a *revelation* instead of a *creation*?" S.&H. 504:14-15.

In the 1890 revised edition of Science and Health to which Mrs. Eddy so repeatedly refers us, as before noted, on page 512, she speaks of the "bride coming down from heaven, grown impersonal and wedded to Wisdom." (Note capital "W" in "Wisdom.") As *wisdom* is now human man, he is her *bridegroom*—humanity. In addition to her having dropped the capital "W's" in wisdom throughout our Text-book, thereby making the human man "wisdom," Mrs. Eddy has also translated the *serpent* into wisdom—"a wise idea, charming in its adroitness," S.&H. 515, *just before* she reveals generic man in Genesis; and also says that "Truth places the cherub *wisdom* at the gate of understanding to note the proper guests"—S.&H. 538: thus forcing the redemption of the source of wisdom's call through "knowledge," Gen. 3:5. Wisdom is the process of "unfoldment" (as a tree or flower from *within*); and "*knowledge*" the process of accretion or addition (from "without," S.&H. 95:19-22 as reversing S.&H. 68:27-30 next page)—Adam's outward collection of form or human so-called outward unity of thought and action, in lieu of oneness; whereas "Christian Science presents unfoldment, not accretion, etc.," S.&H. 68:27. Mrs. Eddy says that we cannot "understand what is not *ripening* in us," My. 195:15—her terminology is that of the process of the Tree of Life's fruits (this

was Adam's process). Again, Mrs. Eddy says: "We understand best that which *begins in ourselves*, etc.," My. 253:26; this latter was Eve's process after she corrected the error of putting wisdom without herself, which would have made it but "knowledge," as Adam did (S.&H. 533:26-7). Eve saw the serpent as wisdom (S.&H. 515) "within," and thus was the first to reject the claim of knowledge "without." She first gave Adam a finitized concept of Truth in the "apple" (Ret. 67:9-10) and was forced to bear the weight of his labor for "knowledge" until the two became one in the redemption of the serpent, S.&H. 515:5-10 and 517:8-10. In the meantime, Adam continued his "knowledge" from "without," starting in the dream that Eve was "without" himself, and then "knowing" her materially, Gen. 4:1, until the last vestige of "knowledge" without was redeemed to wisdom "within," in the full Tree of Life bearing the twelve manner of the fruits of male and female union.

Solomon saw woman as inherent *wisdom* in Proverbs 8th and 9th chapters, and when Mrs. Eddy saw wisdom had been humanly demonstrated, she dropped its previous capitalization to the human, *simultaneously* with giving us "Christian Science presents unfoldment ["wisdom" from within], not accretion" ["knowledge" from without], S.&H. 68:27. The serpent "knowledge" was thereby redeemed to wisdom. This was in 1903, when she dropped the title of Mother. Thus, spiritual conception, wisdom, took the place of the fruits of material *knowledge*—the first statement of which was "And Adam *knew* Eve, his wife; and she conceived and bare Cain, etc." Gen. 4:1.

This is the *descending* Bride's (Word's) redemption of Adam's ascending dream of his labor for salvation, including Eve's conception of the Tree of Life; however, it is most evident that the second chapter of Genesis was but the *human demonstration* of the first chapter of Genesis. As "the ideal woman corresponds to Life and to Love" (S.&H. 517:10), she *always did*, and there was never a "taint" of humanity in

Eve: however, evolutionary Motherhood (specific conception) is but a *decreasingly* limited view of Woman to the final point of generic Bride, which knows no "taints" *in earth*. Also, as "the ideal man corresponds . . . to Truth," S.&H. 517: 8-9, he *always did*, and Adam as "creation" and "intelligence" was but his dream of measured evolutionary human approach to Truth, through the underlying urge of "Life" (Woman's Fatherhood, S.&H. 517:10, and 569:1-2), and the overlying inspiration of Love (Woman's Motherhood, S.&H. 517:10 and 569:2-3).

The Tree of Life and its demands unite Life (underlying the Tree—"pure river of water of Life . . . in the midst of the street of it, and on either side of the river, was there the tree of life," Rev. 22: 1-2. "The tree is typical of man's divine Principle, which is equal to every emergency, etc., S.&H. 406: 4-6, and Principle is Fatherhood, Life, S.&H. 586: 9-10: —to all of which woman corresponds, S.&H. 517: 10), Truth, the fruits of Life and Love, *man* (S.&H. 517: 8-9), and *Love*—basic Love—its rooting and grounding ("rooted and grounded in Love," Ephes: 3:17) in earth as "*compound idea*," S.&H. 585: 8. Note the agreement of this definition of "earth" and Bride, S.&H. 577:4-11, — *Mother-earth* and *Mother-God* in coincidence. Love is also its *overlying* element—"the atmosphere of Love divine,"—its "underlying, overlying and encompassing" Principle (S.&H. 496 and 406) being Love, to which Womanhood corresponds, S.&H. 517:10.

Earth as "compound idea" (S.&H. 585:8), redeems the dust of the ground of which Adam was made and the "dust to dust" funeral expression used in reference to Life's seeming reversal—death—as the curse pronounced on unredeemed "knowledge," Gen. 3:3. Adam's "dams" (resistances) were but specific forms of unfolding idea, for idea must have form, S.&H. 310:6-8.

Thus are brought together the two processes throughout Mrs. Eddy's writings, which at times seem so conflicting, if

ascension and descension are not clearly defined in thought, and which are epitomized in the following two contrasting references:

“The advancing stages of Christian Science are gained by growth, not accretion . . . Growth is governed by intelligence; by the active, all wise, law-creating, law-disciplining, law-abiding Principle, God, etc.,” Mis. 206—man’s *ascending* unfoldment: and “No advancing modes of human mind made Jesus; rather it was their *subjugation*, and the pure in heart that sees God,” Mis. 360:32—Woman’s *descending* method. When these two combine, as in the City foursquare, the Tree of Life is their united conception, which is universal man. These are the two elements in Mrs. Eddy’s Word as Bride. They are the two witnesses that cannot *stand together*, for one must sit down before the other, as in the ninth picture of Christ and Christmas. When the former is the endeavor of a student, “*sackcloth*” is his promised garment (Rev. 11:3; My. 346:29-2) instead of the Bride’s spotless vesture. The Bride (affirmations) start from God, and man’s denials (“deny,” “forsake,” “leave all,” “forget,” etc., etc.) start from man—they meet in the City foursquare when the two become one. An affirmation embraces all the ends of a denial, for God embraces man; but this statement cannot be reversed to state that a denial embraces the blessings of an affirmation, for such is not the case: and they cannot stand together after “Christian Science,” the Bride, has been ushered in as in S.&H. 442:25-29. One always defeats the other; and more often the negation triumphs, for they work from contrary viewpoints in one consciousness. Denials were man’s ascending steps; affirmations Woman’s descending—one cannot ascend and descend at the same time. After descending, Jacob’s angels did not again ascend, Gen. 28:12.

All thinkers arrive at the same conclusion, if the thinking starts within, and is, therefore, not a hodge podge of the beliefs and opinions of others. Hence, the basic *identity* of many religions and ethical systems. Revelators have been those

that have embraced all previous thinkers in "the design of God" by reason of a higher starting point. The final revelation (S.&H. 107:5) in the "fullness of time" embraces all thinking and prophecy that has ever entered the human consciousness in its complete Tree of Life, which unites heaven and earth scientifically and demonstrably to all. This final revelation is always an acceptable *gift*, because it embraces all *labor* in reaching the final point. A gift that embraces both conception (revelation) and founding (labor, demonstration) is a gift that finds its beginning at some point in every individual consciousness, and its ending in the silencing of labor to the same end, S.&H. 442:25-29. When the Tree of the Knowledge of Good and Evil is embraced in the Tree of Life in Church (generic) demonstration, by the conjunction of Eve's conception (revelation), and Adam's labor (founding), as in the case of the revelation and founding of Mary Baker Eddy, the gift is safe and identifies all that anyone could think or do. The completion of the gift is its *acceptance*, and no one can accept without the "cherub wisdom's" (intelligent) approval (S.&H. 538:5). This wisdom is human man's silence ("man's reason . . . at rest in God's wisdom," Mis. 362:5) in the divinity of his Womanhood; for Mrs. Eddy has seen wisdom as human man throughout our Text-book, which she formerly called *God*. "Wisdom" and "Intelligence" were her favored terms for God in her first edition of Science and Health, and they are *both* human man in her last edition—in fact ever since she dropped the title of Mother, and assumed the title of Leader. The word "Leader" demands a *following*, and Mrs. Eddy knew there could be none other than intelligent "following," else she would reach the goal alone. This would have defeated her purpose, for Woman (revelation) must be sustained by man (founding, foundation), S.&H. 269:22-25.

Thus, the last wall was the measure of a true man—"the measure of A man, that is, of the *angel*," Rev. 21:17. This man contained the full elements of the Tree of Life, but in the *inanimate* Word. The Word is inanimate until understood

within, and becomes an inherent, conceiving consciousness; for conception is always "within," and labor a "without" effort. Thus, the City foursquare is Twelve collected "men" (Tribes) in one City, whereas, the Tree of Life is twelve-in-one in one consciousness, the position of Thirteen.

But, until each human consciousness is expanded to "twelve" in Church, or the moral demands that the ORGANIZED CHURCH OF THE BIBLE has placed upon man to see his brother (the other eleven tribes, *individually* and collectively through the Word) as *himself*, the position of "Thirteen" (rebellion of Principle at the bounds of Chedorlaomer, "sheaf-band," after serving him twelve years—"Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled," Gen. 14:4), or the position of "I am the World," is impossible. And to assume it individually, without this previous expansion, would but turn back the clock of man's moral progress six thousand years, and place him in the position of Adam eating his one apple in the hope of being A god, with the weight of the labor between *one* and *twelve* pressing him for expression—not only "within" but "*without*," for the other eleven tribes have progressed in their demands for recognition. Man's morality cannot be effaced, but embraced.

However, rebellion of Principle (Thirteen) at "sheaf-bands" must precede the position of "Fourteen" (Gen. 14: 15-20*), "the World is I" or the redemption of the five senses, the "five kings" and the redemption of Lot (their subject), or all human relationship to the divine facts of their origin—Lot, reason, the sixth sense, redeemed to *Principle*, the infinite "structure of Truth [bread] and Love [wine]," S.&H. 35: 26-28; 583: 12-13; Gen. 14: 18. Abraham was the first person on earth to see it *redemptively* without a saving Ark of *labored* building; hence, all promises are in him and his seed, Galatians 3: 16-17, as before noted. He redeemed the claw!

This "slaughter" of the "four kings," or the demands of

* Note that Abraham "divided himself against them," thus recognizing his *collected* elements as himself.

Judah, ascension, morality—"Moral courage is the lion of the Tribe of Judah," S.&H. 514:10 (fourth tribe and fourth day, still in Abraham's spiritual "loins," Hebrews 7:10; for although they were not yet manifested, they were prophetic heavenly demands), was as far as The Mother Church could go,* for its mission was to embrace Christianity in bringing forth the true conception of Jesus (Rev. 12:5) in the human consciousness, and he never demonstrated beyond Joseph's crown, or ascension above the rest of the eleven tribes; and the twelve tribes "show the workings of the spiritual idea," S.&H. 562. This was typed by The Mother Church's previous four (typed by Judah, ascension) directors up to the period when Mrs. Eddy dropped the title of Mother. The fifth Director was the Field, Branch, demonstration, as evidenced by the fact that he was the first Director untaught by Mrs. Eddy (and The Mother Church was but a memorial to her human, wilderness Motherhood, Journals March and May, 1895, as prophesied in Revelation 12th chapter), and who was not a resident of Boston, thus having *Branch affiliation*. He came from *Chicago*, where the Branch generically first made the demonstration of twelve individual "*City*" gates, or Branches, noted in minute detail in "AS IT IS," and where Mrs. Eddy had tried to rise above The Mother Church with its then four directors. Yet the branches did not support her beyond the point of eleven (Joseph), but awaited its *descent* with its twelve stars in the crown of its completed fulfillment—the twelfth breaking its sheaf-band, as previously noted. Thus, the woman in the wilderness was not spared her two moves of changing position (Rev. 12:6 and 14), but her last was with the two great wings of the male and female union in 1907, after completing the revelation of "the spiritual idea," wedding the male and female elements; however, they were always two with Motherhood

* For while other Tribes were unfolded beyond Judah, the characteristic of *ascension*—the sceptre of Judah—in *law* was prophesied to rule over all tribes until *Shiloh*, Benjamin, came, Gen. 49:10—even Joseph being the God-crowned, *elevated* heavenly Tribe. God does not *dwell with men* until *Shiloh* comes, Rev. 21:3.

as attested by her two wings, as Motherhood sees only outward union—never *unity*, oneness.

Thus, the prophecy of Genesis (first church, manhood) found its identical fulfillment in the Apocalypse (second church, Womanhood). But, as the last shall be first, the Bride *always was*, and these expanding steps were but to reveal her marvelous beauty and symmetry of “expression, form, outline and color,” S.&H. 247:21-24, and to prove to the human consciousness that the Tree of Life, her generic conception, was but “the spontaneity” (Life, earth) of the Tree of Love, heaven, for “Life is the spontaneity of Love, inseparable from Love,” and “Love is the *generic* term for God” (both in Miscellany p. 185).

Thus, the Bride is “Gabriel’s trumpet,” or “the last call of wisdom,” S.&H. 291:7-9, 567:1-3 and 6-8; hence “. . . our sense of Truth [man] is not demoralized, finitized, cribbed or cradled, but has risen to grasp the spiritual idea unenviored by materiality.” My. 122.

Woman’s Tree of Heaven from which the Olive Branch of Peace always comes, is the Universal Tree of Love, unbounded and unlimited, the spiritual idea of both male and female, S.&H. 577:4-11, which is the only “cure” for Adam’s dream of the divorcing of the male and female elements, My. 268. This article is entitled “Prevention and Cure of Divorce,” and describes the universal union of the male and female elements, wherein “sex or gender [is] eliminated . . . the designation man meaning woman as well, and . . . the whole universe included in one infinitude, Mind, etc.,” ending with, “This, therefore, is Christ’s plan of salvation from divorce.

“‘All are but parts of one stupendous whole,
Whose body nature is, and God the Soul.’—Pope.”

For individual man is but the *claim* of divisible evolving Woman, beginning with one man, Adam (Reuben; first tribe, for the twelve tribes of Israel “stand in type for the whole

human race," April Journal, 1895; S.&H. 562), and ending in twelve (Benjamin, the last tribe)—the Bride, embracing the twelve tribes (gates) in one generic idea, City. While woman is "generic indivisible whole man," S.&H. 561, without beginning or end. Even common table salt, which it is claimed is so preserving and salubrious in its whole consistency, when chemically analyzed by separating it into its component parts, becomes a "deadly poison." This types the claim of sin in man—"divisibility." The first iniquitous manifestation of *sin* was a finity, Ret. 67. Mrs. Eddy's definition of "You," S.&H. 599, bears this interpretation—"finity." Also S.&H. 585:21-22.

"THE WOMAN IN THE APOCALYPSE
SYMBOLIZES GENERIC MAN," S.&H. 561:22.

When woman is merely crowned with the twelve stars (Rev. 12:1), she appears in *heaven*, and is but prophecy to earth, or a heavenly *vision*. The Bride (Rev. 21) is generic man collectively considered—twelve individual *tribal* (human) gates, and each and all gathered together in the Word, or an intelligent standard of unity, S.&H. 571:19-21. Hence, the Bride is the *last step in Church*, or *collectivity* as divisibly considered with reference to its respective units (gates). The Tree of Life is twelve-in-one in each individual consciousness—the position of Thirteen, or rebellion at the confines of twelve. "Twelve years they served Chedorlaomer (sheaf-band) and in the *thirteenth* year, they rebelled." Gen. 14:4. The position of Fourteen is the *Vignette*, or the spreading into the *Universe* of the specific Tree of Life as a Nation (the twelve elements in *one consciousness*).

Thus, the twelve inanimate precious stones (truths), adornments of the Bride—typifying the twelve separate jewels of *purpose* for individualizing the whole Word to each and every consciousness—*yield* to the twelve *inherently* animate fruits of the Tree of Life growing in each individual whole consciousness (Thirteen), which FOURTEEN (Love) quickens—expands—into the Tree of Heaven, the *infinitude*

of Love, whose peace is *beyond thought*—"the peace of God that *passeth thought!*"

This Olive Branch is offered you by the DETACHED BRANCH from

"FOURTEEN" OF "AS IT IS"
Its Parent Trunk.

APPENDIX
SUPPLEMENTARY NOTES
TO
“AS IT IS”

Appendix

SUPPLEMENTARY NOTES

TO

“AS IT IS”

The following are supplementary notes to “As It Is,” which are intended both further to elucidate the meaning of the subjects in point, as well as to carry such subjects forward to a higher meaning in line with other and further discoveries in the revealed *writings* of Mary Baker Eddy.

As will be noted, the page and the line in “As It Is,” together with the word on such page and line after which the note should be considered, are given with each Note.

Substitute for Mrs. Eddy’s EVOLUTION OF GENERATION, **page 11 line 23 to page 12 line 27, the following:**

In the 1st edition of 1875, page 322, Mrs. Eddy says: “Because progeny needs to be improved, *let* marriage continue.” This statement was unchanged until the 16th edition of Science and Health, in 1886 (eleven years), when on page 162, Mrs. Eddy says: “Until it be learned that generation rests on no sexual basis, *let* marriage continue.” This statement was Mrs. Eddy’s highest point of revelation until 1891, *58th edition*, page 271 (immediately after she added the City foursquare to the Apocalypse of the 50th edition of 1891, the same year), when Mrs. Eddy gave us our present statement in our now S.&H. 61:29-3. Did not “*if*,” line 31, imply a *doubt* of human generation’s ever doing anything to advance mankind? While Mrs. Eddy has left this expression of *doubt* in our present Text-book, she has answered it *beyond all cavil*

in the following *subsequent* facts: In 1903 (twelve years after her last previous revelation on this subject, in 1891), she dropped the title of "Mother" (having *just added* the word "*sufficient*" to the First Tenet (toward the close of 1902), making the inspired Word of the Bible our "*sufficient* [without Motherhood] guide to eternal life," S.&H. 497:3-4; also she dropped at the same time the capital "I" in "intelligence" throughout her Text-book, and the capital "S" in "substance," and the capital "W" in "wisdom"—"*conceiving*" the human child to be "intelligence, wisdom and substance," which had previously only been accorded to God; and gave us S.&H. page 68, line 27, to line 32 on page 69, to supersede her former *tentative* (so defined by the word "*if*") plan of S.&H. 61:29-3 (in our latest edition), to those who had eyes to see the true privilege accorded in Mis. 298:12-14. The last statement in regard to generation (S.&H. 68-69) was the great necessity for consistency with reference to Mis. 298:12-14; as the sole expressed purpose for marriage had been: "Marriage is the legal and moral provision for generation among human kind" (S.&H. 56:7-8), and S.&H. 61:29-3 held the physical relationship in marriage to *one point*, thus insuring its further evolution; as the purity of symbol alone is in line with spiritual evolution.

Despite the fact of the addition of these higher revelations and their progressive privileges, the statement "Until it be learned that generation rests on no sexual basis, *let* marriage continue" remained unchanged in our Text-book (with the minor exception that the word "be" was changed to "is"—"Until it *is* learned, etc.") from the 16th edition in 1886 to the 240th in 1902 (just before Mrs. Eddy dropped the title of Mother in 1903), when it was changed to read: "Until it is learned that *God* is the Father of all, *let* marriage continue," S.&H. 240th edition, page 64. This statement was unchanged until the great second edition of 1907 (the edition numbered "second" by the Note-taker according to these changes, as numbering of editions by Mrs. Eddy ceased in 1906) in which

“the ideal man” and “the ideal woman” were completed—uniting in final union the expression of the proportions of Life, Truth and Love, S.&H. 517:8-10. This reference was then changed to our now statement: “Until it is learned that God is the Father of all, marriage *will* continue,” S.&H. 64:26-27. Note the great significance of the change of “*let*” to “*will*.” The former was a granted permission; the latter a statement of persistent seeming fact, despite the withdrawal of permission.

In brief summary: Mrs. Eddy turned man to God as “*the Father of all*” (instead of considering generation “resting on a sexual basis” even as a claim) when she dropped the title of “*Mother*”; dropped the capitalization of “intelligence,” “substance” and “wisdom”; and gave us the child of regeneration, S.&H. 68-69. Still Mrs. Eddy in her revelation *at that point of unfoldment permitted* marriage until it was learned that “God is the Father of all.”

In the second edition of 1907 she withdrew her permission to marriage, simultaneously with her completion of “the ideal man” and “the ideal woman” to the point of their final proportions, thereby wedding heaven (woman) and earth (man), for Mrs. Eddy had said in the 3rd to the 15th editions inclusive, to which she refers us on page 35 of Miscellaneous Writings, showing her forever approval of these older editions, *in their place*: “and this earth and heaven are now and forever the male and female of Spirit, *alias* the Elohim, or sons and daughters of God,” 3rd to 15th editions, inclusive (1881-1885)—3rd edition, Vol. II, p. 120; 6th to 15th, p. 74.

It is but natural that the *ten other* (than these two—the final change in “the ideal man” and “the ideal woman,” and the removal of permission for further human marriage) *simultaneous changes* of such significance (“Principle and its idea is one,” S.&H. 465; “Thy kingdom is come,” S.&H. 16; “Woman . . . symbolizes generic man,” S.&H. 561; etc., etc., the redemption of the five physical senses, S.&H. 274, so often mentioned) should appear.

Preface, page 13, line 1.

There were, likewise, *sixteen* different evolutions of the spiritual interpretations of the Lord's Prayer, the difference being found in the following editions: 1875 (1st ed.), 1881 (3rd ed.), 1886 (16th ed.), 1886 (21st ed.), 1891 (50th ed.), 1891 (58th ed.), 1892 (70th ed.), 1896 (100th ed.), 1896 (103rd ed.), 1899 (167th ed.), 1900 (179th ed.), 1901 (224th ed.), 1902 (226th ed.), 1906 (400th ed.), 1906 (404th ed.), 1907 (numbering of editions ceased in 1906; but according to the editions evidencing changes in line with the work of "AS IT IS," it was the second edition in 1907). None of these "sixteen changes" mean two or more in the same edition, but in sixteen *successive* editions. Sometimes several changes were made in each of these successive editions, and sometimes the entire spiritual interpretation was changed. The latter was the case in the comparison of the *1st* edition in 1875 with the *3rd* edition in 1881, wherein but two statements in these respective editions of "the spiritual sense of the Lord's Prayer" were identical or even similar. The interpretation again is almost completely changed in the *16th* edition of 1886, there being but two identical statements in this version with those in the version of 1881 (and neither of these being the statements that identified the 1st and the 3rd editions' interpretations), and but two others very similar. Also the *21st* edition in 1886 bears even a smaller proportion of identity and similarity of statements to the *16th* edition (the one next preceding it) than the two previously changed editions bear to each other, there being but one identical statement as between the *16th* and *21st*, and one very similar. Thus, the 1st, 3rd, 16th and 21st editions' versions are almost complete in their *dissimilarity*, although, of course, the trend of thought is consistently the same, but progressive by necessity for their *being*. "AS IT IS" shows the reason and prophetic necessity for these sweeping changes at their respective points. The evolutionary *demand* put upon Science and Health by the Apocalyptic prophecies in Revelation 10th, 11th, 12th and

21st chapters, as particularly unfolded in the chapter on "The Finality of the Revelation," alone *answer* the question of their *consistency*.

The 50th edition in 1891 presents changes in *five* of its correlative statements as compared with the 21st edition—there being but eight statements in all. The 58th edition of the same year (1891) contains *five* entire substitutions of statements, as compared with the 50th edition.

