

JESUS : PENTECOST : MARY BAKER EDDY : TODAY

JESUS: PENTECOST: MARY BAKER EDDY: TODAY

Contents

Introduction	1
World Healing	3
Spiritual Perspective	4
Parallel Unfoldment of the Two Christly Missions	5
Christ Jesus	6
Mary Baker Eddy.....	6
Body Temporarily Rebuilt.....	8
Mary Baker Eddy's Founding Career.....	10
Phase 1	10
Phase 2	11
Phase 3	11
Phase 4	12
Phase 5	13
Phase 6	19
Phase 7	22
Post Mary Baker Eddy Era.....	25
Emerging Remnant	26
Scientific Order and System	28
Descent of the Holy Ghost	32
Divine Infinite Calculus	33
Original Dedication	34
Need Today for Total Commitment.....	37

Introduction

As the 1970s merged into the 1980s books were written and statements made which gave mounting evidence of the need to evaluate more spiritually, more scientifically, and more accurately than ever before, the position of Mary Baker Eddy and her great lifework in both Biblical prophecy and world history.

Because of the unsurpassed significance of the Apocalyptic "woman" of Revelation 12, who brings to birth a man child and triumphs over the forces of evil, or the great red dragon, in doing so, it becomes imperative to assess rightly the identity of this woman both for the survival of Christian Science and the restoration to sanity of an otherwise fratricidal human race.

As interpreted in the Christian Science textbook, "the woman in the Apocalypse" symbolizes no less a conception than "generic man, the spiritual idea of God," or the immortal reality of all mankind (S & H 561:22).

Just as the real and immortal identity of the man Jesus is the governing head of the eternal Son of God, so that of the woman, Mary Baker Eddy, is this Son's universal embodiment, or the true idea of mankind. Once these two foremost witnesses to the allness of God and the nothingness of evil are rightly esteemed in their unity with one another, our own place in the divine plan, and that of our brother man, begins to be rightly seen in relation to them, within one comprehensive divine design.

As Mrs.. Eddy herself so often declared, the student's understanding and demonstration of Christian Science depends upon his properly impersonalized estimate of what her own identity, and that of her divinely impelled mission, is in the

sight of God.

To reach this true estimate of Christian Science and the woman, it is necessary therefore to evaluate also the foundations on which Christian Science is built, namely, original Christianity as established by the man. This involves taking into account, at the same time, the events of the day of Pentecost as the outcome of Jesus' mission, and also all that has spiritually revealed itself since Mrs. Eddy's mission closed in 1910.

Hence the fourfold subject of the second of the two booklets that make up this volume, namely: (1) the founding career of Jesus, (2) the happenings on the day of Pentecost, (3) the founding career of Mary Baker Eddy, and (4) the spiritual and scientific unfoldment of the past seventy or more years in which we are privileged to take part today.

World Healing

It is common knowledge amongst students of the Bible that the prophets of Israel in the Old Testament foresaw salvation coming to the human race through what are known historically as the two advents of the Messiah, or Son of God. These were manifest, first, in the coming of Christ Jesus, and, secondly, in the coming of Christian Science. The career of Jesus led to the potentially world-transforming events of the day of Pentecost; the revelations of Christian Science, established by Mary Baker Eddy in the second half of the nineteenth century and the first decade of the twentieth, have led to the profound spiritual and scientific discoveries subsequently brought to light out of the depths of Mrs. Eddy's God-inspired work.

The purpose of Christian Science, accentuating as it does the womanhood, or universal aspect of the spiritual idea of God, is to render the Principle and practice of Christ Jesus, the manhood, or individual aspect, available to mankind as a whole, individually, collectively, universally.

Of crucial importance therefore is the fact that, as the mission of Jesus led to that of universal Christianity initiated by the Pentecostal disciples, so the mission of Mary Baker Eddy has led, in the years following her passing, to an ever-deepening realization of what it is that constitutes her discovery the impersonal, nonsectarian Science and system of the whole world's being. In view of this, the events of Pentecost, as recorded in the second chapter of the Acts of the Apostles, become to us the supreme New Testament illustration of what could and should be taking place today in respect of mankind's acceptance of, and

identification with, genuine Christian Science.

The Bible foretells it all. First, the prophets of the Old Testament prepared the way for the coming of Jesus at the beginning of the New Testament; then, following the career of Jesus as recorded in the four Gospels, the purpose of Christianity, propounded in Acts and in the Epistles, was to prepare the way for the coming of the foursquare city of universal divine Science, foreshadowed in the book of Revelation.

"The Word, Christ, Christianity, and divine Science" (S & H 575:18) is the interpretation given in the Christian Science textbook of the "four equal sides" of this eventual world city, or world civilization, as described in Revelation's closing chapters.

The Old Testament had already pointed to the Word, the city's first side; the four Gospels to the Christ, the second side; Acts and Epistles to Christianity, the third side; and Revelation to Science, the fourth side. This ultimate foursquare society of mankind - this divinely prescribed civilization of generic man - draws ever closer to human consciousness today as the tumultuous, world-shaking twentieth century plays out its closing moments, and the door opens for our present civilization movement to enter upon the seventh millennium of its history.

Spiritual Perspective

In order to get our bearings, and orientate ourselves spiritually within an adequate world perspective, our need is to understand that, in its completeness from Genesis to Revelation, the Bible (and

therefore the whole of our present civilization movement which, historically, has been in process of development over the past six thousand years) is based metaphysically on the statement of the seven days of God's creation with which the Bible begins its teaching.

Realizing that this was so, Peter, in the second of his two epistles, wrote of how "one day is with the Lord as a thousand years, and a thousand years as one day" (II Peter 3:8).

Impelled by spiritual sense, a thorough investigation of the panorama as a whole reveals the fact that the story of the Bible and the story of world civilization advance according to an underlying equivalent of the seven days of creation, and that today, at the end of the sixth thousand-year period of its history, civilization stands on the threshold of its own seventh millennium, corresponding to that stage of divine fulfilment called the seventh and final day of creation.