The further continuous changes up to the middle of 1907 are largely *word* insertions or *word* changes, although several substitutions of entire correlative statements appear from time to time.

Page 16, after last paragraph.

While the situation has seemingly changed in regard to these matters, due solely to the Note-taker's unwillingness to recant the truths found in Mrs. Eddy's own revealed writings (references being given therefrom upon which *each statement* is based), these statements are permitted to remain for the (original) purpose of attesting the fact that "AS IT IS" was written within our Cause, and, as such, will ever remain therein. The truths in "AS IT IS" are "the seed within itself" of our Movement, spiritually germinating its loving purpose; for they are none other than Mrs. Eddy's *own revealed Truths*, with which "the temple of the Lord" has been prophetically built for the Branch. "AS IT IS" is a plea from beginning to end for obedience to Mrs. Eddy's provision for the individualization of the Branches, Manual Article XXIII, Sections 1 and 6—the latter particularly lines 19-24—in order that "the BRANCH may grow up out of his [individual] place, and he shall build the Temple of the Lord," Zech. 6:12. The Mother Church could not go beyond eleven elements—Christianity.

"Christian Science" under Motherhood was but prophecy, as Mrs. Eddy says in her definition of Elias, wherein she makes Elias "prophecy," and also "Christian Science," S.&H. 585.

After *detaching* the Branches through excommunication, My. 141, Mrs. Eddy lifted Christian Science to the "absolute," My. 242. The BRANCH alone can humanly demonstrate the twelve gates of opportunity as the City foursquare, which Mrs. Eddy has said is "*Christian Science*," for it adds the twelfth element—EXPRESSION—DEMONSTRATION! There is never expression under Motherhood, for Mother always *directs*, which would forever defeat the expression in its offspring. The twelve *stars* of Motherhood but prophesy the twelve gates of *expression* in the City foursquare.

Page 31, line 18, after "S.&H. 585:9-14."

The following syllogism suggests true relationship: "Elias is prophecy; Elias is Christian Science: Therefore, Christian Science is prophecy (of divine Science)." This was true up to 1908, when Mrs. Eddy excommunicated the Branches from Communion with The Mother Church, My. 141, for the purpose of their fulfilling their individual destiny in the demonstration of Christian Science. Mrs. Eddy says the City foursquare is Christian Science, when the two* became one. However, the work on the way there is left in *prophecy* (in "stars") in accordance with this reference.

Page 43, footnote to line 4, after "association."

No and Yes 10:6-10—"Christian" defined as "the highest style of man" (no God relationship), while "Science" "reveals and interprets God and man."

Page 53, line 27, after "twelve."

"Redeeming" Judas, rather than *replacing* him, as in Acts 1:13-26. Judas was the twelfth disciple mentioned in the order of his choosing in Matthew 10th chapter. He was not redeemed until Jesus' descension in his Womanhood, Ret. 70:20-22. For the channel for any burden on man must needs bear its responsibility until the *burden* is lifted.

* Christian Science and divine Science.

Page 59, line 9, after "My. 266:4-5."

It is the holding of Science and Health in the embrace of the Bible; rather than realizing that Science and Health, as Benjamin, embraces all the other tribes, which are the skeleton of the Bible—Benjamin being merely *prophesied* in the Apocalypse in the Bible, which Science and Health fulfills. Hence, there is no escape from completing the tribes in Science and Health—without which there is no City foursquare, with its *Twelve Tribes* as *gates*; and no Tree of Life with its *Twelve Tribes* as fruit, for the Twelve Tribes "show the workings of the spiritual idea," S.&H. 562, from Genesis to the Apocalypse, inclusive. They, as a ladder for the ascending and descending angels, which revealed the first coincidence of heaven and earth (Gen. 28:12), are the *central* Principle of the Bible, radiating both *before* and *after* their human advent to "show the workings of the spiritual idea." There is no escape from solving life's problems with the Principle revealed in Genesis 29th and 30th chapters, amplified by Genesis 49th chapter; Deuteronomy 33rd; the Glossary of Science and Health; and Mrs. Eddy's Apocalypse, in the light of S.&H. 562:17-21.

Page 69, after last paragraph.

Many have, as the Note-taker is informed, *assumed* and *presumed personally* to interpret *Christ and Christmas*, but that there is no personal interpretation in the above, the Note-taker will ask that the readers of "AS IT IS" will be fair enough to attest—it has been interpreted by "the spiritual *idea*" only as defined in Science and Health 562:3-7—note marginal topic—and for the sole purpose of the application of *that idea*, which Mrs. Eddy said would interpret it, Mis. 33:7-11, "the manhood and womanhood of God"; as well as what the editor of the Journal said, *with Mrs. Eddy's high commendation*, of its unfolding "the Mosaic Decalogue" (the Ten Commandments); also the Poem has been closely followed in the light of these ideas. The only question that

remains is, Have these ideas been consistently applied? Judge ye!

Page 70, line 23, after "Gen. 28:12."

Note that ascent was before descent. The order of the Scripture "cannot be broken," as Jesus said and proved, John 10:35; Mat. 26:52-54.

Page 78, line 11, after "the ideal man."

Mrs. Eddy also added the word "sufficient" to the First Tenet, S.&H. 497: "We take the inspired Word of the Bible as our *sufficient* guide to eternal life," shortly after adding the interpretations in her brackets, S.&H. 334:27-28, "[not understood]" and "[Science has explained me]"; also the latter interpretations *immediately followed* the substitution of "the inspired Word" for "the Scriptures" in the First Tenet, S.&H. 497. The latter words ("the Scriptures") had been used continuously from the 81st edition of Science and Health in 1894—when the tenets first appeared in our Text-book, simultaneously with the spiritual interpretation of the 23rd Psalm—thus, foundation, the tenets, and superstructure, the Apocalypse, are again proved inseparable.

Jesus was *dead* in the uninspired Scriptures; "I am he that liveth and was dead [not understood], and behold I am alive forever more [Science has explained me]," S.&H. 334:26-28. Science is "the inspired Word," which Mrs. Eddy declared was "sufficient" for its *students* to reach eternal life (the Tree of Life), without direction from "without."

Every "without" (one's consciousness planted in the inspired Word) influence — lectures, literature, ecclesiastical amplifications, interpretations and directions—tends to defeat the force of this statement. Hence, Mrs. Eddy's wise *prohibition* of their continuance was made after the fulfillment of her human Motherhood and the completion of the Bride, Word, to the point of its eternal finality. "Truth is *revealed*. It needs only to be practiced," S.&H. 174:20, was given us simul-

taneously with the City foursquare's being added to the Apocalypse in 1891. The subsequent changes and illuminations were incident upon the practice of the then-completed Word; and each and everyone attested *Mrs. Eddy's decision* that we had advanced as a World Cause just a step nearer the inseparable union of the *revelation* and *practice* of the Word as Bride; the point of final union therewith was evidenced by her latter statements.

Page 80, line 23, after "senses."

"Self-justification" was added to the "First Degree: Depravity" in "The Scientific Translation of Mortal Mind," S.&H. 115, as subsequently noted with comments; and the statement "*let* marriage continue" (S.&H. 64:26-27) was changed to "marriage *will* continue." The first is a granted permission in line with spiritual evolution; the last is a statement of persistent human will, until it yields to the divine.

Page 81, line 10, before "Third Edition of 1907."

(9) Self-justification added to "Depravity" in "The Scientific Translation of Mortal Mind"—the last addition or change to this process of three degrees of "Translation."

(10) *Permission* for human marriage is changed to a statement of persistent human will, despite the revealed divine fact.

(11) "*Primal quality* of" was added to "infinite Mind" on page 469, line 10 (now 9) of Science and Health.

Page 82, line 6, after "reflection."

Also, speaking of human conception, the words "seem to fall" took the place of "falls," S.&H. 507:31-2; thus redeeming human conception. Also "eternal" was added to *primal* quality—"It is the primal and eternal quality of infinite Mind."

Page 84, line 4, after "Jesus."

The human consciousness of each and everyone (S.&H. 589:16). See Unity of Good 49:8-9.

Page 88.

The following to be added to "As It Is":

"THE SCIENTIFIC TRANSLATION OF
MORTAL MIND"

"The Scientific Translation of Mortal Mind," S.&H., pages 115 and 116, was another point evidencing great prophetic evolutionary labor, in working out the exact Science in our present whole Word.

In the 50th edition in 1891, when it first appeared in Woman's three measures of meal, "Science, Theology and Medicine" (this chapter also appearing for the first time, simultaneously with the revelation of the City foursquare or Bride), S.&H. 118:14-25, it read, as follows:

"Scientific Definition of Mortal Mind"

"First Degree: Depravity." This "Degree" contained all the elements we now have with exception of "Evil beliefs" and "self-justification," "sin, sickness, disease, death."

"Second Degree: Evil disappearing."

"Moral: Temperance, courage, hope, honesty, forbearance, affection."

"Third Degree: Spiritual *salvation*."

"Spiritual: Purity, meekness, power, wisdom, faith, understanding, love."

In the 70th edition in 1892.

In "First Degree: Depravity," "sin, disease, death" were added. Also "Harmony" was added as the first statement in the "Spiritual" (Third Degree).

In 76th edition in 1893.

The "Moral" and "Spiritual" are both radically changed to read:

"Moral: Honesty, affection, compassion, hope, *faith*, *meekness*, temperance."

“Spiritual: Faith, wisdom, power, purity, understanding, health, love.”

Note that here “meekness” is removed from the “Spiritual” and put into the “Moral”; which bears out strikingly what is later said of the significance of Mrs. Eddy’s removing this merely “Christian” (“*Moral*”) word from the Sixth Tenet in 1908. Thus, “room” for *health* is made in the “Spiritual” where it *simultaneously* appeared. This is the significance of the *sixth picture* in Christ and Christmas, when the *moral* (“meekness,” as her attitude suggests) is put out of the room (although it stands in suppliant attitude in the “gloom” or shadow—the ejection in the words of the Poem, to the end of “For *health* [making] room.” So, “meekness” was literally put out of the “Spiritual” when “health” was put therein. It is most interesting to note that this Science and Health was thus changed *during the preparation* of Christ and Christmas; as the 76th edition was the *third in 1893* (*the year Christ and Christmas was sent out to the Field*, but not until the Christmas season of that year), and there were four subsequent editions of Science and Health to the 76th in 1893—seven in all. This would place the 76th about the middle of the year, inclined to the first half. Thus, while “Christianity” (“meekness,” the “Moral”) is put out of the room to “make room” for “health,” which is added for the first time to the “Spiritual,” “health” is still subject to “faith,” which was put in *both* the “Moral” and the “*Spiritual*,” and *before* “*love*” in the latter.

Note also that the “Spiritual Degree” is still under the caption of “Third Degree: Spiritual *salvation*”; and so long as such was the case, the whole process was under the caption of “Scientific Definition [not Translation of Mortal Mind] of Mortal Mind.”

These features continued until the last complete revision in 1902—226th edition, when the Mother with her “saving” ministry makes room for the Bride. This was immediately after Mrs. Eddy had said, “We take the inspired Word” in-

stead of "the Scriptures" in the First Tenet, as previously elaborated, for this edition was copyrighted in 1901 (when the latter change occurred, but not given to the Field until the first edition in 1902, the 226th edition).

In the 226th edition in 1902, just above spoken of, we have for the first time a "Translation" in the caption: "SCIENTIFIC Translation OF MORTAL MIND."

In the First Degree "Evil beliefs" appears for the first time; and a distinction is made between sickness and disease for the first time by the adding of "sickness," showing that a man can be sick without being dis-eased—reminding one of the statement "the healthy sinner is the hardened sinner," S.&H. 404:15-16.

In the Second Degree, "Moral," "*Humanity*" is added for the first time, giving expression to Unity of Good 49:8-9; for "the spiritual idea" must stand on human purity in her "*translation*" ("change from one place to another," Webster) from heaven to earth. The word is usually used in the reverse sense of translation from earth to heaven, but it means *either* process. As before mentioned, this is the first time that "TRANSLATION" is used as a caption for this process. So the placing of "humanity" in the "Moral" as a foundation for the Bride is most *significant*. This is suggested by the squares under the feet of the descending "spiritual idea" (Woman) in the *tenth* picture in Christ and Christmas — Zebulun ("dwelling"), the *tenth* Tribe, or fulfilled Ten Commandments (Mis. 303:16), is the place for the dwelling of "the spiritual idea" in the human consciousness, where God will, indeed, *dwell with men* (Rev. 21:3—"He [God] will dwell with them"; Gen. 30:20—"Now will my husband *dwell* with me . . . and she called his name Zebulun" [dwelling]). When the Tenth Commandment is obeyed, "Thou shalt not *covet*," it is the proof that the bearing of "false witness" (Ninth Commandment) — "the couching . . . between *two* burdens," Issachar, Gen. 49:14, has been silenced, and that the witness is

no longer *two* (for one must yield to the other—earth to heaven). Thus, earth is ready to cease its labor and to receive heaven's gift, S.&H. 442:25-29, which the Bride brings.

In consequence of the above, for the first time "Spiritual *salvation*" disappears as a caption of the Third Degree — human Motherhood in eleven stars (creation) yielding to Bride in twelve stars (complete Church). These distinctions are subsequently *specifically* noted.

Thus, the Third Degree becomes "Understanding" for the first time; and "*Salvation*" in Church, or in the "Scientific Translation of Mortal Mind," disappears. "Saviour" yields (Mat. 1:21) to "Immanuel"! Isaiah 7:14-15.

"Third Degree: Understanding." "Spiritual: Wisdom, purity, spiritual understanding, spiritual power, love, health."

It will also be noted that "spiritual" is added to "understanding"; and "power" is also added; and love is put *before* health (reversing the previous order), making health depend thereupon: but there is still no holiness—*wholeness*. In the 240th edition in 1902, "holiness" was added to the *Spiritual* Degree.

The above was the translation in the year of the decision to build the Extension, Mother's "crown," My. 6:19, which typed the "marriage of the Bride and the Lamb," My. 39:9-10, as noted in minute particulars in the chapter "Leaving Father and Mother" in "AS IT IS." It was just at the point of the *finished gathering* of Mother's twelve stars, when the title of Mother was dropped (with the many significant simultaneous changes), that *holiness* was added. As the marriage of the Bride and the Lamb were in *heaven*, Rev. 19th chapter, —Woman's man child (universal collected Child) wedded to its source was typed by the union of The (little) *Mother* Church as "cross," My. 6:19, and the Extension as "crown," My. 6:19, and it was at this *point* and *time* that "holiness," or wholeness, was added. Thus, the labor of "Mother" ended, and she became a mediator or "Leader" between the Bride, whole Word ("holiness"—through its diffusion of heavenly

light into her "wilderness" Word), and her Church, until it was completed to human consciousness, when she *reverentially withdrew*, My. 260, before its impersonal wholeness, and told us to look for her only in the Word, Bride, My. 120:1-4. There we find *she is with us* as Bride (Word), My. 125:26.

"SELF-JUSTIFICATION"

"SELF-JUSTIFICATION" was the last addition to "The Scientific Translation of Mortal Mind," and found its place in the "First Degree: *Depravity*." It was added simultaneously with the ten other marvelous changes in other portions of Science and Health incident upon the completed male and female idea, in 1907 (second edition in line with these changes), which have been so often enumerated. Was not this change the complete yielding of the human to the divine—"Christianity" to "Science"—which thereby translated what had previously been "erroneously term[ed] the five physical senses" into the spiritual, S.&H. 274, and announced the coming of God's kingdom in the Lord's Prayer; also that made the statement, "Principle and its idea is one" possible: *at the same time?* Twelve changes of great moment were simultaneously made in the edition that wedded, in forever union, the male and female idea, in Science and Health 517:8-10. The twelve changes are previously noted in this chapter.

Mrs. Eddy says of "Self-love" on page 242 of Science and Health: "Self-love is more opaque than a solid body . . . let us labor to dissolve, with the universal solvent of Love, the adamant of error,—*self-will*, *self-justification* and *self-love*, etc." Only "*depraved will*" found its way into the "First Degree: *Depravity*." Self-will found its redemption in: "The power of the human will should be exercised only in subordination to Truth, etc.," S.&H. 206:4, which gave it a rightful use and place. "Self-love" is redeemed to true selfhood in the descent of the Bride, with a pearly gate for *each* individual idea, which starts with love for its true selfhood *in the Word*, Bride ("*each* several gate a pearl"), and ends

with love for the other eleven gates (respective selfhoods) in the Word, Bride. "*Self-justification*" has no defense when Love has embraced the ends of *justice*. Justice divides right into rights, and always rides a "black horse," Rev. 6:5, for *some one* in a given situation, whereas, in the whole Word every one is "square." The City is never square until *all* are square. "*Just men*" [are] made perfect," Heb. 12:23, only when all men are so recognized. Thus, "*self-justification*" alone of the above triad is placed in the *Degree*, "*Depravity*."

This chapter, "Evolutionary Comparisons," has shown the "travail" and labor attendant upon the unfoldment of the *whole* Word by Mrs. Eddy. The next chapter "THE FINALITY OF THE REVELATION," will show the demand therefor, and the occasion for the changes of both statement and form of ideas as previously indicated. Mrs. Eddy fulfilled widely differing progressive prophecies, which forced her to encompass the four walls of the City foursquare delineating their changing aspects; and adapting her message progressively thereto to the point of its FINALITY!

Page 104, line 24, after "1901."

This was the time of the copyright on this edition, but it was not given to the Field until 1902—226th edition.

Page 115, line 22, after "presented."

Let us bear in mind that Mrs. Eddy says that the Twelve Tribes "are the lamps in the spiritual heavens of the age, which show the workings of the spiritual idea," S.&H. 562, and that Moses, as a remote descendant of one of these tribes (Levi, his father and mother both being Levites), compiled, or wrote, the book of Genesis, including the first chapter, several hundred years after Jacob's Ladder of twelve sons (Tribes) was completed. The Twelve Tribes were in Egyptian bondage for four hundred years, and the youngest (Benjamin) was a man of over twenty-seven years of age when the children of Israel went into Egypt at the instance of Joseph, who was but ten years the senior of Benjamin, and

Joseph was thirty before the seven plenteous years, Gen. 41: 46. So, as the Twelve Tribes "show the workings of the spiritual idea," S.&H. 562; and Genesis is the manhood of the spiritual idea, as subsequently particularly unfolded, and The Apocalypse the Womanhood; the first seven Tribes must elucidate the *seven* days of creation (Genesis); the seven churches (Rev. 2-3*), the opening of the *seven* seals of error with Truth," S.&H. 572:15-16; Rev. 5th chapter. As stars in Woman's crown, Rev. 1 and S.&H. 562, they (the Tribes) present the true Astrology, or Science of Star Reading and "influence," of which Mrs. Eddy says: "Astrology is well in its place, but this place is secondary," Mis. 334. "AS IT IS" makes it "secondary" by showing the subordination of the tribes to the fixed Principle of Science; thereby destroying the claims of evil "influence," and thus "healing the sick and the sinning," S.&H. 562:18-19. Mrs. Eddy says: "The planets have NO MORE power over man than over his Maker," S.&H. 102. To make this consistent with her before quoted statement that "Astrology is well in its place" we must conclude that the only power of the planets over man is through the Principle to which they are subordinate, and that the "planets" are not material stars, but the illumination of specific spiritual progress, as shown by the Twelve Tribes as *stars* in Woman's crown, Rev. 12:1, Woman symbolizing generic man, S.&H. 561:22, embracing all of the Tribes.

Thus, the Tribes (through Jesus, who held but *seven* stars in his right hand, Rev. 1:16, while Woman has twelve stars in her crown, Rev. 12:1) *animated* the *seven* churches (Rev. 2 and 3); which churches, in turn, through their progressively demonstrated purity of idea ("lamb," Rev. 5:6, with *seven* horns, seven eyes,—"*seven* Spirits of God") opened the *seven* seals of error, Rev. 5:5-14, which were the *seven* material concepts of creation in the *seven* days of creative consciousness in Genesis the first chapter. Some one may say, "What! I thought the seven days of creation in Genesis *were*

* Chapters.

spiritual!" True, but the churches did not see them as spiritual, else Mrs. Eddy would not have deemed it necessary to translate them into the language of Spirit as in S.&H. 502-520. Jacob's Ladder, Gen. 28:12, could have but *seven* rungs, because there are but *seven ascending* days of creation. Mrs. Eddy says: "The Mind or intelligence of creation names the female gender last in the ascending *order* of creation," S.&H. 508:21-22. Jacob's angels first *ascended* (man's work—"Work out your own salvation, etc.," Phil. 2:12) and then *descended* (God's gift of Salvation, S.&H. 442:25-29). Note that the descent begins in Revelation only after the opening of the *seventh* seal, Rev. 8. After this, even the "curses" descend, which are but earth's resistance to blessings, as they start from "the fire from the altar" upon which incense was offered "with the prayers of the saints," immediately after the opening of the *seventh* seal, Rev. 8. This statement is in perfect accord with S.&H. 574:3-6, next page, and is but the "Christian" attitude rather than the "Science" viewpoint, which Mrs. Eddy shows clearly by the further step in S.&H. 576-578; also Mis. 73:12-18.

Page 118, line 3, after "Church," and line 20, after "beast," the following footnote:

The identity of the four heads—the lion, the calf, the man and the flying eagle—is given in Rev. 4:7.

Page 120, line 8, after "tribulation"—with reference to Simeon.

Impetuosity always demands sacrifice, involving tribulation, which takes the halo from the head (?) of "Experience," as shown in Mis. 73:12-18. Simeon is the only tribe that Moses does not redeem in his song of the tribes, Deut. 33, because Simeon is a type of firmament, understanding (the second tribe, corresponding to the *second* day of creative consciousness, Gen. 1:6-8) and Moses typed only *moral* law, S.&H. 592:10-15. "The spiritual idea [not merely moral law]

has given the understanding a *foothold* in Christian Science," S.&H. 534. The error immediately behind in "ascension" (the truth of which should be a foothold) is always the one most real, and the truth thereby which is most obscured. Moses' Song, Deut. 33, was the "ascending" prophecy which resents *foothold*, for it claims heaven as its "home." Reality descends. Ascent is human; descent is divine. With the *foothold* in *heaven*, the image is "inverted" and "everything turned upside down," S.&H. 301:27-28. Was not this the reason Peter (*Simeon*) asked to be crucified with his *head down*?

Page 125, line 14, after "ten tribes."

The ten tribes referred to were not the ten in point of evolutionary order, but merely the ten that separated from the kingdom of Judah and formed the kingdom of Israel. Inasmuch as Judah typed law, Gen. 49:10, and Leah was the *lawful* Mother, Judah alone represented Leah in this separation. The eleven tribes (other than Judah) were led away by Jeroboam, an Ephraimite, Joseph's second son, and Rachel's *descendant*.

Page 142, line 7, after "plagues."

The resistance of the angelic ministrations in Revelation 8th to 21st chapters seemed to be plagues, but Mrs. Eddy speaks of them as ministries of Truth and messages from divine Love, S.&H. 574:3-6 next page. They started from the fire from the altar in *heaven*, with the prayers of the saints, Rev. 8th chapter—Christianity.

Page 144, line 10, after "another son."