Divinely, it is said at this point that the heavens and the earth are "finished." Humanly, it is where the one-world city of the Word, the Christ, Christianity, and Science begins to make its impact on human society as the divinely prescribed antidote to a threatened global takeover by the forces of materialism, or by an atheistic, political one-world state.

Parallel Enfoldment of the Two Christly Missions

Because, primarily, both are of the nature of divine

revelation, the missions of Jesus and Mary Baker Eddy necessarily unfold (each on its own particular time scale, and each in its appointed place within the total evolution of the Christ-idea) in accord with this same undeviating order of the seven days of creation, or scale of eternal deathless Life.

In the case of Jesus the unfoldment is from the advent to the ascension; in the case of Mrs. Eddy it is from the bursting forth of the light of Christian Science in the year 1866 to when, in 1910, she too leaves the human scene, and it can be said (in the spirit of the seventh day of creation) that the founding of Christian Science in world consciousness has been successfully finished and fulfilled.

Just as the days of creation, from the let there be light of the first day to the rest and fulfilment of the seventh, record the perfection of God's creation, so the unfolding career of Jesus demonstrated totally the truth of man's sinless, deathless, selfhood as the image and likeness of God, in contrast to the mythical mortal sense of fallen, adamic man. The career of Mary Baker Eddy then made it possible for all mankind to share in what Jesus had proved to be true.

Christ Jesus

And thus it is that Jesus' advent (first day), led to his baptism (second day), to his overcoming of Satan (sin) in the wilderness (third day), to the period of his public healing ministry (fourth day), to his proof of the unreality of mortality or death at the crucifixion and resurrection (fifth day), to his absolute dominion over all the earth in the period

that followed the resurrection (sixth day), to the final ascension or translation (seventh day), when it is said that he returned to the Father whence he came, having, through his divinely cyclic mission, dissolved in its entirety the myth of rebellious, break-away man.

As the result of his proof of the infinite allness of God, Spirit, and the total nothingness of evil, or matter, Christ Jesus became the Saviour and Wayshower for the whole of the rest of mankind.

To this end, the Principle on which his works were based, and the Science through which this Principle imparts itself to the human race, had, in due course, to be revealed and made available individually, collectively, universally, as the living Truth of the whole world's being.

Mary Baker Eddy

The stupendous healing, teaching, writing and administrative career of Mary Baker Eddy, which took place from 1866 to 1910, necessarily follows this same divine order and pattern. As she herself once said, the purpose of Christian Science is to complete the work of Jesus Christ on earth. Hence the unity and inseparability of their two founding missions, and also the unity and inseparability of the extensions of their missions, as seen first in the happenings of the day of Pentecost, and secondly in what Christian Science is unfolding today.

The parallel relationship with the seven evolving days of creation in the case of Mrs. Eddy is seen, outstandingly, in the several major revisions of the Christian Science textbook which she carried out over the years, at the same time as she formed,

developed, and finally dissolved, a material church organization, as being representative of the organic body of mankind.

Like the two complementary phases of scientific translation (outlined on pages 115-116 of the textbook), the unfolding statement of Principle, presented by the revisions of Science and Health, determined step by step the demonstration of this Principle in human experience to the point of the final dissolution of organized church, foretelling the ultimate translation of the mortal sense of body.

The Scriptural symbols of tabernacle, temple, church, and finally city, are all for the purpose of teaching mankind the step by step solution to the problem of humanity's apparent imprisonment within the confines of material body.

Just as Christ Jesus exemplified this solution on the individual scale, so the Church of Christ, Scientist was designed to illustrate this same solution taking place on the collective and universal scales, which necessarily include all individuals. The method in each case is Christly translation as against deterioration, expenditure of resources, and death.

Whether the symbol is tabernacle, temple, early apostolic church, the later Church of Christ, Scientist, or the holy city itself, church, spiritually understood, is the representation of the human race as the one Christ-embodiment.

When Jesus said to his disciples, "Take, eat; this is my body," he was bidding them understand, assimilate, and therefore be what in Truth they were, namely, Christ's eternal church, or body.

Identically the same demand is made by the angel in Revelation 10 when he bids us "Go and take the little book [Science and Health] . . . Take

it, and eat it up." For in the measure that we do this, our identity is found to be none other than the body (or idea) of the divine Principle of the book. Partaking spiritually of the Science of all real being we are this idea in its forever Health, or wholeness.

Body Temporarily Rebuilt

On page 576 of Science and Health, in the chapter "The Apocalypse," we read what the beloved disciple, John the Revelator, saw regarding the holy foursquare city, as that which represented finally the true idea of church, or body.

He says: "I saw no temple therein ..." Science and Health responds: "There was no temple, - that is, no material structure in which to worship God, for He must be worshipped in spirit and in love." Here, body is identified with the two uncapitalized terms "spirit" and "love." Body is deathless, indestructible, only when, despite the evidence of the corporeal senses, it is found to be made up of the living spirit of love, instead of being composed of biochemical elements that are subject genetically to decay and death.

The text continues: "The word temple also means body. The Revelator was familiar with Jesus' use of this word, as when Jesus spoke of his material body as the temple to be temporarily rebuilt."

The material body, the symbol of which is the organized temple, or church, must, in Science, be "temporarily rebuilt" according to Jesus' supreme example if the problem of life apparently held captive in matter is ever to attain solution.

In the case of the present Christian Science

church the need is that it shall be rebuilt spiritually through obedience (as against disobedience) to its God-inspired rules and laws.

The question is, at what point in Jesus' experience was his apparently material body temporarily rebuilt in the way described? The answer is, at the resurrection. Through his crucifixion and subsequent resurrection, Jesus proved the deathlessness, the indestructibility, of the temple, or body, when this is governed spiritually by the law of God instead of materially by man-made laws. In appearance it was the same body that he had before his crucifixion and death, but once he presented it "temporarily rebuilt" this newly resurrected body was subject only to translation and life.

Jesus' resurrection proved that humanity's identity is not really mortal at all but immortal, as immune from sin, disease, and death as is divinity itself which this identity images or reflects. In its rebuilt form, what looked to the senses like the same matter body was in fact the forever deathless God-embodiment, constituted essentially of "spirit" and of "love."

Yet the rebuilding was only temporary. It marked a probationary stage in the solution of the great life-problem, which was imperative if the standpoint of the ascension was finally to be reached.

At the point of ascension, or total translation of the mortal concept, Jesus' untouched spiritual selfhood returned to the source whence it came, having never, in Truth, departed therefrom. He had proved on behalf of all humanity that there never was, is not now, and never will be, any such reality as a fallen, dying, mortal man, or a sinning,

disobedient material temple, or church.

The same is true in Christian Science regarding Mrs. Eddy's provisions for the future of her world-wide church. Through the symbol of a dissolving church organization she proclaimed to the world the solution to the problem of organic life. In doing so her footsteps followed precisely the

same order as those of the original Way-shower, Jesus, when his own God-impelled mission solved identically the same problem.

MARY BAKER EDDY'S FOUNDING CAREER

Our need, then, is to follow the way in which the founding career of Mary Baker Eddy expounded, in Science, for all to understand, the very same Principle of indestructible life that Jesus had already demonstrated.

"He that believeth on me, the works that I do shall he do also," Jesus had said. In keeping with this spiritual promise, the happenings on the day of Pentecost pointed to the fact that one day mankind as a whole would indeed understand and emulate all that Jesus had said and done. Correspondingly, the nature of the revelations that have taken place since the passing of Mary Baker Eddy (as a result of all that she achieved) point to the certainty in Science that, eventually, world acceptance, and consequent world regeneration, will at last be fully accomplished.

Phase 1: Let there be light

Suffice it to say in this present brief survey that, in the opening phase of her mission from 1866 to 1878, Mary Baker Eddy put on record in the first edition of Science and Health (published 1875), her transcendent discovery of the allness of Mind and the nothingness of matter - the allness of God and the nothingness of evil - which corresponds to the breaking of the "light" in the first day of creation.

At the same time, as this first edition of the textbook makes clear, she turned resolutely away from all thought of instituting a material church organization.

Phase 2: Let there be a firmament

The second phase, from 1878 to 1883, was marked by the publication of the textbook's second edition, which was also its first revision. Significantly, this was called the "Noah's Ark" edition. For, like the ark and the flood in the second period of the Bible, and like the firmament of heavenly understanding that appears in the midst of the waters in the second day of creation, Mrs. Eddy found it expedient, at this time, to form a preliminary Church organization, to protect her discovery from the floods of materialism, and from the maliciously directed onslaughts of the carnal mind. At the same time she instituted a complementary College organization in which she taught others the Science that had been revealed to her, and which she had put on record in Science and Health. The College, it seems, stood for the letter, and the Church for the spirit, of the total divine Science of man now inscribed in the Christian Science textbook.

Phase 3: Let there be self-propagation

To mark the third stage of the story (from 1883 to 1886), Science and Health underwent another important revision. It now embodied "A Key to the Scriptures." Coincidentally, a Publishing Society was instituted which, together with the already flourishing church and college, afforded the means

of the gradual world-wide propagation, the self-reproduction and self-multiplication, of Christian Science. This accorded with the symbolism of the third day of creation where, from within its own being, the earth brings forth grass, herb, and fruit tree, whose seed is in itself. The correspondence with the Bible's third thousand-year period is seen in the rise and multiplication of the children of Israel in whom, it was promised, all the families of the earth would ultimately be blessed. Eventually the world-wide spread of Christian Science would, Mrs. Eddy realized, constitute and bless the entire earth.

Phase 4: One co-ordinated universe

The fourth phase, from 1886 to 1891, was marked, outstandingly, by the addition of two new chapters to the textbook's "Key to the Scriptures." These were "Genesis" and "The Apocalypse" - the latter, at this time, being restricted to the stories of the coming of the little book Science and Health (Revelation 10), and that of the God-crowned woman (Revelation 12), who births on earth a man child and triumphs over the great red dragon. The foursquare city of Revelation 21 was, at this stage, but hinted at in a supplementary chapter called "Wayside Hints." (Note that this chapter is deleted altogether in phase 5 of the story, when the holy city is made part of "The Apocalypse" and shown to be the outcome of the work of the God-crowned woman.)

In the course of this fourth period of her mission (and in parallel with the fourth period of the Bible, where the nation of Israel is occupied idolatrously

with the affairs of Solomon's temple) the dangers inherent in material organization loomed large in the consciousness of Mrs. Eddy. Worship of the symbol instead of worship of the idea which the symbol symbolizes, turns the symbol into a self-destroying counterfeit, and the idea is, to human sense, in mortal danger.

On the one hand there was the constant fight amongst Mrs. Eddy's followers as to who should be greatest, and, on the other, inordinate adulation of the person of Mrs. Eddy herself, as the mother and leader of the Christian Science movement.

Accordingly, in the year 1889 she decided to dissolve outright her two central church and college organizations which she had instituted some ten years earlier. At the same time she withdrew personally from her several public offices.

The purpose of her retirement, she said, was "to gain a higher hope for the race," and this would be revealed in a new, major revision of Science and Health. The imperative need, she realized, was to bring to the consciousness of her followers what she called "a higher understanding of the absolute scientific unity which must exist between the teaching and letter of Christianity [relating therefore to college] and the spirit of Christianity [relating to church], dwelling forever in the divine Mind or Principle of man's being and revealed through the human character" (My 246).

Henceforth letter and spirit, college and church, must be found to be one and indivisible, for only then are they immune from the death-dealing assaults of animal magnetism, or the great red dragon. Otherwise the fate that befalls a divided Israel and Judah in the corresponding fourth period

of the Bible, namely, captivity by Assyria and Babylon, would apply metaphysically in the case of Christian Science. By dissolving her two central organizations, Mrs. Eddy, in her wisdom, left nothing that animal magnetism could either capture or destroy.