Had Rachel seen the two-in-one in Joseph, she would not have called him Joseph ("increase, addition") in expectation of *another*; yet not seeing this, the prophecy of basic law being *twelve* was impelling, which demanded further expression, and Rachel heard its "call." This two-in-one in Joseph was evidenced in his two sons, Manasseh and Ephraim, who are such counterparts of Joseph and Benjamin that Benjamin

is usually forgotten by writers on the history and destiny of the Twelve Tribes, and "Ephraim and Manasseh" seem climacterics. Ephraim is always given ascendancy over Manasseh, starting from Jacob's blessing of them, Gen. 48:13-15, showing the leading of spiritual impression over lawful claim, as Ephraim typed Benjamin, the son of promise—although the *second* son—as subsequently unfolded. Had Dinah been recognized as the seventh child of law, Leah, and the eleventh child of Jacob, Principle, Joseph would have been twelve—completed being—the union of earthly birthright and heavenly birthright in *one*.* So, Rachel was the "called" but not the "chosen," else she would have seen this, and it would have spared her "passing on" at Benjamin's birth. Many are called "but few are chosen," Mat. 22:14. Mrs. Eddy was the "chosen"—Rachel's "calling" but typed it. Rachel's sin of dividing Truth—which Leah (law) could do, but not Rachel (Love)—should be a warning to us today not to try to do Mrs. Eddy's work over again. She has demonstrably brought forth Benjamin, as shown in the next tribe below, "Benjamin." Thus, *the work of God's evolving plan according to the Bible is finished*, and to do it over again but involves working in darkness ("the unilluminated human mind," S.&H. 571), rather than in the light of *finished revelation*.

Page 161, line 14, after "no more power."

And we know that the planets' power over God is proportional only to the Truth for which they stand. Mrs. Eddy says: "Astrology is well in its *place*, but this place is secondary," Mis. 334:5-6. "THE DETACHED BRANCH" shows, in the chapter "The Bride," how its place is verily secondary, Motherhood being secondary to Bride; and that when the sun (typing Motherhood) and moon (typing Fatherhood) withdraw before the Bride and the Lamb in Revelation 21:22, Astrology's only place is in its history, as recorded in Revelation 12:1, and correlated by Miscellany 13:9-15.

* I Chronicles 5:1-2.

Page 164, line 5.

After "Mind" add *not emotion*. Joseph's emotion enslaved his brethren, after he had *scientifically* seen the nothingness of human family in Mind, Gen. 41:51. Thus, Manasseh (which means forgotten) became the thirteenth (foreign, for his Mother was an Egyptian) element to lead the Twelve Tribes beyond the limits of twelve (Church).

Page 166, line 30, after "29."

We truly do this when we look out upon the universe through the Principle the Twelve Tribes, as *stars*, S.&H. 562, reveal.

Page 197, line 10, after "meekness."

It was Moses' assumed "meekness" which made him subject to the reversal of "assertion" (Num. 20:10-12), and which kept him in the "Land of Promises" (wilderness) instead of The Promised Land. Also, Mrs. Eddy removed "strive" (assertion) and "meek" from the Sixth Tenet simultaneously.

Page 200, line 14, after "finished."

Man (the earth) must be wholly redeemed (to the consciousness of the Lamb) before Woman (heaven, the Bride) becomes one with him. Mrs. Eddy showed this when she capitalized "Man" in her interpretation of the Lord's Prayer, immediately *before* Woman as City foursquare (Bride, whole Word) was revealed, S.&H., revised edition of 1890, to which Mrs. Eddy refers us in Mis. 309.

Page 225, line 7, after "foursquare."

As she is on a man-made platform and the Church has one more step of descent to take to her.

NATIONAL CHRISTIAN SCIENTISTS'
ASSOCIATION

Page 247, line 27, after "assigned to her."

Obedience to assigned order. This is in no sense intended as a personal criticism of the party in question, but merely a reference to her action from the standpoint of *organized* Church. She took a stand outside of organization (in *Twelve*) with Mrs. Eddy (in *Thirteen*) in the sense of the twelve assigned addresses; which but served to show that The Mother Church could not do more than *prophecy* with its twelve stars foundation (stars are always types of human *hope* and promise only) the demonstration of the *twelve gates* of *human opportunity*. Jesus did not demonstrate his twelfth disciple and neither could his "spiritually" human mother (Rev. 12; for he was Mrs. Eddy's revelation to the human consciousness, as he failed to reveal himself); human motherhood cannot demonstrably go beyond its offspring. Thus, the demonstration of twelve in Church awaited the realization of Branch as the Church built on this "Universal Assembly" foundation. "Association" (foundation) must always precede Church (structure). The Mother Church foundation was afterwards reduced to eleven stars, when the star was taken from the name of Dr. Foster-Eddy, one of its founders, while his name still remained in its Church membership. Hence, the party in question (unwittingly, no doubt) responded to a Field unpreparedness in refusing to put *twelve* Branches demonstrably (rather than prophetically as "*stars*") into The Mother Church demonstration, for Motherhood "crowned with twelve stars," Rev. 12, is but prophecy of the twelve gates of *human opportunity* of the City foursquare, Rev. 21. This is the Branch demonstration, and "*Branch*" is anything that Motherhood had brought forth, be it individual or Church! As has been previously suggested, Mrs. Eddy may have made the change in this respect herself, for she may have foreseen its import and decided that the time had not yet come to break the *sheaf-*

band of The Mother Church (it had formed only a year previously "to complete its history"), for it could not hold the Branch demonstration, as subsequently proved. However, inasmuch as Mrs. Eddy undoubtedly was behind the original assignment, it would seem that she had planned to found her Church then and there on this Association, which would have broken the sheaf-band of institutional Motherhood immediately, as Mother, Rev. 12th, could not hold Bride, Rev. 21, or the twelve gates of human opportunity, or demonstration. Thus, The Mother Church would have completed its history.

Be this as it may, the circumstance of the party in question substituting Mrs. Eddy's "The Allegory" for the address assigned to her, forced Mrs. Eddy to become the twelfth element in institutional church, as Branch demonstration, as well as the thirteenth in Nation entirely outside of Church, and laid the premise or demand for the *gift* of the Concord Branch—generic Church—salvation as a gift.

Too, "The Allegory" was but a toilsome mountain ascent from earth in manhood, seven; whereas the subject assigned this person had been "The Trinity" or complete Church or Being—for Life, Truth and Love are the forever united male and female—the position of twelve. It will be seen by the Journal (November, 1893) recording this association meeting that hers was the *all-embracing subject*. These addresses are mentioned by subjects in "AS IT IS" in "Evolutionary Organization." While Mrs. Eddy's Word was the basis of all that was written or spoken in these twelve addresses, it was the application and utilization individually made thereof that constituted the Branch work. The Word was thus thrown back to its undemonstrated elements, else partook of Mrs. Eddy's demonstration on this momentous occasion. An Association originally named the *National* Christian Scientists' Association (then "Universal Assembly"), called into being by *thirteen* members, was at the point of merging into FOURTEEN—World—in *thirteen* addresses, one only of which, the *thirteenth*, was read before the whole Parliament—and that

Mrs. Eddy's. The twelve were read at the Christian Science denominational meeting in Washington Hall—the only denominational meeting of any church permitted to be held during this Parliament.

Thus, Mrs. Eddy was forced to become the twelfth element in Church, which is Branch demonstration. Undoubtedly, this circumstance foreshadowed her gift of the Concord Branch *twelve* years after The Mother Church was founded; which was the time generic Branch should have been completed by The Mother Church; and *was* completed, but remained unseen by laboring Adam. The National Christian Scientists' Association meeting in Chicago was ten years after Mrs. Eddy started the work on the Twelve Tribes in the Journals, as particularly noted in "Crowned with Twelve Stars," and Eleven and Twelve (Tribes) were the male and female of "the spiritual idea." Thus, *she* was *ready* for the Bride, or Twelfth Tribe, on this occasion, but the Field was not, as evidenced by this protest from one of the twelve to whom the completion of Church on this world-momentous occasion was assigned. Thus, Mrs. Eddy waited with institutional church eleven years longer, and in 1904 (*twelve* years after The Mother Church was formed) she presented the Concord Branch, as the actual demonstration of The Mother Church, which broke its sheaf-band, for it embraced Motherhood with forever closed (uncut) doors between the Mother's Room and the Branch. Mrs. Eddy has been, as Concord Branch (for a gift is composed of the elements of one's own thinking; thus her Church identifies her as generic idea, Bride), one in twelve in the crown of her own Motherhood, inasmuch as the Concord Branch was built as her gift before The Mother Church crown was completed, and this was the Branch that broke the sheaf-band of Motherhood, as particularly described in "Leaving Father and Mother," My. 6: 19. However, as Mrs. Eddy was in Thirteen as well, having always served the Church as Pastor from without, she was in the same dual position as Jesus, and shared his same fate

in not demonstrating the support of the manhood of the Branch *generically* beyond nine, for nine was as far as the Branch saw her demonstration. The Mother Church was built as a testimonial to her human (wilderness) motherhood; and her Manual is her "hand" (Manual means "hand"), as it was built upon her own human personality (for Motherhood is not generic), in the sense of requiring her approval or signature in *her own handwriting* for all of its important functions. When she generically, as woman embracing man (her twelve years' labor in Mother Church, manhood, to this end), completed the Twelve Tribes in her gift of the Concord Branch (Branch being the twelfth element), *The Mother Church crown was completed*, as evidenced by her full crown of twelve stars. She had completed the idea of the Twelve Tribes prophetically in her work in the Tribes before The (little) Mother Church was dedicated, as noted in minute detail in "Crowned with Twelve Stars"—her first visit thereto being so timed as to be coincident with the completion of the *twelfth* volume of the Journals (May Journal, 1895) which were "designed to put on record the divine Science of Truth," My. 353. This coincidence was the subject of editorial comment at the time. Thus, Mrs. Eddy was always in Thirteen, outside of The Mother Church; controlling it by her Manual, which came in the *Thirteenth* Volume of the Journals.

Mrs. Eddy afterwards supplied in the Concord Branch the twelfth missing element in the twelve presentations of Christian Science in Church to the World's Religious Parliament in Chicago; and also supplied the deficiency occasioned by the loss of the *twelfth star*, as before described; but this forced her to suffer for her Church's lack of vision to receive this gift of salvation in Church. Thus, when she detached (excommunicated) the Branches in 1908, My. 141, she detached (excommunicated) herself from The Mother Church; for the Branch was her only Church affiliation, as she never participated in the building of The Mother Church, for it

was built as a memorial to her (June Journal, 1894, p. 94). She was The Mother Church! She could not have participated in the building of Mother Church after she had revealed the City foursquare in her Word (concurrently with the 9th volume of the Journals—Issachar); but the institutional Church body had not demonstrated seven—human Motherhood; hence she permitted them their edifice memorializing her Motherhood. Her excommunication of herself as Concord Branch in 1908, My. 141, necessitated the dissolution of The Mother Church, as previously described as taking place immediately thereafter, as its work had been completed, and she could not remain in two positions—Bride and Mother.

Thus, the Concord Branch was her gift to the Field of Church salvation, S.&H. 442:25-29, embracing a Mother's Room with forever closed doors between; and many evidences of finality described in "Leaving Father and Mother." But because we failed to see it, and latterly failed to obey her provisions for the detachment of the Branches after her passing, we were forced to do the work over again, by filling in the gap between *nine* and *twelve*. However, when the Field reached *numerically* eleven branches (in Chicago, the very point of previous intended coincidence, in 1912) our first Director passed on after Mrs. Eddy's passing, which changed the whole situation of our Cause and made any possible functioning of the Directors under the Manual impossible; as under Article 1, Section 5, a new Director for the purpose of electing editors for the periodicals, lecturers, members of The Mother Church—in fact, all the function of The Mother Church—was rendered impossible without Mrs. Eddy's approval as Pastor Emeritus. The coincidence of the *eleventh* Church in Chicago and the passing of our first Director, Stephen A. Chase, again attested the fact that The Mother Church could hold but eleven elements. Jesus, as Christianity, was eleven; "Science," twelve. Thus, the Directors were thrown back to their financial Deed of Trust alone for their perpetuation, with no Manual authority therefor, which left

them wholly without *Church authority*. Also, this (1912) was the time when the first lawsuit was started for the possession by the *Church* of Mrs. Eddy's "Will" funds—the suit of Chase and others vs. Dickey and others came up for trial March 27 and 28, 1912, whereupon the suit was temporarily dismissed by the Court for want of a competent Trustee, and the case did not come to trial until October 9, 1912, 212 Mass. pp. 555-557. In the meantime, Stephen A. Chase, who (with others) brought the suit against Adam H. Dickey (and others)—both Directors—passed on, as may be seen by the *Sentinel* of June 15, 1912. Thus, calamity again dissolved The Mother Church under the Manual according to the *Field demonstration* (had they obeyed their Manual), *before Mrs. Eddy's money came into the Church under legal decision*.

So, when The Mother Church reached *eleven* in generic branch, it was dissolved by the passing of the Director, for it was demonstrably fulfilled. When the Branch reached *twelve*, the Branch protest was felt at its bondage. The Publishing Society was the heir to Mrs. Eddy's work in literature outside of the Church in the *World*. This literature was never owned by the Church. Mrs. Eddy first owned the Journal and such other literature as was published, including her writings. She gave the Journal to the National Christian Scientists' Association, and it, in turn, gave it back to her (at her request) after it became the "Universal Assembly." Whereupon immediately (at the same meeting) she returned it to them, and more latterly it was given back to her. She, in turn, gave it to the Christian Science Publishing Society in 1898, upon its formation. Thus, it was never owned by the Church. All of these steps are noted in their order in "As It Is" in "Evolutionary Literature." The *Sentinel* was the mouthpiece for Branch expression, and it was owned and published by this Trust. The Journal did not become its absolute property until Mrs. Eddy passed on. Thus, the Publishing Society, being without the control of The Mother Church and having been the heir of the "*Universal Assembly*," was more a channel for

Branch protest when it reached its twelfth element. The Journal had been the channel for Mother Church expression, and the Publishing Society embraced even that at Mrs. Eddy's passing.

So, The Mother Church was completed by the Field in eleven, and when Chicago demonstrated its twelfth church in November, 1913, the troublous times began to brew in Boston, which ultimated in the litigation in 1917, for The Mother Church "sheaf-band" had been generically (by the Field) *broken*. Thus, twelve made its own demands upon us for a recognition of Mrs. Eddy's dissolution of The Mother Church, for from that time on to the time of the active steps in the litigation, contention arose between the two independent Trusts—Literature and The Directors—which ultimated in the famous lawsuit and in the legal decision. Mother Church cannot hold the twelfth Branch—Benjamin. He cannot be mothered. Rachel prototyped this in passing on at his birth. The twelve gates of the City foursquare belong to individual Branch demonstration.

Page 259, line 26.

After "medium of" add *the assumption of the implication of "common law!"* The word "implication" is used, as it is not conceded that the Supreme Court rendered a decision of such broad application, but that it has been so assumed by the Field. Perhaps it was more definite, and less general, than we have assumed. See Supreme Court decision in the "Appendix."

Page 273, line 6.

In "Churches to go on," substitute *continue* for "go on" with their individual forms of government. This word "continue," which Mrs. Eddy used, may be the key to the solution in regard to the further organizing of Branch Churches under Article XXIII, Section 7, p. 72, of the Manual. When Mother ceased, *creation* ceased, so that the churches already formed were to "continue" until the Bride came to full ex-

pression collectively—was understood in the last step. While the Bride retains the creative function, “conceiving *man in* the idea of God,” the “saving” element of Motherhood, conceiving *in man* the idea of God (Saviour), has been embraced in the Immanuel redemption as idea. The Bride’s conceptions of Churches could be none other than “voluntary” expressions, “in consonance with” the spirit of the Manual, but not *under* its letter—wedded to, in the sense of *embracing*. “Eternity awaits,” My. 230:2, but the *spirit* of the Manual. It outlines a progressive plan prohibiting such forms as are outgrown. Thus, one by one its limitations fall away in the light of their *eternal spiritual values*. Every church created since the passing of Motherhood is a generic conception of the Bride.

Page 278, line 25, after “first paragraph”:

Earth has a fitting symbol for the Detached Branch, in the manner in which seedless oranges are produced. The branches are planted *while attached* to the parent trunk; and when they become rooted, they are detached from the mother tree. This process types “the seed within itself” of *idea*, whose only responsibility is to “continue” to grow fruit within itself, Man. 72:22, rather than to grow on, or to *create*, other trees, Man. p. 72, Sect. 7.

Page 305, line 21, after “Gihon.”

The only place that Gihon is mentioned in the Bible other than Genesis 2nd chapter is I Kings 1:15-33, in connection with Bath-sheba’s guarding woman’s rights—“morally, civilly and socially,” S.&H. 587.

LITERATURE DISTRIBUTION

Page 317—add to page at end of last paragraph.

While there was much *individual* distribution of Christian Science literature, which was encouraged by Mrs. Eddy, when an attempt was made to organize the work for system-

atic distribution (see May Journal, 1891, pp. 63 and 64), Mrs. Eddy's opposition was strongly expressed on the first page of July, 1891, Journal (some of these Journals have not this page—probably indicating that it was added after some were mailed) in the following manner: "I think it would have been wiser not to have organized the GENERAL ASSOCIATION FOR DISPENSING CHRISTIAN SCIENCE LITERATURE.

"1. Because I disbelieve in the utility of so wide spread an organization. It tends to promote monopolies, class legislation and unchristian motives for Christian work.

"2. I consider my students as capable, *individually*, of selecting their own reading matter and *circulating* it, as a committee would be which is chosen for this purpose.

"I shall have nothing further to say on this subject, but hope my students' conclusion will be wisely drawn, and tend to promote the welfare of those outside [the inference being unmistakable that such work harms those outside, instead of bestowing the intended blessing] as well as inside this organization."

The reply of this proposed organized effort through its General Secretary (on the same page of the Journal) was in part as follows:

"Having awakened to the fact that material means and methods cannot be incorporated in the practical demonstration and work of Divine Science and especially the circulation of Christian Science Literature, I hereby recall the request made in the May JOURNAL, namely — 'that Christian Scientists organize for the systematic distribution of Christian Science literature, etc.'"

The then-contemplated organization was along the lines of the general purposes and methods of the present committee for the distribution of Christian Science literature, except that its organization had general heads, although the specific work had to be done in the committees of the churches, as will be seen by the May Journal, 1891.

That Mrs. Eddy never retracted her opposition to organ-

ized distribution of Christian Science literature is undeniable in the face of the fact that there was no such method used until *after* she passed from us, as attested by even the article from the Director, previously referred to in the February 16, 1929, Sentinel, and the further fact that our old periodicals (in their statements) attest the same truth.

Individual distribution was encouraged, as indicated by page 123 of the June, 1891, Journal, and also page 134 — Chautauqua Work—only “seekers for Truth” being contemplated. The Note-taker remembers that free distribution was maintained at our State Fairs, etc., but it was through religious booths *sought out* by would-be recipients. Chautauqua work would rest on the same basis.

An attempt has been made to discount the value of Mrs. Eddy’s statements in the July, 1891, Journal upon the basis of associating the proposed organization with one who was subsequently excommunicated from The Mother Church, but this was *eighteen years before* the latter event and while she was in full and honorable fellowship with the Movement. She and her choir participated conspicuously in the dedication services of The (little) Mother Church in 1895—four years *thereafter*, as will be seen from Pulpit and Press 43:1-2.

Page 321, line 7, after “Mat. 22:36-40.”

While these statements are mentioned in Deuteronomy 6:5 and Leviticus 19:18, Jesus was speaking of the Ten Commandments.

Page 335, line 5, after “Science and Health.”

Mrs. Eddy says in the 16th to 49th editions of Science and Health, inclusive, page 515: “The Revelator . . . sees a great Red Dragon at the *couch* of the ideal deliverer of this *present age* [the 19th century—an age being a hundred years] causing her sore travail.”

Page 370, line 33, after “unique position.”

Mrs. Eddy gave us all she thought essential of her *human-*

ity in "Retrospection and Introspection," as she indicates in her permission to publish and circulate "The Life of Mary Baker Eddy" by Sibyl Wilbur (in the beginning of the book) that *she had never read it*, although it had been published for two or three years *theretofore*. For further knowledge of her "life" she directs us to her writings, My. 120:4-6, where we find her as Bride, *Word*.

Page 373, line 29, after "S.&H. 561:22."

Note in Genesis 1:29-30 (correlating S.&H. 518): "And God said, behold I have given you every *herb bearing seed* . . . and every tree in which is the fruit of a tree *yielding seed*; to you it shall be for meat." We are allowed only evolutionary *food*, whose "seed is in itself" to carry forward; hence, Jesus cursed the fig tree, "in which was [not] the fruit of a tree yielding seed," Mark 11. However, there is another important feature to this reference—the *sea animals* were not provided for; only land animals. This is made more outstanding by the fact that the birds (which are land creatures—"Let fowl multiply in the *earth*," Gen. 1:22) are carried on from the fifth to the sixth day, showing intent to provide only for earth's (as "compound idea," S.&H. 585:8) ideas. This is confirmed by Revelation 21st chapter, "There was no more sea," when the idea descends to earth. This Truth is illustrated by the Concord Branch in the putting of the sea *behind* in each of its healing pictures. So, the planting of the Detached Branch to grow seedless fruit but types the next step—the "Tree of Life" growing from individual (detached from all other) concept of the Word, as described in the "THE DETACHED BRANCH," from chapter "Fourteen."

Page 413, line 17, after "1901."

The copyright on this revision was obtained in 1901, but the book was not given to the Field until 1902—the 226th edition.

Page 480, line 31, after parenthesis.

Animal Magnetism was not mentioned in this class, "but she paid them the distinctive compliment of saying nothing about M. A. M."—Powell's Mary Baker Eddy, p. 192.

Page 485, line 14, after last reference.

It is well to ponder the striking contrast between the symbolic windows in these two Reader's rooms, as defining the respective functions of the Bible and Science and Health.

Page 497, line 28, after "the same time."

It may be said: "Did not The Mother Church and the Branch stand at the same time?" As Mother only—the Branch had not come to active independent expression, as in Isaiah 11:1, and could not until Mother, Rev. 12, yielded to Bride, Rev. 21, Manual Art. XXIII, Sects. 1, 6—the latter lines 19-24.

HUMAN MOTHERHOOD

Page 516, line 9, after "Branch."

The unfolding child is individualized in seven, in the sense that in seven months after conception it will live "without" its mother; however, the mother normally continues to expand it for two additional months before its human detachment. Mrs. Eddy spoke of human birth (in the chapter "Creation") as, "when some finite sense peers from its cloister with amazement and attempts to *pattern* the infinite," S.&H. 263. Again, in Genesis, S.&H. 507:28-2: "Creation is ever appearing . . . Mortal sense inverts this appearing and calls ideas material. Thus *misinterpreted*, the divine idea *seems to fall* ["*seems to fall*" took the place of "*falls*" in the Zebulun period of *redemption* in 1907—no hope *previously had been expressed for the human concept*. This change was made in the *fourth edition of 1907*, in which the *eighth* synonym for God, "Being," was dropped to man, and "The eternal Elohim includes the forever universe," took the place of "*creates*," as

formerly] to the level of a human or material belief, called mortal man. But the *seed is in itself* only as the divine Mind is all and *reproduces* all," thus placing "the *seed* within itself" in *the child*—not the mother—for its own evolution of the *idea* its mother *patterned*. The *idea*, not the "pattern," is the "seed."