Phase 5: Let a now open firmament bring forth new life

The outcome of the dissolution and Mrs. Eddy's retirement, was the publication in 1891 of the textbook's 50th edition, which has come to be regarded as the most distinguished revision of all. It marked the beginnings of the fifth major phase of the founding story (from 1891 to 1902), and was a move so momentous that, in terms of the fifth thousand-year period of the Bible, it corresponds to no less a step than the transition from the Old to the New Testament. That is to say, its parallel lay with the lifework of Jesus as recorded in the four Gospels.

In relation to the fifth day of creation, the day of abundant, ever-multiplying life, the coming of Jesus at the point of the New Testament changed the course of human history. Correspondingly, the coming of the fifth main period in the mission of Mrs. Eddy changed the course of the history of Christian Science.

A treatise on the foursquare New Jerusalem of Revelation 21 was incorporated into the chapter "The Apocalypse" in the new Science and Health, and shown to be the outcome of the work of "the woman" of Revelation 12. In this God-bestowed city (civilization) of all humanity, letter and spirit,

college and church, manhood and womanhood, Judah and Israel, are one in spiritual wedlock, and herald a state of universal freedom and peace.

Note the parallel relationship between the four sides of the holy city, the Word, Christ, Christianity, Science, which now take their place in the unfoldment of Christian Science, and the four Gospels of Matthew, Mark, Luke, John, that appear at the corresponding period of the Bible and world history.

Remembering that all central organization had previously been dissolved, there is correspondence also with what Mrs. Eddy calls Paul's "great epistle to the Galatians," where the subject is freedom from human bondage. Paul entreats his early Christian brethren not to allow themselves to be in servitude again to what are, to him, the outgrown, penalizing elements of the old Judaic law. The standpoint of Christ, or Truth, which they have reached with the coming of the New Testament, has, he says, bestowed on them the freedom of the great world city, the "Jerusalem which is above," and which he describes as "the mother of us all." Accordingly he bids: "Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman" (Gal 4).

The conception of this foursquare mother city, with its inherent qualities of freedom and peace, was thus written into Science and Health in 1891, in advance of the appearing of the organic symbol of this city - the resurrected church in Boston - instituted in 1892.

The name of the newborn Christian Science church was "The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts."

The fact which needs to be understood is that by now Mrs. Eddy had planted Christian Science squarely on the foundations of deathless being originally laid down by Jesus. Jesus' lamblike sacrifice of the organic sense of temple, or body, had its parallel in Mrs. Eddy's dissolutions, at the height of their prosperity, of her two original organizations.

In the case of Jesus, three days passed without there being any visible manifestation of his material body. Then this body rose from the grave regenerated, reborn. In the case of Christian Science, a three year interval elapsed between the disappearing of the first phase of church in 1889 and the beginnings of the second in 1892.

Originally (in the words of Paul in that same great epistle to the Galatians) Jesus had been "made of a woman, made under the law" - the divine purpose in this being "to redeem them that were under the law, that [they] might receive the adoption of sons." At the point of the resurrection, Jesus' temporarily rebuilt body was no longer "made of a woman, made under the law," and neither was Mrs. Eddy's second phase of church organization, called The Mother Church. In other words, neither the body of Jesus nor the Christian Science church were subject any longer to disintegration and death, but instead to translation and life.

The first organization had been incorporated by Mrs. Eddy herself under the law of the land. Hence she herself could dissolve it. The second was, under her jurisdiction, the responsibility of her followers acting under the law of God. It involved the law of the land, but only in subordination to the law of God. Ideally, Christian Scientists could

now, like the disciples and the world on the day of Pentecost, "receive the adoption of sons."

The correspondence between the new church situation in Christian Science, the experience of Jesus at the resurrection, and that of the Pentecostal disciples (in that none were any longer "under the law") was made evident in the October Journal of 1892 where, because of a certain statute that had been discovered in the laws of Massachusetts, and which had been invoked in organizing the newly formed church, Mrs. Eddy wrote of how "all loyal Christian Scientists will be pleased to know that we can have and hold church property without going back to outgrown forms of church organization" (*italics added*).

It has been made possible, that is to say (again in the words of Paul), for Christian Scientists never again to return to the "weak and beggarly elements" of the law. Mrs. Eddy had redeemed her church from under materially organizational law, just as Jesus had redeemed his body. The result was the "spiritually organized Church of Christ, Scientist, in Boston" which (from the moment of the original dissolution) she had said "still goes on." She wrote of how "a new light" had broken in upon it "and more beautiful became the garments of her who 'bringeth good tidings, that publisheth peace'" (Ret 44:30).

The idea (the universal Mother City) was thus incorporated into the textbook before its symbol (the new Mother Church organization) was instituted in human experience.

That this "spiritually organized church" was, like the resurrected body of Jesus, to be but temporary is shown by the fact that into its Manual of Rules and By-Laws Mrs. Eddy had, by the year 1901,

introduced some 29 so-called "estoppel clauses" (which she resolutely refused to delete) which made it impossible, under the Manual's divine system of government, for the church to continue as an external ruling Mother after Mrs. Eddy's decease.

For what these clauses demanded was her consent, either verbally or in her own handwriting, for the election of church officers, and for the running of certain vital functions of the church. To set the seal on these prohibitions, the final By-Law of all demanded that not a single Tenet or By-Law throughout the book should ever be amended or annulled "without the written consent of Mary Baker Eddy, the author of our textbook, SCIENCE and HEALTH" (Man 105).

In other words, the rebuilt church had inbuilt into it the seeds of its own self-dissolution as an external authoritarian mother. In view of which let us remember how the temporarily rebuilt body of Jesus disappeared altogether to human sense in the translation known as the ascension. Likewise must the organic sense of the Mother Church in due course disappear to human view, and its real identity "ascend" to the Principle whence it originally came.

Let it be understood therefore that during the three years non-organizational interval, from 1889 to 1892, individual self-governing (that is, individually God-governed) branch churches continued to function and flourish, even as they were free to do following the founder's passing in 1910. In fact, in 1889 the Boston church itself continued to hold services after the manner of a Branch, just as it is required to do subsequent to 1910. The title of this uniquely respected church

becomes, then, the one given it in its original Deed of Trust drawn up by Mrs. Eddy in 1892, namely, "The First Church of Christ, Scientist." Nowhere in this Deed do we find it named "the Mother Church" (see Deed of Trust, Manual p 128). Only in the Manual itself is it given the additional status of "Mother."

There would thus come into being what Zechariah called "the man whose name is The BRANCH," who would "grow up out of his place, and . . . build the temple of the Lord" (Zech 6:12).

Note that, in the Manual (p 17:15), both phases of the Boston church (in their pre-dissolution forms) have the status of a ruling "Mother." But note also that in the Manual, as Mrs. Eddy left it (the 88th Manual, as distinct from the 89th published after her passing), the definite article in the phrase "the Mother Church" is spelt with a little "t". Does this indicate the distinction between the church's first and second phases, for the second phase is consistently identified by a capital "T"?

Self-evidently, the Mother's purpose was to lead the branches to the point of individual self-government under God, or to that degree of understanding and demonstration where they no longer needed her as a personal external administrator to tell them what to do. Control by the divine Principle, Love, was to be reflected in each one subjectively, and they were no longer to look for this to come to them from outside.

"If I go not away, the Comforter will not come unto you," Jesus told his students (John 16:7). On the day of Pentecost, almost immediately following Jesus' departure, his disciples received the Holy Ghost, or the gift of this holy Comforter. It came, says Science and Health, as a sudden "influx of

light" which had "overwhelming power" (S & H 47:7). It was the world's first touch of the reality of divine Science. And the reason such an influx could come was that the disciples themselves were "all with one accord in one place." Through their divinely ordained unity, their spiritual and scientific togetherness, Jesus' followers put before the world an image of the world's own spiritually undivided being, and mankind as a result could not fail to listen and respond (see Acts 2).

Correspondingly, when Mrs. Eddy dissolved her first organization in 1889 and retired from public office, she recorded how the measure she had taken "was immediately followed by a great revival of mutual love, prosperity, and spiritual power." There was not "a dissenting voice," she said. Her followers, evidently, were "all with one accord in one place." The church in consequence became "spiritually organized" after the manner of the original Pentecostal church (Ret 44).

Surely these same conditions of unity and love, prosperity and power, would also have prevailed in 1910 if only the church had followed the example it had been given in 1889 and had dissolved its centralized authoritarian status. And they would undoubtedly heal and transform the unhappy scene today if obedience took the place of disobedience, and the measures for dissolution and reconstruction were lovingly and understandingly put into effect, in accordance with divine decree. Once again an influx of light would be accompanied by a revival of healing power, and the world itself would begin to be reborn.

In 1901, when the Manual's estoppel clauses had been largely drawn up, Mrs. Eddy, with her customary foresight, appointed "man the generic

term for mankind" to succeed to the Christian Science leadership when she herself was no longer present. In generic man, who would "lead on the centuries," her successor, she said, would stand revealed (see My 347).

But in order to pave the way for this succession, the Christian Science textbook must first be presented to mankind in a universally educational, and scientifically understandable, form.

Phase 6: Let there be man in God's image and likeness

The question arises as to what would fill the vacuum which might otherwise be felt by Mrs. Eddy's followers when the time came for the self-dissolution of their beloved Mother Church. The answer, outstandingly, lies with the fathomless resources of their textbook Science and Health when, in its relation to the Bible, this is approached scientifically and holistically, rather than religiously in the form of selected and disconnected fragments. Conceiving, in this way, of Science and Health truly as a scientific textbook, a deeply satisfying motherhood would begin to be reflected within them, both individually and as a body, and they would no longer believe that they needed to be mothered objectively.

Hence, by the time of Mrs. Eddy's passing in 1910 (and therefore the passing of an outside mother organization) Science and Health attained its goal of finality and fulfilment, and in doing so, represented to all Christian Scientists the infinite womblike source of their own and mankind's subjective at-one-ment with the divine Principle, Love.

Remember that at the beginning of the story's fifth evolutionary phase in 1891, the textbook had, for the first time, incorporated into its chapter "The Apocalypse" a description of the holy foursquare New Jerusalem of Revelation 21, which Paul describes as "the mother of us all."

Then, in 1902, when the mission as a whole entered its sixth evolutionary phase (from 1902 to 1907) there came that momentous rearrangement of the book's over-all structure when it not only embodied the 1891 treatise on the cosmic mother city, but, in its continuity and wholeness from beginning to end, it actually became the literary representation of the workings of the city itself. (This is a realization that has brought itself to light in the era since 1910.)

What this amounts to is that, in 1902, the order of the book's first sixteen chapters was changed from what it had been before to the order in which it was finally given to the movement and the world when Mrs. Eddy left the scene in 1910, namely, the present order from "Prayer" to "The Apocalypse." Significantly, the chapter "Fruitage" was, at this point, included in the book for the first time; also the term "Love" was added to many of the references to Principle, to form "divine Principle, Love;" and, again, in several instances, "Mother" was added to "Father" to form the hyphenated "Father-Mother."

Regarding the chapters themselves, it has today been revealed that the first four, from "Prayer" to "Christian Science versus Spiritualism," are determined fundamentally by the first side of the holy city, the Word; the second four, from "Animal Magnetism Unmasked" to "Footsteps of Truth," by the second side, the Christ; the third

four, from "Creation" to "Christian Science Practice," by the third side, Christianity; while the fourth group of four chapters, from "Teaching Christian Science" to "The Apocalypse," has as its underlying impulsion the fourth side of the holy city, Science itself.

In this way, the book as a whole, fulfilled by its two final chapters, "Glossary" and "Fruitage," typifies the living structure, the harmonious workings, of the all-embracing mother city as the educational matrix, the universally formative womb, of the Principle which is infinite Love.

It sets before us an everywhere present University City, that shall, as the operation of the holy Comforter, teach us all things, and in so doing, enable "man the generic term for mankind" to succeed to the leadership of the Christian Science movement as proclaimed by Mrs. Eddy in 1901.

Enfolded and unfolding within the textbook's pages is thus represented the infinite calculus of God's ideas that constitute the universe including man. This points indeed to the cosmic reality of the Church of Christ, Scientist, as the body of God which is man. And therefore it is that in their eternal spiritual signification, Science and Health and generic man are one and indivisible, for both share the same metaphysical meaning.