Motherhood in nine consists of the *six days of creative labor* (when the child in an earthly sense is completely formed and *lives within her thought*, although it could not survive detachment therefrom at that period); and the three remaining months are the unfoldment by expansion of heavenly vision—Life, Truth and Love, which she has *patterned*; for she unfolds both mind and body—heaven and earth. Motherhood is beyond *individual* selfhood and is, therefore, her work for *another*. Motherhood creates (to human sense) the form of earth in *another* individual in six, and rests from creative labor in seven, when a separate "life" is individualized. A seven months' conception lives and thrives. Even plants, trees, flowers, birds and animals express Life without a consciousness of Truth and Love. An eight months' presentation of child "dies," as the "two witnesses" must die, Rev. 11th chapter, for whereas "Life" is self-sustaining, as just noted, Life and Truth cannot stand together without the cement of Love, as Truth would efface Life without Love's tempering. Jesus was an example of this: he said, "I am the way, the *truth*, and the *life*," John 14—he never said "*love*"; and so the "Truth" he voiced effaced his "*Life*" until Love revived and resuscitated it. Not that Jesus did not *love*, but he loved others more than he did himself. This is *Christianity* (manhood)—"Let each esteem other better than themselves," Phil. 2:-3—whereas "Love is *impartial* and universal in its *adaptation* and *bestowals*," S.&H. 13:2-3; but this is *Science* (womanhood), whereas Jesus' *first* coming was as "the *masculine* representative of the spiritual idea," S.&H. 565. Thus, *Jesus* spares us not one individual experience, S.&H. 26:5-6, but *Science* does. Hence, the importance of realizing that we are members of a Church founded on "the rock Christ," Man. p. 19,

and not Jesus, Man. p. 17; for it is the vast difference between these two *foundations* that determines whether we are working in Jesus' first or *second coming*. Mrs. Eddy says his second coming is "Christian Science," Ret. 70:20-22, and that Christian Science is the City foursquare—the union of manhood and womanhood, Christianity and Science.

Elijah likewise was an example of the destructiveness of Truth without Love, as he mercilessly effaced almost every manifestation with which he came into contact, I Kings 17:18—"Love" was demonstrated in this instance through Elijah's *stretching* himself upon the child three times, thus demanding the full Trinity of "Life, Truth and Love"—the third time typing Love—and revived the child whom Truth, without Love's tempering, had slain—"Art thou come to call my *sin* to remembrance, and to *slay* my son?" was the cry of the anguish that Truth brings to sinful conception before Love's effacement thereof is seen. Also the destructive *fire* of Truth without Love is shown in I Kings 18:40, and II Kings 1st chapter.

Science and Health limits Jesus' mission to the manifestation of Elijah's presentation of the Fatherhood of God, and Jesus claimed his mission was of *fire, warfare and division*, Luke, 12:51-53; Mat. 10:34-37. This explains the holy religious physical warfare of the earlier Christian period; and its mental continuance, which produces world unrest and "rumors of wars." Thus, Truth and Love are *inseparable*.

This was shown when Jesus took the three disciples, typing Life, Truth and Love (to which also Moses, Elias and Jesus corresponded) on to the Mount of Transfiguration. They could not go beyond the second tribe's comprehension, Simeon, hearing, which vision, Love, *alone* can sustain. Thus, Simeon was the *persistent foundation* of Church, which can gain a foothold only in the spiritual idea, S.&H. 534:30-1. They *heard* the three (Moses, Elias and Jesus) talking *together*, but could not spiritually *see*, else they would have seen one instead of *three*, as Love cements (S.&H. 571. Their only

sense of Love was *personal*, which separates and specializes, My. 167:4-6); hence, Jesus immediately accepted his death (Mat. 17:9), for Truth (prophecy) had demanded his death, and Love—cementing—was not demonstrated.

The human mother unfolds both earth's form and heaven's idea; but she divides heaven and earth, giving her child earthly form in six, and Life, Truth and Love in heaven, Mind (promise only), in nine: hence, her subsequently needed earthly mental instruction to the point of attempting to unite heaven and earth in the consciousness of her child; which effort she always finds is *too late*. This he must do for himself—her *spiritual* expression of him ends at the time of his *birth*—or detachment from her, when her concept is complete—hence, the necessity for the Bride.

"Train up a child in the way he should go, and when he is *old* [in human experience] he will not depart from it," Prov. 22:6, is a human Mother's only hope; for one person cannot transmit a truth to another. Truth is "the seed within itself" in one's own consciousness growing into one's own Tree of Life, ". . . for we cannot . . . understand that which is not ripening in us," My. 195. "All Truth is from inspiration and revelation—from Spirit, not from flesh," Un. 46—and it as God cannot be "transmitted," S.&H. 517:17-18. A mother's teaching but presents a *future standard* that her child *must* needs measure up to; and so each truth *grafted* by her (for *grafting* is the limit of her possibility; as transmission would mean transplanting, which is a spiritual impossibility) into the human *mentality* of her child (never into spiritually evolving consciousness, which is intact from anything without) becomes either a scourge or a beacon-light to him in some benighted experience—perhaps long after the mother had grafted it into her child's mentality, or sought to enforce it through her domination, or control, of her child. But the child must *intelligently* follow its (Truth's) leading, which he usually does not do until he is "old" in experience—matures his own concept thereof, and thus it becomes a

beacon-light to him. Else through a sense of fear of his mother's displeasure (through immediate domination of his mother's thought), or respect for his mother's wishes, he blindly follows her teachings as the result of suppression of his own will or thinking, or through a torpid disinclination to think. Under these conditions, her teachings become a scourge to remind him of a better way, which he does not understand but unthinkingly obeys under the "lash" of human domination or affection. The *former* (maturity of his *own* concept) is the Prodigal experience, which causes an *intelligent* return to the source of the "living" which the mother (as father) has "divided unto him," Luke 15:12. The *latter* state of "mind" (obedience through domination or affection) deprives him of his Bride, the wedded word within his own consciousness—for servants never wed their masters. "Moses . . . the *servant* of the Lord" was forced to yield to "Joshua, the *son of Nun* [the eternal], Moses' *minister*," Joshua 1:1; for "the servant knoweth not what his lord doeth," John 15:15. By the same process, the Ten Commandments (as Moses' discernment) yield to the spiritual idea—the eleventh and twelfth Tribes—Joseph and Benjamin. The child alone, bridges the cross-current between his natural tendencies, as the result of his mother's conception and formation *up to the time of his birth*; and her subsequent teaching, as the result of advancement on her part. This bridge is the step between "creation," his mother's initial concept of him, and "Truth" in the definition of the ideal man, S.&H. 517:8-9—"the ideal man corresponds to creation, to *intelligence*, and to Truth." The mother does not need to teach her child what he has spiritually gained as the result of her *initial conception*, S.&H. 29:32-4. It was because Jesus, and not his mother, had advanced his thinking beyond his mother's conception (No and Yes 36:25-26) that he was forced to repudiate her (Mat. 12:46-50)—after he had endeavored to lift her concept from mother to Woman (Bride) at the marriage of Cana of Galilee, and evidently, to her sense, failed.

Also, inversely, the Prodigal Son was forced to return to the Father's house when his experience had matured his concept of the Father's "living" which he had "divided unto him"—the truths of his Father's own house ("living"—Tree of Life). To the Father's sense, the gift was indivisible; hence, upon his return, the Prodigal found it *intact*—"forever shared, forever *whole*." The son had demanded a "division," and because he had a divided sense of an *indivisible* Principle, he was forced to *return* to his Father's sense, "house," for an understanding thereof. No child can escape the truths of the parents' own house, but parenthood (Motherhood, for she embraces Father, S.&H. 586:9-10; 592:16-17) is only the "time, times and half a time," Rev. 12:14, of Being. The good of the past "times" *before* the child is conceived, which includes the evolution of Being *behind* herself and her conception of him ("God requireth that which is past," Eccles. 3:15); the "times" of assimilation in the mother's own thought of the *past* in association with the then-present, of which her child is the conception; and the "half a time" of opportunity *forever-after*, as she can present only precepts; he must *wed* them by intelligent practice. (This applies equally to the unfoldment of Church Motherhood.) Thus, he must complete her "half a time" in his Bride. They (his mother's teachings) may be his true Bride, but he must wed them. Human marriage but symbolizes this process. True marriage is the union within one's own consciousness of the male and female elements, S.&H. 57:4-5; 577:4-11.

The *remedy* is a more perfect *concept of Motherhood*, which the Bride alone fulfills—"conceiving *man* in the idea of God," S.&H. 582. Instead of the imperfect (concept of) human motherhood continuing to create (in its own likeness) the imperfect human child (which is always "a *man* child," Rev. 12:5, as human motherhood could not create Woman—generic man—which is the expression of divine Motherhood, the Bride) in her attempt to "*pattern* the infinite," S.&H. 263:24-25—even in *Church*—and endeavoring *afterwards* to cor-

rect the deficiencies of her concept (persistently trying to conceive "*in man* the idea of God,"—a portion of Mrs. Eddy's former definition of Bride, which reverses the present definition, "conceiving *man in* the idea of God"; the former being impossible, as Mrs. Eddy found when she exchanged these definitions), human motherhood must yield to the divine motherhood, as Bride, in the redemption of *motherhood*, not child, which *redemption* came in 1907 in the statement previously quoted, S.&H. 507:28-2. Divine Motherhood, the Bride, is the redemption of the human Motherhood of *even Rachel*, who, with parting breath, named Benjamin "Ben-oni," which means "Son of my sorrow," Gen. 35:18, instead of seeing that her *concept* must be redeemed, else the child would seem to pay the forfeit—as did Benjamin, Judges 19th to 21st chapters. Thus, while Mrs. Eddy gave expression to many like sentiments in her endeavor to lift her "man child" humanly, she redeemed her *concept of Motherhood* before she left us in person, thus lifting her Benjamin to the divine concept, S.&H. pp. 68 and 69; My. pp. 241 and 242; thereby completing her Word as Bride. "The divine must overcome the human at every point," S.&H. 43:27. In the illuminating words of Science and Health 69:25-26, the human must realize, "Spirit is infinite, therefore matter *is out of the question*," then her child will not be a "pattern [of] the infinite," S.&H. 263:24-26, but the divine concept; which possibility Mrs. Eddy clearly indicates in this reference, S.&H. 69:25-26, considered from the standpoint of its full context. This will spare her child the necessity of *renouncing* her for his own progress' sake, as was Jesus' necessity, Mat. 12:46-50. Also, Mrs. Eddy states the possibility plainly in S.&H. 325:26-29. "The time cometh when the spiritual origin of man, the divine Science which ushered Jesus into human presence, will be *understood and demonstrated*." Mrs. Eddy brought this possibility closer in Mis. 286:15-18 (originally published in the June Journal, 1889) by stating that even generation in the virginal purity of Jesus' mother was possible in Science, even *now*, "although

it is today [June, 1889] problematic"—involving a problem. It is now forty-two years nearer its solution, as Being is ever progressive.

Returning to the human mother's work with her child after she has brought it forth, she can "train" it (in Bible expression) to conform to certain standards. The word "train" ("train up a child") means to subdue or to "drag," as one would drag a sled. In fact, the word is derived from the Latin word *traha*, a *drag* or *sled*. It is quite understandable why the "Drag-on" (as an old Journal characterized the Dragon that stood before the Woman, Rev. 12:3-4) should stand before the mother that endeavors to *drag* her child mentally to the point of her *demand* (rather than realization) for it. Mis. 303:16-19; 316:20-24; My. 229:20-30 find a responsive chord in the heart of many weary "mothers," with much smaller families, who are endeavoring to "*Drag-on*" their children in the face of the Dragon. The human mother does much of this in the name of *educating* her child to understand certain proprieties and moral relationships, but the word educate is to "lead out" (*e*, out + *duco*, lead) a child, or to quicken him to unfold "the seed within" himself. This the mother can do to aid in dissipating the limitation of her original conception; but in so doing the child will become the educator or leader, as children are always progressive over their parents, and start where the parents were *spiritually* at the time of their birth—even humanly—and would flow more unobstructedly if educated, or led out, rather than *dragged on*—"trained." Many mothers become animal "trainers" instead of spiritual educators, with the same necessity for continual vigilance, S.&H. 69:17-19—"If Christian Scientists *educate* their own offspring spiritually, they can *educate* others [and Mrs. Eddy does not say *children*] spiritually and not conflict with the scientific sense of God's creation." Note that Mrs. Eddy did not put any premium on the work between mother and child to the end of uplifting world standards. Mrs. Eddy did not put this statement into Science and Health until she had

dropped the title and mantle of Motherhood, as previously described. The evolution of Mrs. Eddy's progressive statements on human generation may be seen in the "Supplementary Notes" to the Preface of "AS IT IS," p. 11—in this book. Only when *motherhood* becomes *perfect* (in the Bride, "conceiving man in the idea of God," S.&H. 582) can we ever hope to have the *perfect child*, which Mrs. Eddy reveals in Science and Health, p. 68:27-30 and p. 69, as the only child. It took perfect Motherhood to see and reveal it! Mrs. Eddy's evolution of this subject in Science and Health persisted up to the point of her dropping the title of "Mother" in 1903, and simultaneously giving us the above reference, S.&H. pp. 68-69—at the end of a journey of twenty-eight years of evolving revelation in the human consciousness—all in response to successive Bible prophecies, Rev. 10th, 11th, 12th, 19th, and 21st chapters.

Rachel's (heaven's) appeal to Leah (earth): "Give me, I pray thee, of thy son's mandrakes," Gen. 30:14, is heard by every human mother in the ninth month (Issachar, ninth Tribe, meaning "hire," Gen. 30:18) of completed motherhood; but she gives them, as Leah did, for heaven's "hire" (*crow*n) and not as oneness therewith; hence, every child is "*misinterpreted*" to be an Issachar "couching down between two burdens," Gen. 30:18; 49:14—earth and heaven. "Thus misinterpreted, the divine idea *seems to fall* to the level of a human or material belief, called mortal man," S.&H. 507:31. So, the difference between six and nine months' conception is the human attempt to "pattern the infinite." *Seven* demonstrates Life; *eight*, Truth, which cannot be separated from *nine*, Love—although "Life" can be individualized in *seven*. Thus, each mother gives her child the heavenly promise of Life, Truth and Love, together with earth's labored form in six; and each child must unite the two from the point of Issachar—ninth Tribe—and bring earth to heaven in his own consciousness in the tenth, eleventh and twelfth Tribes.

CHURCH MOTHERHOOD

Jesus "gave up the ghost" in the ninth hour (Mat. 27:45), and Mrs. Eddy the human demonstration of Church Motherhood in the ninth hour (perfect Motherhood) of Branch demonstration (there being but a maximum of nine churches in any City demonstration, as previously stated); although Mrs. Eddy individually demonstrated the Bride—twelve-in-one consciousness—in the Concord Branch, as previously noted particularly in "AS IT IS." Mrs. Eddy illustrates the union of heaven and earth in the *ninth* picture of Christ and Christmas, which "AS IT IS" proves to be the correlation of Woman bringing forth the man child—"Mind, Mother, man" being the subject of this ninth picture in *Christ and Christmas*, according to the Poem. "Mind" was symbolized by descending light; "Mother" by Mrs. Eddy; and "man" by Jesus. This was the revelation upon which The (little) Mother Church was founded, Rev. 12th chapter—Mrs. Eddy having taken Jesus beyond the point of his seven stars in his right hand (Rev. 1—of *individual* demonstration only, in his revealed message to the human consciousness—hence, his deification); seven churches (Rev. 2-3), seven seals (Rev. 5); seven days of creation (Gen. 1st chapter, as described in "AS IT IS"), or manhood; to nine stars on the crown of her Motherhood, or the point of the wedding of idea between Leah (Jesus, manhood) and Rachel (Love, Womanhood) in heaven or *Mind* (Rev. 19), as typed by the union of The (little) Mother Church and the Extension. This point of union was seen on earth in the *tenth* Tribe, *Zebulun* ("dwelling"), where heaven and earth dwell together as idea in Mind—earth (Leah) having given heaven (Rachel) her son's "mandrakes" (This process is noted in detail in "AS IT IS" in the chapter "The Twelve Tribes") in the sense of wilderness—human—Woman's "man child" having been "caught up unto God and to His throne"—*ascended to Rachel, heaven*. The Extension types their marriage in heaven in nine, and Ten

is earth's redemption to a mental fitness for heaven's embrace—the marriage of the Bride (heaven) and the Lamb (purified human consciousness, Rev. 19:7, read at dedication of the Extension, at the Annual Meeting, My. 39).

Mrs. Eddy individually completed her human Motherhood, revealing the Tribes in her Glossary in Science and Health to the point of nine; as well as in the Apocalypse spiritually interpreting the descending City foursquare with its *twelve* tribal gates (in 1891), as previously described. Also she unfolded them spiritually in her Journals, as noted in "AS IT IS" in the chapter "Crowned with Twelve Stars"; and declared to the Field that her work for The Mother Church was finished, before the laying of the cornerstone of The (little) Mother Church, in the statement, "My work for The Mother Church *is done*," written May 3, 1894 (the cornerstone was laid May 21, 1894), June, 1894, Journal, p. 94. Still, she permitted the erection of The (little) Mother Church as a memorial to her human motherhood (March, 1895, Journal, p. 495), and retained the title of "Mother" from the completion thereof to eight years thereafter. Thus, she permitted each "man child" to come to his *perfect* individualization in ten (Tribes), one beyond Motherhood in *nine*—eight years, plus the two preceding years that The Mother Church was formed before its building was completed. Mrs. Eddy bore the title of "Mother" by acceptance and continuous proclamation in the Manual (the latter for several years) from 1895, when The (little) Mother Church was dedicated, to 1903 (compare 28th and 29th Manuals in 1903); *before the Extension was started*, as the cornerstone of the latter was not laid until July 16, 1904—on Mrs. Eddy's birthday. The Concord Branch, whose cornerstone was also laid on *her birthday*, was dedicated the day after the laying of the cornerstone of the Extension, My. pp. 16; 158 and 159. Thus, Mrs. Eddy dropped the title of Mother about ten years after The (little) Mother Church was formed, and assumed the title of Leader, which she afterwards bore for about seven years before she

left us in person. So, as *Leader*, she directed the course of the *collected* Twelve Tribes for two years after the completion of the Extension in 1906, until 1908, when the sheaf-band was broken by the addition of the last of the two more steps in the *family* demonstration of the Twelve Tribes, for twelve was not felt until eleven was demonstrated; demanding individual oneness in each unit of the *twelve* assembled elements. (Christianity *collects*; Science *unifies*: just as David collected the materials for the Temple, but Solomon built it.)

The twelve stars were too weighty for the *eleven* in foundation, as the twelfth star had been removed from his place in the foundation, as previously described. The last star broke the sheaf-band of *human* Leadership, as *earth* cannot go beyond eleven tribes; the last of which eleven is Joseph, to whom was given the full *earthly birthright* of all the tribes, I Chron. 5:1-2, despite his *ten previous brothers*, as elsewhere stated; leaving for Benjamin the heavenly birthright, as the son of Rachel, heaven, and the only son born of Jacob (earth) after his *regeneration*, Gen. 32:24-32. Benjamin was too weighty for either heaven alone or earth alone—it took *both* to hold him; thus, heaven and earth became one. The two years' communion of all the branches in the Extension took the problem from ten, the marriage of the Bride and the Lamb in heaven—The (little) Mother Church, representing specific Motherhood, nine—which brings forth only “*a man child*,” Rev. 12:5—to eleven (the number of years, without fail, characterizing the human footsteps, as will be seen by the many significant references thereto in Mrs. Eddy's writings). These two years of further family (star) association was to the end of the complete redemption of earth in ten (Zebulun, the tenth Tribe); and the sundering of human Church inter-association in eleven (Joseph) that would deaden the faculty of true hearing to “the song of the morning stars”—its theme being the marriage of the Bride and the Lamb in heaven, and their preparation for their descent to earth, for the stars still reigned until earth was enlightened by the consciousness of

their presence. The Bride could not descend until the Word was complete, as the completion of the Word *was* her descent to earth consciousness.

Thus, The (little) Mother Church brought forth the scientific conception of Jesus in nine, who immediately ascended; heaven and earth were united in heaven in ten—typed by the *Extension* (of Jesus as the founder of Christianity) in 1906—and earth felt its redemption in its revealed Word in ten—Zebulun—in 1907; the human symbol was removed in eleven, Joseph, in 1908; and Benjamin appeared in our Word in 1909 announcing the *presence* of the Bride, as before noted.

When Mrs. Eddy relinquished the title of “Mother” and gave us a vision of the child of regeneration, S.&H. pp. 68-69, at the same time, she became the Leader of *collected* man (*unified man could not be led nor would need to be*), which would be an impossible relationship for the Mother of an individual child—“*a man child*,” Rev. 12:5. The latter is the limitation of all motherhood up to the point of generic Mother (Bride); with her Twelve-Tribe elements, which “stand in type for the whole human race,” April Journal, 1895. This was what was pictured in heaven after the marriage of the Bride and the Lamb, Rev. 19th chapter, “the Word of God” leading the armies in heaven or “Christianity” instead of “*a man child*,” or a Christian *unit*, as Jesus was to human sense until scientifically expanded by Mrs. Eddy. The twelfth element was thus demonstrated in heaven (mind) not on earth (manifestation) as *earth cannot go beyond the eleventh Tribe (Joseph) in its birthright*—thus, the twelfth element was the gift of heaven to earth, S.&H. 442: 25-29, and demanded earthly acceptance, which is the privilege in *Church* of the individual unit, the Branch.

To repeat, the marriage of the Bride and the Lamb was in *heaven*—the man child having ascended in nine, Rev. 12: 5; wedded to earth’s *consciousness* in ten, become heavenly (mentally) *universal* in eleven, My. 141: 28-29 (Christianity and not *Jesus only*, as described in the revised edition of 1890,

p. 229, to which Mrs. Eddy refers in the footnote of Mis. 309), as will be seen by "the Word of God" leading the assembled armies of heaven, after the marriage of the Bride and the Lamb, Rev. 19th chapter; and were ready for descent to earth (human demonstration) in twelve, the Bride, with its twelve component parts, Rev. 21st chapter. This is the privilege of the *Child* and not mother, *nor Leader*, for the Child is the completion of the Trinity, Life, *Truth* and Love, S.&H. 517:8-10; having its distinctly progressive unfoldment in the human consciousness.

Immediately after the dedication of the Extension in 1906, Mrs. Eddy made provision for the detachment of the Branches (60th Manual in 1906, our now Article XXIII, Sect. 6, lines 19-24). In 1907, Mrs. Eddy completed "the ideal man" and "the ideal woman" in Science and Health, giving us simultaneously the many marvelous redemptive (of earth) statements recorded specifically in "*Evolutionary Comparisons*" in "AS IT IS," and referred to generally in "*Foundational Footsteps*," in "The Detached Branch"—among which were the redemption of the five physical senses, S.&H. 274; the statement "Principle and its idea is one," S.&H. 465; and "Thy kingdom is come," S.&H. 16. Earth was thus made ready for the descent of the wedded Lamb (the Eleventh Tribe, prototyped by Joseph; and demonstrated by Jesus individually, but never revealed to the human consciousness until Mrs. Eddy revealed him, S.&H. 334:26-28) and the *Bride*, the Twelfth Tribe, prototyped by Benjamin, as the only tribe born of Rachel (typing heaven) after Jacob's *regeneration*—Jacob representing earth and Rachel heaven—remembering that Jacob is "*the revelation of Science*," S.&H. 589—and demonstrated by Mrs. Eddy in her Word as Bride. Thus, Mrs. Eddy ushered the wedding of eleven and twelve into the human consciousness by the conjoined discernment of Jesus and herself, S.&H. 442:25-29; Luke 12:32—salvation a gift and not a labor. This statement was given us in the last edition (in point of these changes) of 1907. This was the demonstrated

Joseph, who received the *birthright* of Jacob, I Chron. 5:1-2, as the son of Rachel; despite Jacob's ten previous *earth*-born sons by Leah. So, in eleven earth demonstrated its heavenly *birthright*, which was symbolized by Joseph, the eleventh son of Jacob (earth) and the *first* of Rachel (heaven). Thus, Mrs. Eddy had brought her "man child" in Revelation to the full demonstration of *manhood*, Christianity, *founded* by Jesus, My. 338:23-27, which did not and *could not* collectively demonstrate as *man* beyond Joseph, its prototype; for man is *earth* and Woman *heaven*. As Mrs. Eddy said in the 3rd to the 16th editions of Science and Health in 1881-1885: "... and this earth and heaven are now and forever the *male and female of Spirit; alias the Elohim, or sons and daughters of God,*" 3rd edition, Vol. II, p. 120.