Once the textbook had appeared in this final matrix form, not only was objective mothering no longer necessary, but if the demand for this continued on the part of the church hierarchy and its membership, this would seriously impede man's direct communion with the divine Principle, Love - the possibility of this communion having now been put before the world.

Individually and together, Christian Scientists could, at this point, begin to come forth from the depths of the creative Word of God (from the Father Himself) as their own and their world's timeless and inexhaustible origin.

In which case, as the founding mission drew to a close, they would begin to be the church, the body, of the Principle's eternal and infallible Word, and would usher into human consciousness not an era of world war, but the foursquare New Jerusalem, with its epoch of world peace. What Mrs. Eddy had called "the divine method of warfare in Science," which characterized both her own mission and that of her Mother Church, would be over, and the reign of the Prince of Peace - the Principle of world brotherhood and peace - would begin to be won for the Christian Science movement and mankind (see S & H 568:6 & Pul 20:15).

Phase 7: Let the divine purpose be finished and fulfilled

The reason the world could start to be born again at the close of the Mary Baker Eddy mission (foreshadowed as this was by the Pentecostal new birth that took place at the close of Jesus' mission) was because, in 1907 (which marked the beginnings of the seventh and last phase of her career), Mrs. Eddy was led to finalize, in its absolute Science, the answer to the great world-transforming, world-regenerating, question "What is God?" given at the opening of "Recapitulation." Clearly the book in the wholeness of its foursquare pattern has its roots in the answer to this one supreme and all-embracing question regarding the

infinitude of God.

This ultimate order of capitalized, synonymous terms for the infinite, together with their elucidation, individually and in unison, throughout the text, makes it possible for unprejudiced humanity to understand and demonstrate its own timeless reality as the divinely structured idea of God every whit whole.

The synonymous terms for God live at the heart of the promised Comforter and its divinely educational mission. They signify the altitude of Christly ascension. Through the system of healing and teaching afforded basically by this scale of scientific values, humanity conceives the possibility of descending direct from the Father-Mother God, and, in accord with the example of Jesus, proving thereby that it does not come forth from any other source or condition of existence. This lays the axe at the root of mortality, and the salvation of the race is, in consequence, assured.

'What are you God?' humanity asks at the beginning of "Recapitulation." God answers: 'I am incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love. This is my infinitely synonymous idea of what I, God, am. It is therefore what you, man, are as my image and likeness, having no other I, no other Ego, but me, God. In you, man, as my idea of myself, I behold my own wholeness and perfection. As the compound idea of me, God, what you are is an infinitude of synonymous identity in unity, a diversity of individuality that is without division, and therefore without sin, disease, or death.'

Not that God is really sevenfold. God is infinity. Seven is the appropriate numerical symbol for imparting to mankind a scientific understanding of

the infinite eternal One.

The mighty import of the word synonymous is that it involves simultaneously the twin concepts of differ and same. Paul responded to this idea of divine synonymity when he wrote to the Christians of Corinth that the membership of the body, or church, of Christ consisted of individual diversities of "gifts" that have identically the same "Spirit" (I Cor 12:4).

What is imparted therefore through this system of synonymous views of "one absolute God" is plurality of idea which is not numerical. There is only one of anything, but that one is infinite. We are in fact engaged with those two deeply scientific concepts (referred to in the textbook on page 520) called the "numerals of infinity" and the "divine infinite calculus." The infinite identities of being, that unfold as the "numerals of infinity, called seven days" are all representations of the same absolute One. Their rhythmic flow and integral harmony form the eternal "calculus" of the ideas of God. "Hence the eternal wonder" (says the textbook on 503:15), "that infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms."

Let us remember therefore that the word "calculus" has the same root meaning as "stone." For the "infinite calculus" is none other than the descending "stone most precious" which is the holy city itself of Revelation 21. It is the "living stone" (I Pet 2:4) which is divinely at hand at the close of Mrs. Eddy's mission for her followers to accept and not reject. Thought accepts the divine infinite calculus, the textbook says at the end of its treatise on the seven days of creation (S & H 520:14). Christian Scientists must not therefore be like the

ecclesiastical builders in Jesus' parable, and reject this foundational headstone of humanity's eternal life.

From the ascension standpoint of this one capitalized Godhead, the impregnable calculus of the divine Science of man first made its impact on receptive world thought when it descended on the day of Pentecost as the spiritual identity of a newborn human race.

That this ascent-descent cycle might be equally apparent in the unfoldment of Christian Science, the close of Mrs. Eddy's mission in 1910 saw the spiritual ascension (translation) of the Mother Church (whose purpose was then fulfilled) just as surely as the close of Jesus' mission saw the ascension (translation) of the body of Jesus. Hence at their respective resurrections earlier in the two founding stories, body (in the case of Jesus) and church (in the case of Christian Science) were but temporarily rebuilt.

'If the students had obeyed me I might have done it,' Mrs. Eddy is reputed to have said a short while before she left the human scene. Certainly had the students obeyed her; had they permitted the Mother Church to dissolve in accord with her inspired provisions, instead of seeking to perpetuate its outgrown organizational status, there would be no spiritually moribund church centred dictatorially in Boston today. Instead, the Church of Christ, Scientist, (the Christian Science movement as it truly is) would visibly be carrying out its great world mission of healing and translation before the awakened and responsive eyes of mankind.

POST MARY BAKER EDDY ERA

We have reached the point in our survey where Christian Scientists, in the post Mary Baker Eddy era, were equipped by their textbook, and by the example she had left them with regard to their church, to attend responsibly their own and mankind's spiritual rebirth, even as was the case with the Pentecostal disciples following the departure of Jesus.

Yet, instead of this rebirth becoming evident - instead of mankind entering upon its longed-for era of brotherhood and world peace - there ensued instead an alternating period of hot and cold world war.

Unwittingly, the church officials in Boston and the membership en masse (like the builders in Jesus' parable) rejected, instead of accepting, the "stone most precious," the divine infinite calculus, which was their own, their church's, and their world's real spiritual selfhood.

As a result, the organization, over the years, has shrunk to the state of numerical and spiritual inferiority in which it finds itself today. Yet, little by little, this very same stone, this matrix-calculus of the ideas of God, is, in the course of the coming seventh millennium, destined to become the capitalized headstone of the entire human race, the transcendent Godhead controlling mankind.

Officials and membership amended and annulled the Bylaws of their Church Manual by wilfully waiving the imperative estoppel clauses. In doing so they wrested the church from what Mrs. Eddy had called "the arms of Love" and put it back into the "grasp of legal power." Failing to understand the methods of animal magnetism in its intent to destroy Christian Science, the church was

unwittingly seduced by the arguments of the great world deceiver into "fighting against God" (see Mis 140:21).

Officialdom declined to dissolve the central organization, and so disallowed "the man whose name is The BRANCH" to "grow up out of his place" and "build the temple of the Lord" (Zech 6:12).

From being a progressive, divinely controlled symbol under the direction of Mrs. Eddy, the church in Boston became a static, humanly dominated, self-destroying counterfeit of what the founder had been inspired to form.

In the words of Revelation, the dragon's "deadly wound," inflicted during the lifetime of Mary Baker Eddy, was, to all intents and purposes, "healed." (See Revelation 13, where this "healing" is referred to - this being the chapter that follows Revelation 12, which is the story of the victorious God-crowned woman.)

And so, in Revelation 13, a beast from the sea and a beast from the earth arise as the instruments of the great red dragon to make war upon the woman and on "the remnant of her seed" (Rev 12:17).

Emerging Remnant

Over the years, inspired thinkers, loyal to the Principle of both textbook and Manual, sensed the error which was manifestly at work, and sought the divine answer. Many paid the penalty for offending officialdom by being excommunicated from the Boston church.

Even Edward Kimball, whose passing preceded

that of Mrs. Eddy, was vilified by those who failed to understand his forward-looking teaching. Mrs. Eddy herself had to come to his rescue and publicly approve what she called his "clear, correct teaching" (My 297:18).

Bicknell Young, pupil of Edward Kimball, was likewise, at one time, maligned and misjudged. He, however, weathered storm. Perhaps it is true to say that Kimball's emphasis was on the spiritual diversity that obtains within the God-embodiment, and Young's on this body's absolute oneness. If this is true, the need, clearly, was for these two viewpoints to come together as one in that infinite diversity of all things in unity, which derives from an understanding of the synonymous terms for God.

Then there was Herbert Eustace, who emphasized the need for the consistent handling and annulling of the claims of animal magnetism. Never, surely, was there so dynamic an analysis as his of the workings of the deceiver, the great red dragon, and of the way of proving its nothingness. In consequence, it would seem, Eustace was led to instigate the famous Christian Science Litigation (that raged in Boston from 1919 to 1921) between the Trustees of the Publishing Society and the Directors of the Boston Church. For all who have eyes to see, the intentions of covetous ecclesiasticism to usurp the throne of God are, through this event, laid bare before the world.

When the trial was finally over, the victorious Directors assumed absolute control of the entire Christian Science movement. The dragon's "deadly wound," (inflicted by the founder's mission) was, to all intents and purposes, "healed." That is to say, he who "had the wound by a sword" continued to

prosper and "live" (Rev 13:3, 12, 14). Eustace and his associates found freedom from the enslaving dragon by being "excommunicated" from the ecclesiastical church.

First to penetrate spiritually the ordered footsteps of Mary Baker Eddy's career was Alice Orgain. Mrs. Orgain, alarmed by the outcome of the Litigation, was inspired to uncover the reason for the impending church catastrophe, at the same time as she showed profound insight into the remedial Principle which impelled, in its own divine order, all that Mrs. Eddy wrote, said, and did.

Amongst others who fell foul of the entrenched sectarianism were those well-known metaphysicians, Peter Ross, Margaret Laird, and the Gilbert Carpenters, senior and junior. Gilbert Carpenter Sr. was a one-time member of Mrs. Eddy's household, and recorded for posterity her imperative teaching of how the human must increasingly express the divine in the details of daily life. The Carpenters' joint accomplishment, for which so much honour is due, was that they made available to awakened Christian Scientists valuable archive material (collected mostly from Mrs. Eddy's early workers) which Boston would otherwise have suppressed.

Later there was Hendrick de Lange, whose rejected but splendid teachings of the absolute appeared to cost him his life.

These foremost metaphysicians (and many others besides), whose inspiration often stemmed from direct contact with Mrs. Eddy herself, led thought naturally and indispensably to the next great step in the revelation of the spiritual idea, namely, to the perception of scientific order and system which lie at the heart of the final statement of Science and

Health, and therefore at the heart of Christian Science.

To approach the idea of spiritual and scientific structure from the standpoint of the living, healing spirit which these men and women gleaned from Mrs. Eddy's own demonstration of Truth and Love, is to make void the suggestion, put forth by the carnal mind, that the studious pursuit of order and system produces, in the end, merely a dead intellectual letter. In truth the very opposite is the case. The absolute prerequisite in Christian Science is that letter and spirit, words and deeds, shall be indissolubly one.

Scientific Order and System

The teacher and practitioner, John W. Doorly, stepped powerfully upon the scene. It so happened that John Doorly became a Christian Scientist in 1902, the year that Science and Health first appeared in its foursquare matrix (holy city) form. The realization that this was indeed the textbook's inherent structure, he himself brought to light in the late 1940s near the close of his own mountain-top career.

John Doorly arrived in Boston to be made a teacher in the Normal Class of Bicknell Young in December 1910, on the day of Mrs. Eddy's passing. His was the last Normal Class to receive Mrs. Eddy's endorsement, and therefore, under the Manual, the last to be legitimately held. The way was being prepared for teachers and students to be freely dependent on God alone, and not on hierarchically restricted classes.