In the second edition of Science and Health of 1908 (indicating these changes) Mrs. Eddy removed the landmarks of Christianity (Jesus, S.&H. 589, or Joseph, S.&H. 589) from her Sixth Tenet in the words "meek" (Mat. 5:5), "strive" (Luke 13:24), and "love one another" (John 13:35), substituting therefor the Golden Rule or square of Love, S.&H. 497:25-26 (separating Branch from Branch at the same time, as described elsewhere).

Mrs. Eddy then gave us the privilege of squaring ourselves with Principle and not man, S.&H. 442:30-32 (excommunicating the Branch Churches from The Mother Church at the same time, as described elsewhere). Thence, she glorified Jesus, S.&H. 200:25-29 (simultaneously dissolving the corporate body of The Mother Church, closing the Mother's Room and adding the last statement to Creation, S.&H. 267:28-32—overcoming the *temptation* to further creation, as all things are *created* by Jesus Christ — "who created all things by Jesus Christ," Ephes. 3:9). Thus, Mother's man child in both revelation and organization was complete and The Mother Church passed into idea—"The Mother Church has blossomed into spiritual beauty, communion universal [which Mrs. Eddy said could be done only

“in some degree” in The Mother Church organization, Manual, p. 19] and divine,” My. 141, leaving the Branch to complete the Temple—“the Branch . . . shall build the Temple,” Zech. 6:12, as twelve (Benjamin) and not eleven (Joseph).

Jesus never spiritually demonstrated beyond eleven, as was proved by the betrayal of his twelfth disciple; likewise, Mrs. Eddy’s twelfth star in the foundation of The *Mother Church* was effaced (as described in “AS IT IS”) nine years before its (The Mother Church’s) dissolution in 1908 — human Mother and human Mother’s man child cannot build the Temple of the Lord, or universal idea, except “to some degree,” Manual, p. 19,—in heaven, Mind—prophecy only. The twelfth, and last, step is the descending City foursquare of the Bride—the privilege of the Branch.

Thus, *human Motherhood* (ascension) individualized her man child (earth) in seven, Rev. 1:16—symbolized by seven stars in his right hand (individual concept of “Science” prototyped by Gad, seventh Tribe); at which point he was *deified* in the human consciousness, because his good was individualized—*impersonated* (S.&H. 565:6-13; note that here Mrs. Eddy correlates Jesus as her “man child”). She (human Motherhood) demonstrated him as an understandable *saving* agency or “way” from earth to heaven (ascension) in *nine*, S.&H. 334:26-28, prototyped by Issachar (“hire”), ninth Tribe—thus, Jesus was our “hire,” or price to *heaven*, No and Yes 35:13-16; the discernment of the Bride, our price back to *redeemed earth*. At this point we were given Genesis and the Apocalypse—the latter only as far as Revelation 12th chapter — Motherhood. This point in the development of Woman’s man child was typed originally by The (little) Mother Church.

She, as human Motherhood (which is *man*; as she is the *ascending* idea, endeavoring to *lift* up her child above her own demonstration)—*this* human Mother’s “man child” being the first to lift himself *into heaven*, for her “man child” was immediately (after birth) “caught up unto God and to his

throne," Rev. 12:5, where he was wedded to the Woman crowned with twelve stars (the Bride in heaven) or divine Motherhood, which is human motherhood's *real source*. The twelfth chapter of the Apocalypse prophetically *redeems human motherhood* (self-denial—wilderness) in *nine* to its true source of twelve—the Woman crowned with twelve stars, and shows that the *child* must take his own steps from nine to twelve, for her child was *immediately separated from his Mother*. Thus, every human (nine months') child must make his own ascent *spiritually* immediately after he is detached from his Mother's thought in nine; else receive the gift of salvation through spiritual discernment of the steps *already taken*—since they have *already descended* to earth in the Bride consciousness. As Elijah told Elisha that a *double portion* of his spirit would fall upon Elisha "If thou *see* me when I am taken from thee, it shall be so unto thee," II Kings 2:10. Elisha remained on earth and still saw the process of ascent without having to make it. Thus, the "double portion" (ascent and descent) of Elijah's spirit fell upon Elisha, without the fiery, whirlwind ascent. Had we seen the spiritual import of Mrs. Eddy's passing, this "*double portion*" of her spirit would have been ours. This is now our privilege!

The wedding in heaven of human mother's man child is *the union of human and divine motherhood*, or the consciousness of but *one motherhood—God's*. The human motherhood of Mrs. Eddy was her manhood—the founding in the human consciousness of her "man child," Principle, "and her child was caught up unto God, and to His throne . . . to be caught up unto God,—to be found in its divine Principle" (S.&H. 565; 7-8, 27-28. In the intervening lines between 7 and 28, Mrs. Eddy says that *Jesus was this man child*. Jesus, as *Genesis*, individually holding the seven stars—*seven days of creation in his right hand*, Rev. 1:16, 20)—"who created all things by Jesus Christ," Ephes. 3:9—is expanded by Mrs. Eddy as wilderness Mother to nine.

This actually took place when Mrs. Eddy gave us

Genesis in *Science and Health* and the *Apocalypse to the point of Woman's bringing forth her man child, simultaneously*, from the 16th edition in 1886 to the 49th, inclusive, in 1890—four years; and placed the chapter "Prayer and Atonement" (prayer for at-one-ment) between these two chapters, *Genesis* and the *Apocalypse*, until seven (*Genesis*—seven days of creation) had expanded to nine. Mrs. Eddy's *Apocalypse* in nine (not revealed beyond Rev. 12th chapter), with the City foursquare *pressing behind* in a chapter entitled "Way-side Hints," lifted creation (the first step in "the ideal man," S.&H. 517:8-9) to the second, "intelligence." Thus, *Genesis* became intelligently understood. Then Mrs. Eddy *wedded Genesis and the Apocalypse* by adding the erstwhile "Hints" of the City foursquare to her *Apocalypse*, simultaneously merging man into Woman in her chapter on "Marriage," as has been described elsewhere.

Thus, pure manhood became pure Womanhood in the *Bride, Word*. The marriage of the Bride and the Lamb (*Genesis*, pure "creation" lifted to "intelligence," S.&H. 517:8-9) *is but the embrace of the "man child," Genesis* (expanded to nine—the point at which Leah, *earth*, gave Rachel, *heaven*, her son's *mandrakes*—apples of "conception," which were man's first sin—the claim of human creativeness. Issachar, the ninth tribe, Gen. 30:18) in *the Womanhood of the Apocalypse*. Mrs. Eddy, as Mother, revealed but nine tribes in the Glossary, but, as Bride, she embraced the full twelve (as gates) in all their pearly whiteness in the City foursquare—the end of all Motherhood! For even *God as Mother yields to God as Bride*, Mis. 96:8-14, Isaiah 54:5 and 56:5. God's gift of salvation to man, S.&H. 442:25-29, is the gift of *Himself* as the seed within Himself of His own perfection—thus, God as Mother (suppression) yields to God as generic man—*expression*, S.&H. 361:16-18.

Human Motherhood wedded her "man child"—the Principle born in the continuous, literal as well as figurative, wildness of self-denial (the Lamb—purified human conscious-

ness)—to the Bride (Word; the Woman crowned with twelve stars who never left heaven was Mrs. Eddy's high *inspirational self*) in heaven (Mind) in Ten, prototyped by Zebulun, Tenth Tribe, and symbolized by the Extension. Thus, earth was prepared through acceptance of the teachings of the *wilderness* mother in her labor to bring forth her "man child"—*self-renunciation* (wilderness—"the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence," S.&H. 597:16-19) — for the reception of heaven in earth's pursuit of the "man child" (who was "caught up unto God and to His throne" in *nine*, or *heaven's*, Rachel's, *man child*) by detachment of the Branches through excommunication from the organized Mother Church, in order that human Motherhood might give place to Bride in *twelve* or individualized Branch wedded to the Word (Bride, My. 125:26), Manual, p. 72, 19-24—*self-expression* rather than *self-renunciation*.

As before noted, Jesus could not reveal himself to his three most enlightened disciples on the Mount, and certainly not to the nine less illumined in the valley, Mat. 17; thus, he was seen only as an individual light unto himself before Science *explained* him, and this was Mrs. Eddy's bringing forth (to human consciousness) the "man child," Rev. 12:5. This process is explained in the following words: "The Revelator represents the Son of man as saying . . . I am he that liveth, and was dead [not understood] and behold, I am alive for ever more [Science has explained me]," S.&H. 334. It is interesting to note that the statements in brackets "not understood" and "Science has explained me" were added to this reference in the 226th edition in 1902, immediately after the Bible was embraced in Science and Health—in the sense of "We take the *inspired* Word of the Bible, etc.," in our First Tenet, S.&H. 497, instead of, "We take the *Scriptures*, etc." Mrs. Eddy interprets "the inspired Word," S.&H. 46, as "Spiritual interpretation" (marginal topic explaining "the inspired Word"). Thus, Jesus lived again only through the

quickenings of the inspired Word, and was dead to human consciousness before its quickening truths were revealed. Up to this time, even his teachings were regarded as beautiful but *impracticable*. He was Mrs. Eddy's "man child" from seven to eleven (and in thus explaining him, she spiritually, mentally and "physically" built his promised Church — Christianity—Mat. 16:18), and *her steps in his unfoldment* were prophesied by him to John in the Apocalypse. He claimed to have revealed but seven stars or tribes (Rev. 1:16, 20), seven churches (Rev. 2-3*), seven seals (Rev. 5*), seven days of self-creative consciousness (Genesis 1st chapter, creation in seven).

Mrs. Eddy unfolded the heavenly idea of earth, man, which she correlated in her organization step by step to the point of eleven—the limit of Motherhood or "birthright in Joseph," who prototyped Jesus; and the twelfth element, her own excess of (embracing) demonstration beyond manhood — Womanhood — was individually demonstrated in the Concord Branch (Benjamin), which, when added to The Mother Church (a year before completion of the Extension), broke the sheaf-band of Motherhood (*heavenly twelve stars*) when its identity appeared in the Word, and precipitated their *descent to earth* (human expression) as individualized Branches. As Mother explained (demonstrated) Jesus in eleven, so the Branch must demonstrate twelve in the Bride, as revealed in her Word, and individually demonstrated in the Concord Branch, which closes its door forever to Motherhood.

Jesus' individual "life," as individualized by his Mother in seven, S.&H. 29:20-4, never died; it was his *Church life* in *eight* (Asher, eighth Tribe. Church begins in *eight*, as noted elsewhere, on the basis of the eighth Tribe, Asher) that was attacked by ecclesiastical organization, or the life of his attempted demonstration *beyond himself* as man (seven) that was sought. Jesus' resurrection was the demonstration of the

* Chapters.

"Life which is *Truth*," rather than his individual life. Jesus never attempted its further human impartation after his resurrection. He merely quickened the thoughts of his disciples on the road to Emmaus, Luke 24: 13-32 to the point of understanding his individual demonstration: "And *beginning at Moses*, and all the prophets, he expounded unto them in all the scriptures the things concerning himself"; also, Mark. 16: 14; Mat. 28: 16. He also appeared to them when they had closed their doors to material sense—either literally, as in John 20: 19; Luke 24: 33-53; else figuratively, Luke 24: 13-32. The latter, as just quoted,—when two of the disciples "*commun-ed together and reasoned*"—reached out for light above material sense. In each instance, Jesus expounded to them only the *Old Testament Scriptures* (as the New were not written for a long time thereafter). Thus, he merely expounded to them things "*concerning himself*" as an individual idea, for the Old Testament had no vision of Woman, generic man, S.&H. 561: 22. His first revelation of Church beyond seven was to John in his revelation, which *started* with seven stars or Tribes. Eight, or the first step in Church, Christianity, was merely *prophesied* to the human consciousness by Jesus, but was undoubtedly *spiritually* seen by him in his *prophecy* of the man-Angel bringing the little book in Rev. 10th chapter.

Thus, Jesus did not and could not (as man) build the superstructure (Woman) to Church. He merely *founded* it on seven, in his *first* coming, S.&H. 269: 22-25, in "Christianity," with a promise of *future* building—"Thou art Peter, and upon this rock I *will* build my church, etc.," Mat. 16: 18; and *he has* in his second coming (Ret. 70: 20-22), in "Science"—*Christian Science*. Mrs. Eddy's bringing him forth was his "*going*" rather than "*coming*," for he was immediately "caught up unto God and to his throne," Rev. 12: 5. The Bride is his second "*coming*"; hence, in line with Ret. 70: 20-22, "Christian Science" is seen only as Bride—the wedding of Christianity (Jesus' first coming); and Science (Jesus' second coming).

Mrs. Eddy said of him in the first edition of *Science and Health*: "The mistake the disciples of Jesus made to found religious organizations and church rites, if indeed they did this, was one the Master did not make. . . . No time was lost by our Master in organizations, rites and ceremonies, or in proselyting for certain forms of belief: members of his church must answer to themselves, in the secret sanctuary of Soul, questions of the most solemn import," 1st edition of *Science and Health*, pp. 166-167.

Thus, Jesus did not humanly demonstrate Truth in eight, nor take the problem, to human sense, beyond *manhood, foundation*; but this was his individual demonstration and was humanly manifested only to the degree of his becoming visible to the disciples when they were gathered *together*—a Christian process—the position of *eight*, which always *dies* to the unsupported sense. His seven stars represented his human demonstration. Before his crucifixion, Jesus was unsupported by his disciples—all deserted him but one—even his rock, Peter. Thus, he could not demonstrate *Christianity*, which must gather others than oneself.

Mrs. Eddy has called our attention to this distinction in the footnote on page 309 of *Miscellaneous Writings*: "Though Jesus is the impetus and pulse of Christianity, yet Christianity is *larger* than its *human founder*, as the watch-wheels fill more space than the mainspring, as the body of a man, with its limbs and organs is larger than the heart. Christianity is made up of 'the glorious company of the apostles' and 'the noble army of martyrs'" (Revised edition of 1890, p. 229, to which Mrs. Eddy referred us for the *first time* between 1908 and 1909).

Jesus' mother conceived him in seven (ascension) only, inasmuch as she had not wed *human manhood* (the seven human ascension steps of creation), but God (S.&H. 29:32-1)—*Spirit* and *not letter, form, or earth*. Thus, he was not able to retrace these "*gathering*" steps back to earth—earth must go to him, as it did in woman's man child, Rev. 12:5. For

eight and nine retrace and gather—*expand*, as is shown in the two months' expansion of motherhood beyond *seven*—the individualization of her child. We can expand only what we *basically* understand. Thus, Jesus typed a seven months' child, but a heavenly child. Even Mary's humanity was of the tribe of Judah that originally turned from man to "praise the Lord," Gen. 29:35.

Mrs. Eddy founded her First Church with *eight* members in the light of the first edition of Science and Health, which never stood, but ended in rebellion ("death of the two witnesses," Rev. 11th chapter), as explained in the chapter "*The Twelve Tribes*," particularly in connection with the Eighth Tribe, Asher.

"A troop cometh" in *Gad*, the seventh tribe (Gen. 30:11) or *Association of the seven previous Christian Churches*—figuratively, Revelation 2nd and 3rd chapters: *literally*, the gathering of the actual seven great divisions of Christian thought—Catholic; Episcopalian; Presbyterian; Methodist; Baptist;* Congregational; and Christian Scientist—the latter the element that truly had been ready *spiritually* for the higher unfoldment as the result of individualizing its worship of God, typed by the Congregational Church, wherein each church was supreme in its own domain—from which Mrs. Eddy had come, and which had helped her to her next step, My. 163:27-28; Ret. pp. 13-15—although *spiritually possible* outside of any Church. These were all gathered in the Christian Science organization, for emotional Christianity based on the deification of Jesus must have been redeemed to "the rock *Christ*," Manual, p. 19, upon which Jesus promised that he would found his Church, Mat. 16:18, before a superstructure could be built thereupon; for Woman (Science) could not be supported by faulty manhood (emotional Christianity). Hence, the necessity for Woman's man child (true conception of Jesus), which *Jesus foresaw* and *prophesied* to John in

*The *Christian Church*, recently merged with the *Congregational*, is closely akin to the Baptist thought, but the latter is used because a better known denomination.

Revelation 12th chapter; and the possibility of Mrs. Eddy's permitting to be built *mentally* (1892) and physically (1895) a *Mother Church*, after the *revelation* of Bride in 1891.

Thus, Mrs. Eddy was forced to found her Church on Association in *seven*, as noted in "*Evolutionary Organization*" in "AS IT IS," having failed to maintain it in the position of *eight* (Asher), as Sibyl Wilbur records that Mrs. Eddy's First Church founded on *eight* members in 1875 ended in *rebellion* (p. 218 of the edition before Mrs. Eddy passed on; pp. 226 and 227 of later revisions). This was in fulfillment of Jesus' prophecy of the death of the *two witnesses*, Rev. 11th chapter. Who knew better than Jesus—for his "death" had been literally occasioned by the inadequacy of the *two witnesses*—Life and Truth? Jesus, representing *seven* (Rev. 1:16 and 20—holding but *seven* stars in his right hand, which he interpreted as "the angels of the seven churches"—his own individual demonstration), and John his only faithful disciple and *witness*. Hence, he was unable to do more than found Christianity mentally, for "Christianity" must gather people as *symbols* of the Twelve Tribes (which Mrs. Eddy says "show the *workings* of the spiritual idea," S.&H. 562), as *ideas* do not work for expression: *they are*. Even Noah physically gathered *seven* people beside himself to support his idea—Jesus gathered but one supporting person, John, which made Jesus' salvation definitely individual; hence, his rebirth to *Church* in *nine*. "Science" needs no symbols for the activity of its ideas—it manifests its ideas without the aid of people. Both "Christianity" and "Science" must needs be demonstrated by the male and female qualities of Woman, S.&H. 577:4-11.

Thus, Association is always an aggregation of people symbolically *working* out the designs of idea—uniting outwardly, but inwardly at such variance of thought-position that distresses, necessities, strife, and tribulation are its inward manifestation, to the end of forcing *idea* to the fore and eliminating people (Mis. 138:17-19)—*all tending toward*

“unity” *within*, “the bond of perfectness . . . unity which unfolds the thought most *within* us into the greater and better, the *sum* of all reality and good,” My. 164.

Church is the activity of ideas, but it is not *bodiless*, as the City foursquare indicates with its twelve-in-one *individual* gates—each complete in the Word, Bride. As Mrs. Eddy says the City foursquare is Christian Science, there can be no *Christian Science Church* until each Branch is individualized. The Mother Church but Christianized thought in its true sense; its Science must come from the *Word*, and not *human Association*. Mother, Rev. 12th chapter, can be Bride, Rev. 21st chapter, only as she ceases to be Mother and frees her children to individual expression.

Thus, Jesus not only saw the position of nine, when he *prophesied* of the Woman crowned with twelve stars (the Bride) *conjoined* with the human demonstration of the wilderness mother with her nine months’ child (Issachar, ninth Tribe)—as the human always *patterns* the divine; but he kept his heavenly text of *twelve stars* in mind (as did Mrs. Eddy in founding The Mother Church on *twelve* stars), and prophesied a final “half a time” for human Motherhood in nine, Rev. 12:14; which he prophetically *conjoined* with the Woman crowned with *twelve* stars. The nine (earth) must yield to twelve (heaven), and it did so in ten and eleven—the Extension.

The wilderness Mother was forced to found her church on seven, as noted in detail in “Evolutionary Organization” in “As It Is,” and expand it to nine. So, as the nine months is the full period of child unfoldment, the *wilderness* could not change the process, but could merely show the reason therefor free from human opinion—this is what the desolation of the wilderness types, aloneness with God, S.&H. 597:16-19.

Ten, eleven, and twelve are heavenly footsteps, as is shown by the tenth picture in *Christ and Christmas*; ten, the *human Platform*; eleven, the earthly demonstration of Church or “the door” (Jesus, John 10:7 — or bodily form) of idea;

twelve, the Woman, the Word, or Bride, as typed by her scroll. (Note the Bride is knocking on this "door," WHICH SEEMS CLOSED to her — even the door on which are the DETACHED BRANCHES!

The tenth (white) bird in the eleventh picture (nine is the limit of the human, ten is the divine point of union between heaven and earth in *heaven*, as *earth ascended to heaven* in Woman's man child, Rev. 12:5, prophesied by Jesus' literal ascension, Acts 1) is descending with its heavenly message. Eleven is the full demonstration of earth, manhood—the crown—which was prophesied by the eleven disciples that Jesus was able to hold to outward loyalty to his individual demonstration in seven, up to the point of his betrayal only; also, the limit of The Mother Church's eleven *loyal* stars—Mrs. Eddy being forced to *be* the twelfth, as described in "AS IT IS." "Christianity," as typed by The Mother Church, was eleven, and the Branch the embracing twelve, "Science"—the City foursquare being the earthly demonstration of the Branch in twelve, Benjamin. The Concord Branch embracing a Mother's Room was Mrs. Eddy's finished individual demonstration of Church, which was but prophecy to the Field until it does likewise. As an individual *Field*, Chicago did it first; but each *individual Church* must demonstrate its twelve-in-one; and then each individual *member*, which latter demonstration germinates the Tree of Life in Thirteen.

DIVINE MOTHERHOOD

Even with the addition of another and further (than human motherhood) step to the evolving human consciousness, *Divine Motherhood* bears the "time" limitation of *human Motherhood*—"times, times and a *half a time*," Rev. 12:14, for *Motherhood* (either *divine* or *human*) is always detached and separated from its child—it could never become one with its child, else it would cease to be "Mother" and become "Bride." The Bride is the redemption of human motherhood to divine Motherhood, for the "divine must over-

come the human at every point, S.&H. 43, before the next step in the human can be rightly taken. And this is just what is prophesied in the *conjunction*, wedding (Rev. 12th chapter) of the *heavenly* vision of the Woman crowned with *twelve* stars, and the wilderness motherhood with its child in *nine*. The ninth tribe, Issachar, was the point of union of purpose between Rachel, heaven, and Leah, earth, when Leah gave Rachel her son's "mandrakes"—apples (fruit) of *conception*, Gen. 30:14-18. The wilderness mother (Mrs. Eddy) offered her "*man child*" to Rachel, heaven, as the result of the "Field" demonstration. "Reuben went in the days of *wheat harvest*, and found mandrakes in the *field*, and brought them unto Leah, his mother." (Mandrakes" as a figure is noted in detail in "AS IT IS" in "*The Twelve Tribes.*")

Jesus prophesied to John this point of *union* between earth and heaven in the redemption of *human motherhood* (wilderness, purified motherhood), for all motherhood is *divine*; it *always patterns "the infinite,"* S.&H. 507:28-2, which it must *see to pattern*. "A mother's affection cannot be weaned from her child, because the mother-love includes purity and constancy, both of which are *immortal*," S.&H. 60:8-10. When *human motherhood* sees the *perfection* of *her child* she will be the Bride of her child, wedded to him mentally in the *one Mind*, and wedding and welding him and herself to all being in the same relationship—"conceiving man [generic man] in the idea of God," S.&H. 582, the Bride. Thus, "Principle and its idea *is one*," S.&H. 465, and "Love [Motherhood] is wedded to *its own* spiritual idea," S.&H. 575. This is possible only in *heaven, mentality*, and the Extension typed this union, Rev. 19th chapter.

The following references were read at the Annual Meeting on the occasion of the dedication of the Extension: "Thy Maker is thine husband [not Father or Mother] . . . the God of the whole earth shall he be called," Isaiah 54:5; "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb [purified human consciousness—WILDERNESS

motherhood] is come, and his wife [spirituality] hath made herself ready"—the Field demonstration of spiritual discernment had reached that point, Rev. 19:6-7; correlated with *process*, S.&H. 571:22; and *result* of wilderness' experience, S.&H. 574:3-16, 27; together with *fulfillment*, "The Lamb's wife presents the unity of male [earth] and female [heaven] as no longer two wedded individuals [necessitating physical union], but two individual natures in one, etc." S.&H. 577:4-11; Miscellany 39:6-9.

Thus, human motherhood (typed by the wilderness mother) became one with the divine (the Woman crowned with twelve stars) in fulfillment of Jesus' prophecy of the *process*, in Revelation 12th chapter, and its *fulfillment*, Revelation 19th chapter.

Just after receiving the *united* (never specific) pledge of the *whole field* in the Annual Meeting of 1902—to build the Extension (thus declaring themselves to be at the point of *harvest time*, or the time of generic oneness, as typed by the *immensity* of their united undertaking), Mrs. Eddy dropped the title of Mother, lifted the child to *intelligence, substance* and *wisdom*, as previously noted, and gave us the wonderful revelation of the divine child on pages 68 and 69 of Science and Health. This latter child was *generic*, as evidenced by the implication that *everyone* could be *spiritually educated* to see himself as God's idea—"the seed within *himself*," led out of himself—bearing in mind that "*E, out; duco, lead*," is the root of *educate*. "If Christian Scientists educate their own offspring spiritually, they can educate others." The word *children* is *absent*; thus, Mrs. Eddy invites the birth only of *THE man child* (which is "*a man child*" to each individual consciousness) or the child of spiritual maturity—"not in embryo but in *maturity*" being Mrs. Eddy's significant definition of "Children," S.&H. 582:29, amplified by "Manhood is its eternal noon," S.&H. 246:12.

From the time Mrs. Eddy dropped the title of Mother, the first of the year 1903, for seven years, she became the

mediator as *Leader* between the twelve stars of the heavenly Woman (the Bride) in Revelation 12th chapter and the Lamb, purified human consciousness of *Motherhood*, for we are all human mothers creating each moment our own concepts of everything and everybody — even our “enemies.” “Who is thine enemy that thou shouldst love him? Is it a creature or a thing outside thine *own creation*?” Mis. 8:9-10. Thus, motherhood is the *only process of thinking*, and we live in a world of our own creating, self-inflicting our own wounds, until we see the Bride consciousness “conceiving man [generic man — that is the ‘the compound idea of *infinite Spirit*,’ S.&H. 591] in the idea of God,”—the Bride, which is “a sense of Soul [all senses having been embraced in one, SIGHT], which has spiritual bliss and enjoys but *cannot* suffer,” S.&H. 582.

Mrs. Eddy called together the “General Association of Teachers,” including those who were C.S.B.’s but not Teachers, to stand under (*understand*) the building of the Extension. Thus, she assembled the entire Field thought in essence. This Association was governed by an Executive Committee of twelve members, five of whom constituted a quorum; and as the demand was that five of the members must be merely C.S.B.’s and not Teachers—the limit of seven being set for the latter (Teachers), this permitted the possibility that the Association could be executively controlled by the Field thought without the teaching element (a quorum must contain all operative elements), 45th Manual, p. 87. This Association remained in action until the dissolution of The Mother Church in 1908, as elsewhere described.

Thus, to repeat facts elsewhere presented—the individual Teachers’ Association stood under the individual Branch; the Massachusetts Metaphysical College Association (Mrs. Eddy’s own students), The (little) Mother Church; the National Christian Scientists’ Association, the “spiritually organized Church,” Ret. 44:29-1. “The spiritually organized Church” was so declared in 1891 (five years after this latter

Association was called by Thirteen Members of the Massachusetts Metaphysical College Association, as noted in detail in the chapter "*Evolutionary Organization*" in "AS IT IS"), which represented both Teachers *and their students* (a *broader Field* thought than The Mother Church *could rest upon*). And, lastly, the General Association of Teachers was called to *represent the Field*, or to "stand in type for" the whole Field in prophecy (which was as far as heavenly union or representative idea without *full expression* could go), just as the twelve tribes "stand in type for the whole human race." The Teachers were described as tribes going up to Jerusalem every year when they met in the *National Christian Scientists' Association* at the call of Thirteen future members (and which Association—as *universal Assembly*—was merged into the *World's Parliament of Religions* in thirteen addresses, as described in "AS IT IS" in the chapter "*Evolutionary Organization*"). Thus, the Universal Assembly embraced the *World's Parliament of Religions*, for the Universe is larger than the *World*—"God forms and peoples the *universe*," S.&H. 509.

So, Reuben, typing the *first and only son*—the man child from a redeemed earth standpoint, gathered from the *field at harvest time*, Gen. 30:14-18, the "mandrakes" (fruit) of the union of *human and divine Motherhood*, Rev. 12th chapter, which make *every Mother the Bride*.

Thus was given to Being a name above "Mother" in order that her offspring may have the privilege of the fulfillment of the prophecy: "Even unto them will I give in mine house, and within my *walls*, a place and a name *better than of sons and of daughters*," Isaiah 56:5, correlated by Mrs. Eddy in Mis. 96:8-14, in which she says there is a "*diviner concept*" than even the Fatherhood and Motherhood of *God*, and that it is "*Love — divine Principle*." This is promised within "house" and "walls"; thus, it is a Church promise, which the City foursquare as *Bride, Word*, fulfills. Mrs. Eddy's *latter revisions* of her *Word* brought it to this point of fulfillment.

Although, she dislodged no stones from their places which would continue to hold the structure to its fullness of design. The structure of Truth and Love must contain its foundational stones (the "teachings of Jesus, the apostles and prophets," S.&H. 269:22-25); its corner-stone, "the spiritual idea"; and its amplifying constructive truths; as well as its tower and pinnacle—"the superstructure of Truth, reared on the foundation of Love, and pinnacled in Life," Pul. 2, was Mrs. Eddy's description of The (little) Mother Church: but it must be seen as a *whole* in order to properly value its specific parts. The specific stones must not be allowed to be magnified above their embracing idea.

From the time of the dedication of the Extension in 1906, to 1910, when Mrs. Eddy left us in person, every provision was made both in the Word and in the Manual for the Bride as the City foursquare in each individual consciousness, the last step in motherhood—*divine Motherhood*—and the last step in Church, for the divine Mother (the Word) conceives the Tree of Life (whole Word) in each individual consciousness, bearing its twelve manner of fruits, which becomes the *universal idea*. Thus, Motherhood, both *human* and *Divine*, *yield forever to expression* in the inseparable oneness of thought and idea. Mrs. Eddy said in the first edition of Science and Health that man is the *body of God*—" . . . Man epitomizes the universe, and is the body of God," p. 229, and the spiritual footsteps in rounding the "gospel of grace in the circle of Love," Mis. 1902, p. 2:26-29 (Mrs. Eddy's last message to her Church as "*Mother*") enable us to re-approach this forever truth with an understanding of its *then* spiritual *prophecy*—and *now* spiritually demonstrated *fact*—without the possibility of the claim of Pantheism being placed upon man; for the case is *reversed*, and God *dwells with man*; generic man is God, S.&H. 361:16-18; "Principle and its idea is one" S.&H. 465; Love is "wedded to its own spiritual idea," S.&H. 575 — position — for they are all one — beyond even *divine Motherhood*, the *Bride*. The Tree of Life is the weld-

ng of Mother-earth—"compound idea," S.&H. 585; "the pure river of the water of *Life*" and the Tree of *Life* (Fatherhood, S.&H. 569: 1-2); and the fruits of Love, grown in "the atmosphere of Love divine"—all in one inseparable expression. "Principle and its idea is *one*," S.&H. 465.

Page 518, line 9, after "creating."

The following line of thought is reviewed with no pretense to original *discovery* thereof, as the facts presented are inescapably before the eyes of all who study our Manual. However, it is believed by the Note-taker that for the *first* time they are presented in the light of a previously carefully laid premise answering the WHY of the situations involved. *That* they are true no one could intelligently gainsay.

So, merely to refresh the memories of the readers hereof in regard to the vital facts about to be reviewed, rather than to present a new situation, the following plan is suggested:

Page 527, line 8, after "needs."

These Mrs. Eddy provided for in the sense of fulfilling the demands of the Bible in her founding, by making definite provision for the continuity of the Branch in Article XXIII, Sections 1 and 6, lines 19-24, which was given us in 1906 (60th Manual), *five years after* Mrs. Eddy spoke of the further evolution of her Church on page 342 of Miscellany.

In reference to the following Section 7 of Article XXIII, the word "continue" on line 22 of Section 6 just above may completely preclude this further necessity, as further *creation* ceases with Mother. Those churches already created would "continue" their then form of government in consonance with the Mother Church Manual, not the Board of Directors. While Section 7, Article XXIII, prohibited further creation of churches under the régime of The Mother Church by mandating four members of The Mother Church for the formation of a church (when there was no Mother Church, under the Manual provisions, after the passing of Stephen

A. Chase in 1912), and a practitioner whose card was in the Mother Journal (when there was no Journal under the provisions of the Manual), this left only “voluntary” Church formation, resting only under the conception of the Bride—“conceiving man in the idea of God,” S.&H. 582, in which each member is *inherently* a member of The Mother Church, for Bride embraces the Mother function. Thus, each branch was conceived as generic man with its twelve-in-one elements—so dropping for Branch such provisions as were inoperable, in line with the scientific “progress” promised in Miscellany 342:19-28.

The churches formed under the régime of Mother Church could never be other than *generated* churches, until they disorganized, and reorganized as voluntary churches in accordance with the procedure Mrs. Eddy adopted with Church and Association, as noted in “*Evolutionary Organization*”; else acknowledged Mrs. Eddy’s excommunication of the Branches in 1908, and ceased to function under Mother Church requirements. God showed Gideon (Judges 7) that it was not large material formations, but the spiritual quality thereof, that saved and triumphed. The selflessness of those that took no time for their own specific need, in view of the larger demand upon them—not bowing down on their knees to drink, but lapping the water with their tongues—is not usually seen in human strength of numbers. Mrs. Eddy shows this on page 138 of Miscellaneous Writings. “Not by might, nor by power, but by my spirit, said the Lord of hosts,” Zech. 4:6.

“ABIDE IN TRUTH”

Page 550, line 29, after parenthesis.

From the *obscure* footnote in Miscellany, page 360, it will be seen that Mrs. Eddy’s original letter (as it appeared in the Sentinel of November 20, 1909), rather than her corrected, or further amplified, letter (in Sentinel of December 4, 1909), was made use of for the information of future Christian Scientists. The corrected letter as it appears in the latter

Sentinel is under the statement: "*Republished by request of Mrs. Eddy.*"

Mrs. Eddy's correction, or addition, is highly *important* to the end of explaining her sense of "The Mother Church"—an always link (though now completed and embraced) in the evolution of Truth in the human consciousness; and how she *could have* abided in The Mother Church for *forty years*, when it had then existed only *seventeen years*.

"*Abide in Truth*" was Mrs. Eddy's admonition to one of the branches of the then-Mother vine: "and in fellowship with and obedience to The Mother Church." The "fellowship with and obedience to The Mother Church" was *then* incumbent; for, although the steps in *mental* dissolution of The Mother Church had taken place in 1908, as described in "AS IT IS" in the chapter "*Leaving Father and Mother*" (and this letter was written in 1909), and the prohibitions were carried in her Manual which would *physically* dissipate The Mother Church after her passing if obeyed: Mrs. Eddy awaited the passing of her personal Motherhood (as prophesied by the "half a time" thereof, Rev. 12:14; and accepted by her in *possibility* in the 3rd edition of Science and Health of 1907,* S.&H. 164:17-29), leaving the prohibitions of her Manual forbidding the continuance of the activities of The Mother Church to *complete* this prophecy, of the final "half a time" of Motherhood after it had fulfilled its "times [the collection of the good of the past—"God requireth that which is past," Eccles. 3:15], times [its union and assimilation by the then-present revelation] and *half a time*," Rev. 12:14. Its incompleteness in the prophesied *order of Being*, the ORGANIZED CHURCH OF THE BIBLE, made it impossible to present a *full salvation* (which Mrs. Eddy said could be only "in some degree"—"half a time"—accomplished by The Mother Church, else it would absorb its Child (as it now seems well

* These *numbers* of the additions are the Note-taker's own, in line with these consecutively succeeding changes, as Mrs. Eddy stopped the numbering of Science and Health in 1906.

on the way to do). The Child must have his own "half a time" to complete intelligently his being in the wedding of the truths that have been revealed. Motherhood had this opportunity in its second "times," Rev. 12:14, when it wed the past, "Christianity" (this is typed by the Extension, or the marriage of the Bride and the Lamb in heaven, Rev. 19th chapter—this Scripture being read at the first assembly of its members alone—the Annual Meeting of The Mother Church at the time of the dedication of the Extension, My. 39:10-11). Human Motherhood, Rev. 12th chapter, the Assimilator and *Teacher* of the continuity of the Great Past, bringing forth spiritually-renewedly the Child already humanly conceived and brought forth in the past (Jesus, S.&H. 565:6-13, with all *he* embraced) must yield to the Bride, Rev. 21st chapter, the *divinity of the Word* (rather than the measured human footsteps thereto). The Bride's husband is the Great Past—Morality—which she intuitively embraces; for man's every inspiration, which he has declared in the form of some additional moral law, has had its birth in her Being as a fragmentary (individual) child. This is why, as the City foursquare, the Bride brings with her *foundations* which accord with "the twelve apostles of the Lamb," Rev. 21:12. She also brings twelve gates (the Twelve Tribes which "stand in type for the whole human race"). But she is the *welding*, or oneness, of *all of these elements*—generic man, Woman, S.&H. 561:22.

The early inspirations of the old patriarchs (the Twelve Tribes) were *from that Woman*; the Ten Commandments, the great mediums of human union were *from that Woman*; the prophecies were *from that Woman*, hence, they cannot be defeated; Jesus' teachings were *from that Woman*; Christianity (typed by The Mother Church, as particularly described in "AS IT IS") was *from that Woman* (hence, Mrs. Eddy speaks of Woman's being generic man in the interpretation of the Woman crowned with *twelve stars*, Rev. 12th chapter, which is the *heavenly*—as she appears in *heaven*, and stars are heavenly symbols—prophecy of the earthly *gates* of

human demonstration of the Bride, Rev. 21st chapter); BUT THE BRIDE *is* THAT WOMAN (and not "from") descending to earth with every "mother's son" in her loving and commending embrace. This Bride is the *Word, individually available* in all its parts to all; hence, it alone germinates the Tree of Life in each individual consciousness, bearing its twelve manner of fruits—"conceiving man [generic man] in the idea of God," S.&H. 582. Thus, the Bride alone completes Being, and its symbol Church, and explains why Jesus could make the Church Temple with its "physical" stones synonymous with his body, John 2:19-21. This Temple was built by the Twelve Tribes of Israel, and into the very stones were woven their united thoughts—thus, Church and man are one. Therefore until we see complete Church, we can never see complete man.

"Abide in *Truth* . . . and in this way God will bless and prosper you. This I know, for he has proved it to me for forty years," My. 360:20-24. Thus, to "Abide in Truth" is Mrs. Eddy's sense of The Mother Church as *idea*, for Truth is manhood, S.&H. 517:8-9, Christianity; and there is where Mrs. Eddy had been abiding from the time she started the movement of "Christian Science" forty years before, as particularly noted in "AS IT IS" in the chapter "*Evolutionary Organization.*" No one abides in "Christianity" until he becomes a part of the great movement of Christianity, as described by Mrs. Eddy in the second and third paragraphs on page 229 of the revised edition of 1890 (*to which Mrs. Eddy referred in 1909* for the elucidation of her statements written fifteen years before) distinguishing between a Christian, Jesus, or "the impersonation" of Christianity, S.&H. 565:13-15, and the great movement (universal demonstration) of Christianity. Mrs. Eddy says in this 1890 edition: "Though Jesus is the impetus and pulse of Christianity yet Christianity is larger than its human founder, as the watch-wheels fill more space than the mainspring, as the body of a man, with its limbs and organs, is larger than the

heart. Christianity is made up of 'the glorious company of the apostles' and 'the noble army of martyrs' . . . This religion's golden pages are graven o'er with records of women who were exposed to the wild beasts of the Coliseum, and wilder license of a superstitious rabble; records of men forced into gladiatorial combats and thrust into boiling oil, etc., etc.," Revised edition of 1890, page 229, a part of our *now* edition of Miscellaneous Writings.

So, Mrs. Eddy's "Mother Church" began when she started her movement with *others*, for this is what makes "*martyrs*," and will continue to make them until man sees the oneness of all mankind in the united expansion of all being into *one in his own consciousness*. "Whatever diverges from the one Mind, or God—or divides Mind into minds . . . Being into beings,—is a misstatement of the unerring divine Principle of Science, which interrupts the meaning of the omnipotence, omniscience, and omnipresence of Spirit," Ret. 56:5-10. This is the good that "Christianity" does for an individual—it necessitates the *expansion of his own being* beyond himself to *take in* "the glorious company of the apostles" (the Twelve Tribes—the foundation of the City foursquare, "the *twelve* apostles of the *Lamb*" — Christianity, Rev. 21:14), from which the position of "Thirteen" calls him after he has "*fulfilled* all the good ends of organization," Mis. 358:30-1; Ret. 45:8-10; 47:1-3, in the twelve-in-one consciousness of the Tree of Life bearing its twelve manner of fruits. A Christian usually tries to take in *Jesus only*, and not "the glorious company of the *apostles*" (as Mrs. Eddy has expressed it in her description of the third side of the City foursquare. Jesus is but the second side of the City foursquare in her wonderful description covering an entire chapter in the revised edition of 1890) upon which the City foursquare is founded—"And the walls of the City had *twelve* foundations, and in them the names of the twelve apostles of the Lamb," Rev. 21:14.

The failure to present more prominently Mrs. Eddy's explanation of her sense of The Mother Church was probably

due to the very great error of trying to *add to her Word* after she had sealed it *against* such a possibility. "AS IT IS" presents in the chapter "*Consequences of Violating the Manual*," how Mrs. Eddy sealed the articles which she desired published in Miscellany on August 21, 1909, writing across the face of the packet that it was not to be opened during her lifetime; hence, this entire controversy has been injected into Miscellany *without her approval*. This particular letter has worked much harm, as Mrs. Eddy's appeal that the Branch Church in question "support the Directors of The Mother Church, and unite with those in your church who are supporting The Mother Church Directors," My. 360: 14-20, has been used to bolster up an authority which is *directly forbidden* by her Manual provisions *after her passing*.

It is a *very different thing* to make an appeal for the support of officers performing their *normal functions under the Manual of The Mother Church* (as none of the prohibitions of the Manual could run against the Board of Directors so long as they had Mrs. Eddy's approval to their appointment, which was ended when Stephen A. Chase passed on in June, 1912, Art. I, Sect. 5), and to apply this appeal to a *reversed condition* when the Manual prohibits the Board of Directors' *further continuance*. They were Mrs. Eddy's direct agents during her personal presence with us, but with no "power of Attorney" even *then* to act without her approval, for she supervised their actions constantly, as the Manual shows—there being but a very few *insignificant* (other than this one in question) functions that they could perform without her *direct approval* — the most significant independent function was to determine the eligibility of applicants to membership in The Mother Church, and the *excommunication therefrom*; but the letter itself, My. 360, showed that she was in *close contact* with the latter function, and undoubtedly would have interfered had it not met her *entire approval*.

Mrs. Eddy *was* The (human) Mother Church, as any unbiased-minded person would realize if he would read care-

fully the By-laws, which revolve around the decisions and approval of Mrs. Eddy. The original Mother Church was built as a memorial to her human Motherhood (March Journal, 1895, p. 495), and the Manual was the instrument of her personal direction thereof under the inspiration of divine guidance—it *prohibits a successor to her functions*.

The latter letter of Mrs. Eddy, obscurely mentioned in the footnote of Miscellany, page 360, Mrs. Eddy undoubtedly desired to amplify the other to *avoid just such impression as it now creates*—the human eternity and ineffaceability of The Mother Church. The Mother Church had “blossomed into spiritual beauty, communion universal and divine,” My. 141, to Mrs. Eddy’s sense a year before this letter was written; hence, her correction was made prefacing “fellowship with and obedience to The Mother Church,” subordinating the latter to the *idea* that it symbolized, and making it *only as enduring* as the *arrested progress* in reaching the goal Mrs. Eddy had *already revealed* would necessitate, for she had revealed the Bride, *Revelation 21st chapter*, and The Mother Church but symbolized *Revelation 12th chapter*. No step in the ORGANIZED CHURCH OF THE BIBLE, or progressive prophecy, to the end of the Tree of Life in each individual consciousness, can be effaced humanly until intelligently fulfilled—*mentally fulfilled*. Thus, the ultimate idea mentally embraces all gone before, and with such support is ineffaceable! Physical fulfillment alone but obscures the *idea*.

Abiding “in Truth” would demand fulfillment of its final human steps, the City foursquare, Rev. 21st chapter, and the Tree of Life, Rev. 22nd chapter—the former, the last step in Church; and the latter, beyond *all Church* outside of man’s *own consciousness*, where *man is Church*. Mrs. Eddy *demand*s of us in Truth the fulfillment of even this last human requirement of Truth, Mis. 358:30-1; Ret. 45:8-10; 47:1-3, when we *intelligently* will have taken the intervening steps. “Abide in Truth” could not be limited to Revelation 12th chapter, The Mother Church, when Truth had already revealed three

steps beyond—Revelation 19th, 21st and 22nd chapters. Truth is an *active* force! Into its hand Mrs. Eddy consigned us, and not into the hands of man!

MRS. EDDY'S EXPRESSED APPROVAL OF THE OLD EDITIONS OF SCIENCE AND HEALTH

Page 550, line 30.

About twelve years after the publication of Miscellaneous Writings in 1897 (between the 82nd and the 86th editions in 1908 and 1909, respectively), Mrs. Eddy, in *six different* instances, made changes in Miscellaneous Writings *necessitating* the use of most of her *oldest* editions of Science and Health to identify her references.

In one instance (Mis. 309, in article entitled "Deification of Personality"), Mrs. Eddy's change *necessitated* the use of two paragraphs from a very old edition of Science and Health (the revised edition of 1890) to elucidate a certain topic—she stating that the citation "elucidates this topic," Mis. 309:26.

Despite the fact that the above article was written in 1894 (three years after a complete revision of Science and Health had taken place in 1891), Mrs. Eddy thus makes these two paragraphs in the 1890 revised edition a part of her latest writings as late as a year or two before she left us in person.

Previous to this change, in the body of this article, it had carried, for about fifteen years, a *different reference* in the intervening current editions—this page having remained the same from 1891 to 1902.

From 1902 to 1908 or 1909 (after another complete revision of Science and Health in 1902), the reference was still carried as originally ("page 228," with no citation of edition), although unavailable since the revision of 1902 (six or seven years) due to change in the page-order of Science and Health. This shows that the change was made from no necessity due to revision of Science and Health, but to Mrs. Eddy's conclusion as to the superior value of her latter reference for her

immediate purpose. These facts apply equally to Mis. 379, as to the change of page in the body of her article, and to the time of placing a footnote citation to the same revised edition of 1890.

The four *other* changes—*six in all* (made simultaneously in 1908 or 1909)—will be found in the footnotes of Miscellaneous Writings on pages 35, 83, 309, 379, 401, and 415, respectively. The alternate references on pages 309 and 379 are not Mrs. Eddy's—one of them (page 379) was added in 1913 (calling for an *additional* reference, indicated by "and"), three years after Mrs. Eddy left us in person. The other alternate reference (page 309) was added during the past few years—six or seven (calling for a *substitute* reference, indicated by "or").

In view of the above facts, it is most obvious that Mrs. Eddy's statement in her "Notice" on page 237 of Miscellany: "What I wrote on Christian Science some twenty-five years ago I do not consider a precedent for a present student of this Science," could not be construed as Mrs. Eddy's disapproval of the *proper* use of these old writings "as indicators of successive stages of growth in Christian Science" (April, 1891, Journal), thereby fulfilling Jesus' prophecies to John in his Revelation as to the successive progress in the human consciousness of the *Word* in Revelation 10th, 11th, 12th, 19th, 21st and 22nd chapters.

The word "*precedent*" in Mrs. Eddy's "Notice" on page 317 of Miscellany, when accurately defined, removes any charge of inconsistency between her example in making the old editions a part of her latest revised edition of Miscellaneous Writings at *practically the same time* that she issued her "Notice" in regard to the improper use thereof. The word "precedent" means *superiority over*; to place before in point of *importance*, to make an *authority* of, etc. Its root is "*prae*, before + *cedo*, go." Thus, her choice of this word "precedent" would indicate that the older editions must not be *studied* for light above our present edition, nor with any sense of superior-

ity *thereover*; nor even as *present authorities* beyond their points of unfoldment which are below our present completed Word and *need*; except as Mrs. Eddy specifically indicates, as in the references on pages 309 and 379 of Miscellaneous Writings. In the first of these references Mrs. Eddy makes two paragraphs of the edition of 1890 *superior* to any in her later writings for the purpose of elucidating her meaning of a specific topic, as above described; and in the second, a certain page in the *same edition* of 1890 *superior* to anything in her latest edition for the purpose of illustrating her subject.

The first instance was particularly interesting in view of the fact that Mrs. Eddy changed her former reference from the Platform of Christian Science in the current editions, to the *third side of the City foursquare* in the revised edition of 1890—the fullest description she had ever given thereof—the 1890 revised edition to which Mrs. Eddy refers detailing what she later but sketches with the brush of Spirit only, *hiding the letter* of her former detailed description as Woman was prophesied to do, Mat. 13:33; Mis. 174:30-11; S.&H. 118:13-25. She first had to prepare her leaven before she *hid* it. For verily “the spiritual idea” as contained in the Apocalypse was Woman’s leaven. When Mrs. Eddy again made this detailed description available, it proved that the “leaven” had been found by the Cause.

The following is quoted from the Journal of April, 1891, in which a very long article on the 50th edition of Science and Health is given, undoubtedly at the instance of Mrs. Eddy, as she expressed her most profound approval thereof by having it republished repeatedly, and given wide *individual circulation* among “earnest *seekers* for ‘more light,’” the Journal stating that this distribution was suggested by Mrs. Eddy, June Journal, 1891, p. 123.

Because this article in the April, 1891, Journal defines clearly the *proper* use of the old editions, a portion of it is here quoted: “A practical suggestion or two regarding study of the new edition: In the first place *do not attempt to dispose*

of the earlier editions. Some are asking, 'Can we be permitted to exchange?' Probably not; but you do not want to do so, even if you can. Fortunate is he who has all former revisions, together with the original edition of 1875! They are indicators of successive stages of growth in Christian Science; and as such, at some future day will not only possess historic value, but will be exceedingly difficult to procure. Keep them all; they will prove a '*treasure trove.*' Again: Let the new volume be studied in *connection with earlier editions.* The very contrasts help to see how the thoughts have risen only as we have been able to receive them. This, again, will reveal why the new edition could now be written for us. It is simply because the advancing thought, or demonstration, of Christian Students has ascended to that plane which makes it both possible and practicable for us to have the new Work." (The Italics in this entire quotation were in the original article.)

It might be added that Mrs. Eddy's reference on page 35 of Miscellaneous Writings to the old editions of Science and Health is from the 3rd to the 15th, inclusive (the first was not in two volumes, and the second was altogether different in arrangement, making the reference unavailable therein). Mrs. Eddy's reference in Miscellaneous Writings page 83 was available in the 16th to the 35th editions. Her other four references were to the 48th and 49th revised editions of 1890, which made her reference available from the 35th to the 49th, inclusive, as the general arrangement of these editions was identical—in fact, her wonderful *detailed* description of the City foursquare was available from the 16th edition under the subject of "Wayside Hints" to the 49th edition, when, in the 50th edition it became a comparatively *sketchy* addition to our now Apocalypse, leaving us to fill in the details with our own lives. Thus, the City must be spiritually discerned, and has been.

While the references "228" and "229"; and "47" and "49" (the former and present references on pages 309 and 379, respectively) seem too close together to suggest any radical

change of thought; due to two complete revisions of Science and Health in which even chapters exchanged places, and other chapters were added, pages "228" and "229" which referred to the City foursquare in the 1890 revised edition came under *entirely different chapters* in the new arrangement of Science and Health after these overturning changes. Likewise "47" and "49."

During the many years that Mrs. Eddy's citation of page 228, without reference to edition—which necessarily carried with it the assumption that it was the then-current edition, and placed it in the Platform of Christian Science — her choice of the portions of this Platform was entirely different for the alternate references which have recently been added.

Page 571, line 14.

The whole paragraph should be stricken out from line 14 to 2 next page. "AS IT IS" shows the *spiritual WHY*, and has no relation to legal *decisions*. "The spiritual reality is the scientific fact in all things . . . *Spiritual facts are not inverted*," S.&H. 207.

MRS. EDDY'S WILL

Page 583, line 29, after "public document."

In explanation of the statement "Mrs. Eddy's Will gives it [the Board of Directors] no definite authority to do anything," will add, with the exception of the sixth provision of the main *Will*, and this was invalidated by the Manual provisions making it impossible for the Massachusetts Metaphysical College to function after Mrs. Eddy left us, by reason of Manual page 88, Section 2, requiring her approval of its Teacher; page 89, Section 4, requiring her own signature to declare her office as President vacant and her approval of her successor; and page 91, Section 3, requiring her signature on all certificates. The last two provisions were made in the 22nd Manual in 1901, probably *after* the execution of the Will in September, 1901—the 20th Manual being the first in

1901 and the 24th the last. The Manual is her *Will* for the Church, while the provisions of the financial Will come under the wholly financial Trust of the Board of Directors. The Board's Trust is wholly outside of Church and the Church does not have to solve its problems. The Manual was kept abreast of Mrs. Eddy's thought up to and including 1910—six years after the execution of the last codicil to her Will, and supersedes all previous provisions—it was her Will in 1910, she having made changes therein during this last year with us.

It is the mixture of the financial Trust of the Directors with our Church affairs that has beclouded the intelligent contemplation of the Manual. There is no conflict in the Manual with itself, and it is confirmed by the Bible demand for progress beyond Revelation 12th chapter (The Mother Church) to Revelation 21st Chapter, the City foursquare, as Branch, provided for in Article XXIII, Sections 1 and 6; the latter, particularly after Mrs. Eddy's passing, in lines 19 to 24. "Let God be true, and every material man a liar," said Mrs. Eddy, S.&H. 471, quoting Romans 3:4. It would be far more reasonable to assume that a mistake could occur in her human Will, contemplating her *seeming death*, than in her Manual, contemplating the continuity of the *life* of her Church. The seeming necessity for the former showed human limitation (even though prophesied in Revelation 12:14—"half a time"), whereas the latter (Manual By-laws) "were impelled by a power not one's own," Mrs. Eddy said on the flyleaf of the Manual.

Page 645, line 6, after "robbers."

Jesus' statement (John 10:8) effaced all the symbols and channels of manhood before they were understood (by the human consciousness' fulfillment); hence, it could not *at that* time stand. The ascending ladder must remain upon which to descend.

Page 655, after "Orderly steps."

Abstract Life, Truth and Love in the neuter gender supersedes the male and female idea. Mrs. Eddy suggests this in Science and Health 508:17-21 and Miscellany 268: but the Adam-dream of separation must be silenced—that Eve was taken out of Adam. This latter was the claimed separation of heaven and earth in the second day of creation. "In the beginning [first day] God created the heaven [woman] and the earth [man]"—the complete Word, which was in the beginning. "In the *beginning* was the Word," John 1:1, and Mrs. Eddy says in the 3rd to the 16th editions of Science and Health, 1881 to 1886: "and this *earth* and *heaven* are now and forever the male and female of Spirit, alias the Elohim, or sons and daughters of God," page 120 in 3rd edition and page 74 in the 15th edition. St. John took the inevitable steps prophesied in Genesis to the *absolute*; hence, his final vision in Revelation 22nd chapter, BEYOND the male and female, or the walled City foursquare to the City of our God without "boundary or limit," S.&H. 577. "I will break in pieces man and woman," Jer. 51:22. "There is neither male nor female, for ye are all one in Christ Jesus," Gal. 3:28. ". . . look long enough, and you see male and female one—sex or gender eliminated; you see the designation *man* meaning woman as well, and you see the whole universe included in one infinite Mind, etc.

"'All are but parts of one stupendous whole
Whose body nature is, and God the Soul.'—Pope."
My. 268:29-14.

Page 656, line 27, after "twelve stars."

The first seven stars appertain to human Motherhood, or the seven days of ascending (in the human consciousness) creation (Genesis 1st chapter); the last five stars (divine Motherhood, Glossary, S.&H. 592:16) "conceiving man in the idea of God," S.&H. 582:14-15. This Bride Mrs. Eddy correlates as "the Lord God Almighty," S.&H. 576:10-11;

577:4-11; she also says the Bride is the Word, My. 125:26, and St. John says, "In the beginning was the Word . . . and the Word was God."

Page 664, line 29, after "Golden Rule."

"Golden," scintillating with "Spiritual Sunlight," Womanhood (see marginal topic classifying Woman, S.&H. 561); and "Rule," the measuring Principle of manhood.

Page 668, last line, after "Pastor Emeritus."

This office was effaced in our Manual by the Board of Directors immediately after Mrs. Eddy's passing, but restored by them years after upon the basis that would apply equally to *President*—else "Pastor Emeritus" means nothing. See Sentinel of April 19, 1924.

Page 669, line 23, after "Expression."

While Mother, as given in the Glossary of Science and Health, is God and the full trinity of Life, Truth and Love, it is *elemental* until expressed through Bride, with its twelve gates of demonstration, or demonstrated openings in the human consciousness, Rev. 21, "conceiving man in the idea of God," S.&H. 582:14-15; rather than "conceiving *in man* the idea of God," as human motherhood in seven creative days always does. This is evident in the admonitions, corrections and exhortations of Miscellaneous Writings, which is the spiritual history of the founding of The Mother Church in human consciousness—"conceiving *in man* the idea of God" was Mrs. Eddy's definition of even Bride during a portion of this formative, creative period. The function of Motherhood is preserved in Bride, but only the divine function. Thus, Mother-God and Bride are one in the ultimate, being wholly heavenly; while Mother Church is a wilderness Tabernacle of prophecy, Rev. 12:1, erected as a testimonial to Mrs. Eddy's human Motherhood ("nor has she seen the beautiful temple erected as a testimonial to her," March Journal, 1895; which statement was repeated in the May, 1895, Journal)

prophesying, Rev. 21st chapter, the Bride. The Mother in the wilderness is crowned with twelve stars. Stars are only hope, prophecy; while the Bride is expressed in the twelve gates of human opportunity.

Page 680, line 12, after "ing."

The solution of Article XXIII, Section 7, is either to drop any portion of the Manual that has become inoperable (as so much form outgrown), forming Voluntary Organization; or what is more fitting in line of spiritual progress, to note the word "continue" in Section 6, page 72, line 22. "Continue" means to "keep on," and refers to the existence of those already created—a marvelous provision for ceasing of further human creation when Mother had passed. These, however, are questions for the Field to decide. "AS IT IS" merely presents facts as revealed by Mrs. Eddy and their spiritual import in the light of other facts revealed by Mrs. Eddy—explaining the WHY of Mrs. Eddy's provision in the light of fulfilled prophecy; but does not attempt to solve the problem beyond its spiritual demands.

Page 704, line 22, after "gates."

Gates are *human* openings or demonstration of the "stars." As "tribes" yield to "stars," S.&H. 562, or *heavenly* vision, Rev. 12:1, so the "stars" yield to the gates of *human identity*—God dwelling with man, Rev. 21:3. The stars of Motherhood are only promises to the human consciousness; the twelve gates of the Bride, human fulfillment. The difference between "stars" and "gates" is the difference between Mother and Bride—hope and reality.

Page 708, lines 12 to 14, from "man to man."

In ascension, we get nothing without earning it, and death (with reference to Abraham) and sacrifice (with reference to David) were prods to *ascension*. In *descension*, everything is the gift of God, not man. "Mine and thine are obsolete terms in absolute Christian Science," August, 1896, Journal; Mis.

318:2. "Christian Science is absolute . . . it is at this point and must be practiced therefrom." In September 3, 1910, Sentinel; said just *fourteen* years later, My. 242.

The Mother Church is purely "ascension," being founded on twelve *stars*; and even the City foursquare is not beyond relationship, having twelve individual gates in associated idea. Mrs. Eddy never left *her* money *in* Church, although *to* it, bearing the same relationship as her real estate, Manual p. 75, Sect. 2; but as it is conceived to be there, it bears a *unique* relationship to Church, as Church is the Science of moral relationship. In the *world*, where Mrs. Eddy placed the financial trust of the Board of Directors before The Mother Church was formed, it is redeemed from its unique relationship, and Mrs. Eddy's gift becomes one with all gifts, as there are no spiritual relationships. Relationship (morals) are the way out of symbolic Church. There are but *two claimed points of contact* in the mortal consciousness—"lust" and money. The former must be met before the latter could be bestowed. Therefore, until male and female are *one*, in the City foursquare (in twelve), gifts could not be received. Hence, Mrs. Eddy put her financial Trust beyond Church, in Thirteen.

Page 711, last line, after "charged."

Mrs. Eddy could not leave her Real Estate under the limitation of organized Church, even in *Twelve* with its *walls* of salvation; because, the very word "salvation" means two-ness; and while it (her financial gift) might be used for a saving purpose, it must remain, as source, in Thirteen. Hence, her Will and the financial Trust of the Board of Directors was wholly *without* Church. Were it within it, it could not bless it, for the higher must always help the lower. She did not "*divide*" unto us her "living," Luke 15:12, in Mother Church, founded on twelve separated and divisible "stars," nor even the City foursquare with its twelve-in-one indivisible and inseparable.

If we will but reflect upon the Ten Commandments, we will find but one where man *claims* to give to man — the seventh. Adultery is always the claim of *addition*. Nothing is ever adulterated by taking from it. This claim of male and female twoness must be overcome in the City foursquare, completed Word, before money could be given with profit to man. Otherwise, money would claim to be both material and spiritual, and could never purchase nor emanate from "God's acres"—Mrs. Eddy's Real Estate! Mis. 140. Therefore, only in Thirteen could a spiritual gift be offered. Money redeemed from *theft* (in violation of the eighth commandment); *charity* (in violation of Mis. Preface IX:1-5), and *debt* (in violation of Romans 13:8; My. 114:3; Mis. 291:2-8) is verily REAL ESTATE!

"TO REGISTER AND TO VOTE"

Page 713, line 20, after "to register and to vote."

The following, signed by the Board of Directors in their assumedly official capacity, appeared in the Christian Science Monitor of August 26, 1928, under the caption of "Announcements": "An announcement from the Christian Science Board of Directors will appear in a forthcoming issue of the Christian Science Sentinel.

"We recommend that the following notice, which is being read in The Mother Church services, be read in branch churches and societies in the United States, Wednesdays and Sundays up to and including November 4, 1928.

"Notice

"The attention of Christian Scientists is called to their duty as citizens to register and to vote."

(Signed) "THE CHRISTIAN SCIENCE BOARD OF DIRECTORS."

Also this notice appeared in the Christian Science Monitor of August 20, 1928, modified to the degree of recommending its reading only at the Wednesday evening meeting, and again

September 11, 1928, adding "prayerfully seeking divine guidance." This addition seemed to be mere words, as the Monitor had been strenuous in its efforts to "mass" thought to a definite voting trend. This notice also appeared in the September 1, 1928, Sentinel, recommending its reading only on Wednesdays, without the addition, "prayerfully seeking divine guidance"; and in the September 22, 1928, Sentinel, with the addition, and permission was granted for the substitution of the last message. But "The Call of Thirteen" remained to the last.

GIFTS

Page 717, line 18, after "divided."

When gifts are *divided*, they fall with their full weight of responsibility upon the recipient. Only the undivided gift from God bears a blessing without price—"The blessing of the Lord, it maketh rich, and he addeth no sorrow with it," Prov. 10:22. It was the responsibility of a divided (personal) gift that forced the Prodigal Son to acknowledge with sorrow its source. In Church, gifts are impossible, but in Thirteen "Mine and *thine* are obsolete terms in absolute Christian Science," Mis. 318:2. "Christian Science is absolute . . . it is at this point and must be practiced therefrom," My. 242. In Thirteen, man does not divide inherent substance (the "seed within itself") by taking what another claims as his own (in violation of the eighth commandment); nor by asking for what another claims to be his own to meet his need—*charity* (in acknowledgment of inherent lack in violation of Mis. Preface IX:1-5); nor by receiving, with *obligation of debt*, what another claims as his own (in violation of Romans 13:8; My. 114:3; Mis. 291:2-8). He is a law unto himself only as he embraces all the work in Church (Twelve), which eliminates *theft*, *charity* and *debt*. He is in the position of Paul's Gentiles, who "do by *nature* the things contained in the law . . . these are a law unto themselves," Romans 2:14. Martin Luther says: "Man does not become righteous by do-

ing the things that are righteous; but having become righteous, he does the things that are righteous." The privilege of Thirteen! Thirteen's only privilege is giving—"Give to everyone that asketh of thee [not unsolicited, thereby making a need]; and of him that taketh away thy goods, ask them not again," Luke 6:30—for in Thirteen man is one and his neighbor is *himself*, and one gives within the limits of *his own need*, thereby precluding sinful indulgence. Thirteen never sees "another," S.&H. 599:3. He never *asks*, for he has *all*, but reflects God's diffusive bounty.

Money and lust are the only two "things" that seem to pass from man to man, and money will be redeemed when the claimed twoness of Being is closed by the union of male and female as one undivided and *indivisible* whole unit. Lust divides, and likewise money, until lust is redeemed to the antecedent *idea* which it counterfeits; then in the oneness of Being, money becomes one—not material and spiritual—God's abundant resourceful supply.

In Thirteen, a man sees the Principle of which Jesus spoke in John 6:37—"All that the Father [Principle] giveth me shall come to me; and him that cometh to me I will in no wise *cast out*" of *myself*. And again in John 6:44, the same truth is more forcefully expressed in: "No man *can* come to me, except the Father [Principle] which hath sent me *draw* him." Thus, when even the Greeks came to Jesus, he was forced to find place for them in *himself*, and he responded to their demand for proof of the prophecies concerning himself—something that he had previously tried to escape. Hence, he immediately said, when he heard through Philip and Andrew that the Greeks sought him, "The hour is come that the son of man should be glorified . . . and I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die," John 12:23, 32-33. The crucifixion of Truth had been prophesied before its acceptance, and as Jesus *impersonated* it, S.&H. 565, he could never expound to the Greeks a theory that he was unable to prove to

their reasoning sense. He immediately accepted his crucifixion as "The Call of Thirteen"—an inherent demand to offer "Temple . . . the SUPERstructure of Truth on the shrine of Love," S.&H. 595—offer specific *ascent* in manhood to the descent of Womanhood in Love — "the shrine of Love," S.&H. 595.

Thus, he stepped below his vision of *ascension* (fourth day; his tribe was Judah, fourth tribe) to resurrection (3rd day, Levi, ecclesiastical despotism) for *his own sake*. "He did life's work aright not only in justice to *himself*, but [it resulted] in mercy to mortals," S.&H. 18.

So, when a man gives in *Thirteen* it must be without a sense of theft (robbing himself); charity (claiming that he has more than another); or debt (binding another to obligation); but under an *inherent* necessity of Thirteen to flow out at the call of Fourteen, or any "outward" demand, without reference to its effect on another (provided the demand is within the pale of the giver's own accepted need; that is, if one needs food, he cannot hold another above such need; if one needs clothes, shelter, etc., the theory that they are not ultimate needs is not an inherent *expression*). The individual expression of the Tree of Life, as a transplanted cutting* from the whole Word, Bride, as its origin ("conceiving man in the idea of God," S.&H. 582) must grow from *within*, as a cutting contains all the elements of the whole idea. So, a gift in Thirteen (and there are no real gifts below Thirteen), as "Every good and perfect gift is from above, and *cometh down* from the *father* of lights, etc.," James 1:17, and Thirteen is this Principle of Fatherhood in light, typed by Jacob, from whom the Tree of Life, symbolized by his twelve sons grew; for he alone was the symbolic source of them all; as they had *four Mothers*, typing the *four* walls of the City which surround and protect the Bride, and the *four* rivers (Gen. 2:10-14; S.&H. 593:1-2; 587:3-4; 588:5-6; 585:16-22.) These rivers have again become one, Rev. 22:1-2, which

* "Cutting" in the sense of "a young shoot cut off for rooting."

the Tree of Life bounds. For *divisible woman is man*. True womanhood represented in Benjamin, the son and daughter (ascending in Judah—Jesus—and descending in Bride, “adorned,” whole Word, My. 125:26), the Mother of whom is the fourth Mother, S.&H. 533:27-7, prototyped by Rachel and intelligently *expressed* in Mrs. Eddy as Bride, whole Word. “Those who look for me in person, or elsewhere than in my writings, lose me instead of find me,” My. 120:1-4, and when we look for her in her writings, we find her as Bride, Word.

Thus, Mrs. Eddy’s gift of the Concord Branch became a “cutting” in Church from the whole Word as Bride, and its spiritual significance is seen when we realize that Mrs. Eddy put the *detached* Branch (“cutting” from the Tree of Life *in her own thought*) on the door in the tenth picture in Christ and Christmas, and the *branch* from *above* in the beak of the white bird coming “down from the Father of lights, etc.,” immediately after the original Church in Concord, which she not only gave but fashioned in its entirety, was completed:—“I inspected the work every day, suggested the *details* outside and inside from the *foundations* to the tower, and saw them carried out,” My. 145. The present finished gift being the superstructure thereof built on the same REAL ESTATE. Likewise, at the same time, Mrs. Eddy put the human squares beneath the feet of the woman knocking on this *detached branch*, “cutting.” The *individual* square *mat* under her feet was there from the first, which is very suggestive of the approach to the Bride as City foursquare by an *individual* gate of “one [whole] pearl”—a pure “cutting” of the whole Word!

Thus, the one who accepts a gift from another must accept the Principle which is the *source* of the “cutting” from the giver’s own Tree of Life or consciousness; in other words, the giver gives *the Word* with its human expression, which will fall with responsibility upon the receiver—for the giver has “divided unto him his “living” (growing) Tree in his thought-cutting (gift), as did the father of the Prodigal Son,

which forced a return to the Principle of the gift—for the *cutting* grew! But as in the case of the Prodigal Son, with a “tax” on “calamity to open the gates of heaven,” Ret. 71 : 2. So, while the giver may place no “tax” upon borrowed substance (borrowed from the Tree of Life, not the definite channel), Principle is meticulous and exact in demanding the utmost farthing of the growth of the living cutting, as its Word never returns unto it “void.” “It is a fearful thing [to the unthinking] to fall into the hands of the *living* God” (Heb. 10), active Principle in its “Tree of Life” for it will demand growth (thinking) from its every contact.

It is interesting to note that the outstanding features of the eleventh picture in *Christ and Christmas* are trees and light. In the first edition of this book, the earthly theme was wholly *trees*. Three very large trees were in the background, the central one being double-trunked (as is the case with the trees to the left in our present edition with exception of the former being very much larger and more pronounced in type) above which Jesus was rising and sending the white dove to earth, *without the branch in its beak*. Even crosses are trees—dead trunks, fashioned by man in deflected form. The first stanza of the Poem for the fourth picture in *Christ and Christmas*—speaking of “the living vine”—is suggestive of the Tree of Life, and the fault of the *dead* tree (Christmas Tree of human form and deflected purpose) is plainly shown in the second stanza—the blame therefor being put on “Adam” and not “Eves.”

Thus, the Tree of Life in Thirteen is “equal to every emergency” from what seems to be “without,” but which is really the need for fuller expression of the Word “within,” “offering full salvation from sin, sickness and death,” S.&H. 406:4-6. Thirteen but gives its *fruit* to others at the call of Fourteen (outside conditions) to increase the vigor of reproduction within its own Tree, just as flowers are cut for the purpose of more profusion of bloom. The responsibility placed upon Adam and Eve in merely eating *fruit* is brought

out in the nature of gifts in Thirteen. They are from God, not man, and bear their inherent demand for "toll" in crossing the bridge of "intelligence" thereto placed by Principle between "creation" and "Truth" in S.&H. 517:8-9.

There is but one unpardonable sin, and that is the sin against the Holy Ghost (whole Spirit), Mat. 12:31-32. What is this sin against the Holy Ghost but the resistance to *progress*? It manifests itself in three ways—in seeking to arrest the progress of Truth in the thought of Christian Scientists, Mis. 55:9-15; in refusing to allow another to *progress* beyond his so-called sin, Gen. 34th chapter; and in refusing to take advantage of the opportunity to progress. "Progress is the law of God," S.&H. 233:6, and to attempt to arrest it by blocking its course—either "within" or "without"—is the only unpardonable sin. Hence, the Magdalen received her pardon, and not the Pharisee; for she was progressive, while he was self-satisfied before the Holy Ghost had reached its full development in revelation.

Lack—or the claim that Good permits a demand which it does not supply—proves that man has failed spiritually to see his need, hence has not embraced the opportunity to *progress*. Mrs. Eddy names the Sheriff that arrests the errors which have bound Mortal Man in his trial in Science and Health—pp. 430-442, "Progress," showing that when one feels the pressure of any phase of error, it is God's demand for *progress* perverted to material concept. Thus, the Psalmist saith of the "*poor*," "thou wilt make *all his bed in his sickness*," Psalm 41:3, lack. Thus, lack is one of the phases of this sin against the Holy Ghost after its *finished* "development," S.&H. 588:7-8, into the whole Word, and sin must be *both* "Christianly and scientifically reduced to its native nothingness," S.&H. 572.

Charity and debt grow on the "Tree of the Knowledge of Good and Evil," which the "Tree of Life" supplants. It will be noted that they are each described as being in the same place in the garden of Eden—"tree of life *also* in the *midst*

of the garden," Gen. 2:9: "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the *midst* of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, last ye die," Gen. 3:3. To "give" below the position of Thirteen is "Christian" which still shares man's sorrows and poverty; to have is "Science." The necessity for the first pales before the expression of the second to the addition of fruit on our own Tree of Life. Each approach of circumstance or condition must be nutriment for our growing Thirteen (towards Fourteen—infinite expansion), Tree of Life.

Thus, the position of *Thirteen* has *two* sons as the offspring of Jacob's two wives: Leah, law, Principle (Thirteen)—the "within" of being; and Rachel, Love (Fourteen)—the "without" of being. Leah's (law's) son is the elder brother whom the Father (Life, Principle) must needs *assure*: "Son, thou art ever with me, and all that I have is thine." Rachel's son is the Prodigal to the sense of the elder brother—the latter the limiting claim of *definite rights*. One must be watchful lest he mistake *for his own* the elder brother's anger at the return of the Prodigal (circumstance) that would draw upon the infinite resources of Thirteen to meet the infinite demands of Fourteen, and thus in *self-condemnation* lose the step in evolving Principle that would show the distinction between "Christianity" and "Science," No and Yes 10:6-10; which, to reject, would shut out the rain, sunshine, cooling winds and "atmosphere of Love divine" which alone produces the fruit. Every circumstance "without" the Tree in Thirteen (calling itself person, place or thing) is a demand for a place for its especial fruit on the Tree of Thirteen, and the latter has but to draw upon the infinitude of its living Principle of whole Word to be "equal to every emergency, offering full salvation from sin, sickness and death," S.&H. 406:4-6, "without." The "without" is the Prodigal awaiting the fullness "within" to draw it back to its antecedent place on the "Tree of Life,"

Gen. 2:9, for food and sustenance, as did the Prodigal's Father, Principle, Thirteen, in Jesus' parable.

As noted before, Rachel's son has always been Prodigal to his "elder" brother ("Christianity"), who feels that his indignation is *righteous*—his only sin being limitation. When it is seen as Love outside of Principle,* which comes as a plea to be taken in as a *lawful* wife of Principle, then the demand is upon one to find a *reason* (Principle) therefor, and to take it in graciously and joyously as did the Father of the Prodigal Son; for at this point, Principle and Love are one; and for the first time the significance of Mrs. Eddy's definition of "intelligence" is seen, S.&H. 469.

Mrs. Eddy defines what she has declared to be *man* in her definition of the "ideal man," S.&H. 517:8-9 ("intelligence") as "omniscience, omnipresence and omnipotence. It is the primal and eternal *quality* of . . . the *triune* Principle, Life, Truth and Love—named God," S.&H. 469. Up to 1903, when Mrs. Eddy dropped the title of "Mother" and revealed the divine child, S.&H. pp. 68 and 69, from line 27 on page 68, this definition had pertained to God, as the "I" in intelligence was capitalized in the question, "What is intelligence?" However, Mrs. Eddy made no *change in the definition* when she transferred "intelligence" from God to man, not only in this definition, but throughout her Text-book at the same time; nor did she add the words "primal quality of" and "eternal" for four years thereafter. Thus, man as "intelligence," S.&H. 517:8-9, became one with God at this point, through "intelligence."

Never until Principle has been humanly defined step by step by human motherhood's bringing forth her man child, could man and God be seen as one. The word Principle would mean nothing until its human echo, *law*, was seen as its *evolving unfoldment in the human consciousness*—"one jot or one tittle" of which could "in no wise pass from the law till all be fulfilled," Mat. 5:18. Jesus' prophecy of time for this

* One's then-sense of Principle.

was "Till heaven and earth pass"; as is the case in the City foursquare, wherein heaven (Principle) and earth (law) became one. Thus, the prophecy for the claiming of Principle is fulfilled in the Tree of Life, or Thirteen, which embraces all law gone before.

The possibility of the "forgiveness" of *debt* in Matthew 18:23-35; and not the forgiveness of marriage, Mat. 19:2-12, was that *debt* was never within the law of the ORGANIZED CHURCH OF THE BIBLE, but *denounced* therein, from beginning to end, for there is *no symbol behind debt*. God owes man nothing and never did, and vice versa; and certainly man could not owe man. Thus, "the rights that were bargained away" could be restored "by *mutual consent*," Mis. 289; Mat. 18. However, in marriage they are inviolate, for marriage has been commended by all the prophets and apostles, including Jesus; and even Paul, who merely *permits* it, I Cor. 7th chapter, pronounces it as absolutely inviolate when once assumed, Romans 7:2-3; I Cor. 7:10-11, but *forbids debt*, Romans 13:8. Too, Mrs. Eddy pronounces marriage as a fixed and permanent obligation *after it is once assumed*, Mis. 286:2-5; 289:12-20, although warning against its assumption by Christian Scientists, Mis. 298:12-14; while she *denounces debt*, My. 114:3. So, forgivable contracts are only those that claim to rest on *no pure symbol*.* Money is the symbol for supply, but the *lack* of it symbolizes *nothing*—as is true of all sin. A lack, or vacuum, is a symbol of nothing. A gift in "Thirteen" completes another with that other's own self requiring no return, Luke 6:30, whereas a debt in Church (morality), or before "Thirteen," must be *paid* to regain a sense of completeness in God. This is the significance of the fact that debts within "walled cities" had to be paid, and even the Jubilee year could not release them, Lev. 25:29-31; for the Jubilee was based on *restoration*, which pertains only to *antecedent idea*. Sin is a perversion and not a symbol.

It is most interesting to note that in the statement, "rights

* "Spiritual teaching must always be by symbols," S.&H. 575; Un. 61:17-18.

that are bargained away must not be re-taken by the contractors, except by mutual consent," Mis. 289, is in the paragraph that pertains to motherhood and not marriage. This shows that marriage supersedes motherhood, as Mrs. Eddy had already brought forth "a man child," Rev. 12:5, the last child of human Motherhood starting with Eve, in the 1886 edition of Science and Health; and this passage presenting the privilege of relinquished Motherhood was in 1889 under the title of "Wedlock," which latter Mrs. Eddy pronounced inviolate. Marriage is the last symbol to yield to its antecedent idea "when marriage will be found to be man's oneness with God," Mis. 286, the Tree of Life—Thirteen. This revelation in the Word did not come until 1891, two years later, when Mrs. Eddy revealed the City foursquare—God dwelling with men, Rev. 21:3. Generic man (Bride) is God, Rev. 22:2—the generic fruit is generic man, S.&H. 361:16-18—the generic drops are the ocean, symbolizing God. The first time Mrs. Eddy ever said, "*Man is never God*," was in the 16th edition in 1886, under the subject "Imposition and Demonstration" (our now chapter, "Christian Science vs. Spiritualism," S.&H. 70:7). This was the first edition in which Genesis and the Apocalypse appeared and her "man child" was brought forth. When it is remembered that he *ascended*, Rev. 12:5, it will be seen as an *ascending* statement of man. The descending prophecy of man in the 1st edition of Science and Health in 1875, was "When we are *Spirit* we shall have gained the high import of this Scripture, 'I and the Father are one,' and shall find, too, this oneness occasions no loss of identity, but that 'I' signifies Spirit and not matter, Principle and not person, Soul and not body, even the Intelligence [which is now decapitalized in our latest edition] represented by all ideas, symbolizing harmony from a blade of grass to a star"—*generic man*, 1st edition S.&H. p. 65.

The tribe of Benjamin was utterly "Prodigal" until it got new wives from the tribe of Gad, Judges 21st chapter. "Jabesh-Gilead" was in the portion of Gad on "the other side

of Jordan." The tribe of Gad and Reuben refused to cross over the river Jordan for their respective inheritances. Jordan types, both in definition of name and its physical serpentine aspect (as previously noted), "the Tree of the Knowledge of Good and Evil," about which Mrs. Eddy says in Unity of Good, 14:27: "God never said that a man would be better by learning to distinguish evil from good, — but the contrary, that by his knowledge . . . came 'death into the world,' and all our woe." The significance of Gad as "Science," S.&H. 586:21-22, and Reuben as sensuality, S.&H. 593:12-13, refusing to cross the river of judgment or condemnation of sin is seen — Gad's refusal because he was "Science, spiritual being understood, etc.," S.&H. 586; and Reuben's, because he was "sensuality," and could not face its demands. This characteristic of Reuben, as previously noted, being suggested by the bird flying *under the cross* (refusing to bear it), in the eleventh picture of Christ and Christmas, but redeemed by the gift from *heaven*—the Bride, or whole Word. The intelligent acceptance of Principle *effaces* rather than *rectifies* sin, either of which is the privilege of man, S.&H. 240:19-21; Unity of Good, p. 20. Effacement being the descending (God's gift) salvation; rectification, the ascending (man's labor). The Glossary had *named* Reuben eight years (1883) before the City foursquare *redeemed* him as a gate (1891). Benjamin's claim having been "lawless" love, he seemed a hopeless "Prodigal" until united to Gad's (Science's) daughters as wives, and this led to his afterward submergence in Judah (law, Gen. 49:10), which, no doubt, hastened Judah's *ascent* (in Jesus) to its real point of origin ("Now will I praise the Lord," Gen. 29:35) inasmuch as Benjamin and Gad were beyond Judah. Judah, having been chosen to lead the first attack on Benjamin (Judges 20:18), failed, and only with God as their leader did they win—so Judah could not have submerged Benjamin *at that time*; as afterwards Judah did as the only tribe loyal to God, I Kings 12:20.

Thus, Benjamin, or Love, will never wed anything with a taint of earth, until earth is redeemed in Thirteen and made the soil (as "compound idea," S.&H. 585:8) in which to *root* and *ground* the Tree of Life ("rooted and *grounded* in Love," Ephes. 3:17). Every prodigal circumstance as antecedent *idea* has already eaten of the Tree of Life in Adam *before the separation of Adam and Eve*, and will recognize its fruit when again given it, and be drawn to its Principle; and likewise is prepared to reject the swinish husks of intellectual theory thereabout on the Tree of the Knowledge of Good and Evil which was the seeming occasion of the separation of man from the Tree of Life. Thus, false theory claiming to be specific "knowledge" about God, *the whole Word* ("In the beginning was the Word . . . and the Word was God") deflected man from God as Word; and the wholeness of the unadulterated Word "within" (wisdom) bearing its "twelve manner of fruits" (protected from the philosophy of the serpent: "Ye shall be as gods," limiting each man to his own individual fruit or "good," and rejecting "Fourteen," universal Love) is man's complete protection in "Thirteen." To draw into oneself too long (even though with the vision of Thirteen), rather than flow out in whole fruitage of infinite Love is to *shrive* without hope of reproduction, as the seed is "within itself" in Thirteen.

We must not allow our Tree of Life to become "The Tree of the Knowledge of Good and Evil" by again listening to the first serpentine lie of "finitude," Ret. 67.

Page 820, line 21, after "Christian Science."

This provision was afterwards offset by the By-law which forbade the appointment of a Teacher in the Massachusetts Metaphysical College without Mrs. Eddy's approval, and required that her signature be on all certificates. As these By-laws were not given us until the 22nd Manual in 1901—the 20th being the first in 1901, and the last the 24th—this was probably after her "Will" was executed in September, 1901.

At any rate, it certainly supplemented Mrs. Eddy's Will, as it stood the test of her approval in 1910. The Manual is Mrs. Eddy's *Will* for her Church, and her LAST WILL revoking, if need be, all previous or conflicting Wills or clauses.

Page 821, line 34, after "Mother Church."

While this portion of Mrs. Eddy's estate was willed to "the Mother Church," no agency *in the Church* was established for its reception by the Church. Thus, it was deemed necessary by the Board of Directors through the Treasurer, Stephen A. Chase (a Director) and others, to file suit against Adam H. Dickey and others, for its custody. The style of the case was Chase vs. Dickey, 212 Mass. pp. 555-557. So, by Divine fiat (the *design of Principle*), the estate never entered the Church, as set forth in "AS IT IS," footnote p. 247.

SUPREME COURT DECISION IN "LITIGATION"

Page 834, footnote for lines 14 and 18, respectively.

This is not a decision of the rights of the Directors under the Manual.

Page 836, footnote for line 29.

"The First Church of Christ, Scientist, was not organized until September 23, 1892"—twenty-two days after the financial Deed of Trust was given to the Board of Directors. Thus, the deed of Trust was without Church.

Page 837, line 23.

Nearly all of the duties under the Manual performed by the Board of Directors were subject to Mrs. Eddy's approval, which seems to have been overlooked.

ELEVEN PERSONS ORGANIZED THE
MOTHER CHURCH

Page 838, lines 7-9, quoting from the Court's Decision:

"The First Church of Christ, Scientist, in Boston, Mass.,

was organized on September 23, 1892, by eleven persons." Thus, the original foundation was purely Christianity and the additional member (twelfth) was more latterly added. These eleven members put the blood (sacrifice) of Christianity upon "the rock Christ," Manual p. 19; fulfilling the prophecy of Ezekiel 24:7: "For her blood is in the midst of her; she set it upon the top of a rock; she poured it not out *upon the ground.*" Thus, it awaited the demonstration of the twelfth (subsequently) *added* element (earth as "compound idea," Benjamin), which was no foundational part of The Mother Church, to bring the blood (Christianity) to earth to unite all mankind in one blood: "And [God] hath made of one blood all nations of men to dwell on all the face of the *earth,*" Acts 17:26—not a pinnacle, rock (Manual p. 19). The eleventh element is embraced in the descending Bride, which dwells on earth (Gen. 21:3) and not on a rock.

The loss of the added element, Benjamin (as Dr. Foster-Eddy, her *added*—adopted—son was re-named by her; note this in her Will), from the galaxy of *twelve stars* was thus as *inevitable* as was the necessity for the dissolution of The Mother Church when Benjamin was reached in her Word, and the Concord Branch was felt in the Church galaxy of the twelve-stars crown of Motherhood, Rev. 12:1.

Page 838, lines 13-15, quoting from the Decision:

"The voting power in the church always has been confined according to its polity to 'First Members,'" (afterwards called Executive Members); thus, The First Members, or Executive Members, were the *corporate body* of The Mother Church. So, when they were *disbanded* in 1908, The Mother Church was dissolved.

Page 839, line 19, after "Directors."

Mrs. Eddy's required approval is *overlooked*. This entire paragraph of the Court's decision is an acknowledgment that The Mother Church By-laws supersede the provisions of the Trust Deed when there is conflict between their provisions.

Page 840, lines 2-4, after the statement:

“After January, 1901, the First Members never undertook to transact any business of the church and no new First Members were elected”—although the Manuals from 1901 to the middle of 1908 (when they were disbanded) demanded their Annual Meeting, and provisions for *Special Meetings*. Would Mrs. Eddy have carried a useless demand for so many years (*seven*) despite her constant revision of the Manual? Surely, they had vital functions as the corporate *body* of The Mother Church.

Page 847, lines 1-4.

As is true of the Board of Directors. The Finance Committee has the power to admonish and to dismiss a member of the Board of Directors. This had been the By-law for eleven years before Mrs. Eddy left us. Does not this characterize the Board of Directors' trust as financial, as this was the power *above, over it* (the Board of Directors)? Manual p. 77, Sect. 6.

THE FINAL SUMMARY

Jacob, as “the revelation of Science,” S.&H. 589, objectified his twelve sons; his twelve sons, the Twelve Tribes of Israel, as the conjoined offspring of Leah, *earth*, and Rachel, *heaven*, “show the workings of the spiritual idea,” S.&H. 562. Moses *literally* gathered the Twelve Tribes of Israel together, and their literal history composes the entire *Old Testament*. Jesus *figuratively* gathered them together in his twelve disciples, and prophetically in his Revelation to John; and their testimony comprises the entire *New Testament*. Mrs. Eddy *spiritually* gathered them together in her Word, and quickened them (as Ezekiel’s “valley which was full of [dry] bones” in the Bible, which he called “the whole house of Israel,” Ezekiel 37th chapter) to stand upon their feet, one by one. Inasmuch as each succeeding Tribe embraced the preceding ones, the last one, Benjamin, was the Bride, or the *bridal* of “Christianity” and “Science”—on Jacob’s Ladder.

Thus, Mrs. Eddy proved Jacob to be "the revelation of Science," and that Woman (Science and Health with Key to the Scriptures) encompasses man (the Bible), thereby fulfilling Jeremiah 31:22.

This presentation of Jacob and his Ladder of sons (stars or angels of the churches, Rev. 1:20; S.&H. 562) is not a new thought, as the following excerpts from the Journals, which were under Mrs. Eddy's direct supervision, attest:

"God gave his method of connecting earth and heaven in Jacob's Ladder, on which the communication both down and up was made (Gen. 28:12). This ladder is doubtless a type of the Christ of God, Jesus the head, and the church the body, since the angels—heavenly thoughts—ascended and descended upon the Son of man (John 1:51) etc." November Journal, 1889, p. 389.

"The Journal ought to be the great market or exchange for Scientists by which to judge of the progress made, and to which the world should look for supplies of spiritual wares. Its *successive issues* ought to be a veritable Jacob's-Ladder showing the steps by which human consciousness approaches the Divine, and by which the angels of His presence have come to man." Editor's Note-book, September Journal, 1889, p. 312. Thus, the Journals *ceased* when the revelation and demonstration were completed in the Word, Bride.

So, Jacob's Ladder is the evolution of the human consciousness *within itself*; and nothing without a man has ever defiled him, Mark. 7:18. "The kingdom of God cometh not with *observation* [outside "sight." *Observe* is derived from *ob*, before; *servo*, to keep—to keep *before* oneself] . . . for, behold, the kingdom of God is *within* you" (*insight*), Luke 17:20-21. Thus, when Mrs. Eddy redeemed the five physical senses to proper self-direction, she said simultaneously, "Thy kingdom is come"; "Principle and its idea is one." This is the Tree of Life, *generic man*, which is the offspring of the Bride (the bridal between "Christianity" and "Science," as the

City foursquare), "conceiving man in the idea of God." S.&H. 582:14-15. This is the great *I am* of Being.

Being is seeing, not *hearing*. Continual hearing without seeing, *being*, produces blindness to Truth, for sight is within.

This was the Principle of the *unworthiness to live* of the blind within the city of Jerusalem when David entered, II Samuel 5:6-8. Jerusalem (originally Jebu-salem) meant a place of *peace*, and peace is the manifestation of sight; not hearing, understanding. "The peace of God which passeth *understanding*, Philippians 4:7 (hearing, which stands *under* sight). Thus, blindness cannot claim *peace*, and has no place in its habitation.

This was also the Principle by which Elisha the SEER (prophet) made the people *blind*, as the seeing through another always permits, II Kings 6:15-22; and everyone sees through belief only (*another*) until he sees from *within*. Elisha (a more dominant thought) had the power to remove and to give them sight, since belief is variable and always subject to outside conditions, S.&H. 479:9-10; 83:9-11—"blind belief."

While the City foursquare is sensed through hearing (man), it is the hearing only of sight, vision, with which it becomes one. This is the house that the "*two women*" (the two witnesses) of Zechariah's vision build as the result of the "flying roll" (or *scroll*) of Principle that cuts everything away (typed by the walls of the City foursquare) that is unlike itself, Principle, Zechariah 5th chapter. The *two women* build their house in "Shinar . . . upon *her* own base," when the two become one. Shinar means sight—"the *watching* of him that sleeps"—rests from labor!

THE TWO SCROLLS

The casting of wickedness in the epah with the *one woman* made *two women* of her. This is the occasion for the two *scrolls* instead of one in the ninth and tenth pictures of Christ and Christmas. It will be noted that Mrs. Eddy closes the

Bible in the *seventh picture*, and Science and Health in the *eighth*. Whereupon these books are superseded by *two scrolls*. While one bears the name of "Christian Science" the other bears no name. It formerly had the word "TRUTH" in bold letters, from the 1st to the 4th editions, 1893 to 1898, inclusive, showing that Mrs. Eddy regarded them as bearing *different messages*. These *two scrolls* are undoubtedly *Genesis* and the *Apocalypse*, which supersedes Science and Health in their message.

It was the casting of wickedness into the "epah" (human *measure*, or concept of man) that necessitated the division of the woman in Revelation 12th chapter into the struggling mother in the wilderness, endeavoring to lift man above "wickedness" (as she did, for her "man child" was "caught up unto God," Rev. 12:5); and the Bride that appeared in heaven crowned with twelve *stars* which became gates of human opportunity when she descended to earth, Revelation 21st chapter. Woman's "man child" (humanity) ascended to heaven, wedded the Bride (*realized his womanhood*) and descended to earth encompassed by Woman, Jeremiah 31:22. Thus, the Bride brought her own (embraced) foundations to earth, Rev. 21:14, encompassed man—and built her City upon "her own base," Zechariah 5:11. Shinar also means "change of the City" from heaven to earth. It is a City of the saints in heaven, Rev. 19th chapter, but descends to dwell with men, Rev. 21:3.

This City is the conceiver of the Universe of generic man, for it is the *seed of heaven, peace, on earth*. The Tree of Life is this conception, which yields (expands) its fruit to infinity. The seed is *insight!* The "Life [that] is the spontaneity of Love"—"generated without human labor . . . *inherent qualities*" is the meaning of this marvelous statement in Miscellany 185. What could encompass it? Is it not clear why the Word *through another ends here?* Think of the privilege *beyond*—this is yours—only yours! To which there is

NO END.

(over)

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