Spiritual and scientific understanding, in contrast

to mere religious belief, was the keynote of John Doorly's vision. His quest from the beginning was for a deeper and purer comprehension of what it is that constitutes Christian Science the all-inclusive Science of being, which its discoverer always insisted that it was. Almost at once the idea of rhythmic order and structural harmony (essential to the Principle of a universal Science) impelled itself upon his thought - a conception that contrasted sharply with the growing public image of Christian Science as just another exclusive religion that emerged during the decades subsequent to 1910.

John Doorly realized that the world would pay less and less attention to, and have less and less respect for, the introvert image of Christian Science that emanated increasingly from Boston.

'Stick like glue to the Bible and Science and Health' was what he constantly urged upon his fellow Christian Scientists. In other words, they were not to rely on him or on any other teacher personally, but on what was divinely revealed to them out of the depths of their two textbooks, as the result of their honest, intelligent, and devoted study. And this of course was in accord with Mrs. Eddy's own painstaking provisions for when neither she nor a mother organization would be present any longer to tell them what to do.

Hence the wonder that what John Doorly brought to light regarding the Science and system of divine ideas which Science and Health and the Bible hold within them, makes it possible for Mrs. Eddy's successor (whom she nominated in 1901 as "man the generic term for mankind" - My 347) gradually to succeed to the leadership of the Christian Science movement, and thereby initiate the self-leadership under God of a free and peaceful

democratic world.

Her successor is indeed "generic man, the spiritual idea of God" (S & H 561:22), the real and immortal selfhood of the human race. Under God her successor continues, therefore, to be that same triumphant, God-crowned "woman in the Apocalypse," whom Mrs. Eddy reflected and individualized throughout her career, and whom she longed for mankind to identify with also.

As the "spiritual idea of God, "her successor, that is to say, is that state of thought which, like Christ Jesus and like herself, lays personal sense and personal ambition on the altar of divine Love, and has no other Ego, no other I, but the God who declares Himself Mind, Spirit, Soul, Principle, Life, Truth, Love, and is everywhere in operation as the Word, Christ, Christianity, Science.

For, in this case, as the Christian Science story unfolds its two distinct phases (its Mary Baker Eddy phase, and that which succeeds her from 1910 onwards) there occurs no fundamental change of leadership. Mrs. Eddy's leadership was consistently that of God, Principle, as the only real Leader; and so must this continue to be without interruption when she is no longer personally present. No personal leaders, no form of 'apostolic succession,' is permissible under the sovereignty of Principle in an era of universal Science.

Of supreme importance, therefore, in the light of what Mary Baker Eddy revealed and recorded in Science and Health - in the light of what she demonstrated in her own life and in that of her church - is the fact that all of John Doorly's researches and discoveries were rooted in those two major categories of capitalized terminology on which the textbook is based, and which are

fundamental therefore to a demonstrable understanding of the Word of God.

From this dual conception of scientific order and unity, represented by these two primordial classes of capitalized terms for the infinite, derive respectively the "numerals" and "calculus" of infinity, which played a key role in all of John Doorly's teachings, and also in his unprecedented elucidation of the underlying Science of the Bible. As the essence of the textbook's two chapters, "Genesis" and "The Apocalypse" in the "Key to the Scriptures," these twin sets of terms enable the student to be "the spiritual idea of God."

John Doorly's vision of ultimate cosmic reality included a foursquare depiction of the all-inclusive mother city of Revelation 21 which, because of its divinely mathematical structure, was appropriately named "The Matrix." (Remember Paul's description of the holy city as "the mother of us all.")

In this graphic depiction of the heavenly mother city, the two sets of capitalized terms (the seven of Mind, Spirit, Soul, Principle, Life, Truth, Love, and the four of the Word, Christ, Christianity, Science) are reciprocally and indissolubly wedded, and the resulting sixteenfold symbol becomes a wholly immaculate conception of the oneness and allness of God.

This representation of the capitalized Godhead signifies nothing less than the ascension standpoint from which all life stems and to which it returns, and which both Christ Jesus and Mary Baker Eddy committed to mankind for acceptance as the outcome of their respective careers.

(For a detailed survey of John W. Doorly's career see Peggy M. Brook's "John W. Doorly and the

scientific evolution of Christian Science.")

Descent of the Holy Ghost

The Holy Ghost, the divine Comforter, with its overwhelming spiritual power, is thus identical with the mother city of the Word, Christ, Christianity, Science, descending from the heaven of Mind, Spirit, Soul, Principle, Life, Truth, Love, and constituting the kingdom of heaven on earth. The world of the Word, Christ, Christianity, Science is indeed the very subjective state of Mind, Spirit, Soul, Principle, Life, Truth, Love, which, never having rebelled and fallen from grace, was never broken up to form a matter universe, or an explosive and self-willed Adamic race. Healed of belief in an original mythological "fall," mankind recovers its health and harmony in God. When all things are thus restored to God, the holy city and world civilization are found to be one and the same thing.

The individual identities which reside in the foursquare mother city are not, in this case, made up of measurable quantities of chemical elements objectifying discordantly the qualities of mortal mind, but are made up instead of the spiritual qualities of immortal Mind whose quantities are always infinite. In their synonymous relationships one with another all are in a state of unlimited spiritual equality; all, by reflection, are possessors of all.

To bestow this healing, transforming Truth upon a world torn apart by the belief in limited substance and material inequality, is the purpose of the system of spiritual education which is Christian

Science, and which constitutes the holy Comforter.

It comes, like Elias, to "restore all things" where they belong. As the revelation of man's inseparability from God, it restores to him his own subjective womanhood which (contrary to the myth of Adam and Eve) has never really been taken away and made to appear objective. It reveals the nothingness of the myth that mind is mortal, the subjective state of which is believed by this ignorant, self-deceived mind to be objectively separate as matter (see S & H 186:28).

The essence of the Comforter is pure understanding in which letter and spirit are one. Far from being a rigid intellectual letter, spiritual understanding is the very Science of Spirit itself.

Reared on foundations laid by Mrs. Eddy, the matrix "city of the Spirit" (S & H 575:25) focuses the on-flowing purpose of the mission of John Doorly, in contrast to the charge of human intellectualism ignorantly levelled at what he so devotedly brought to light. As Science and Health says: "This understanding is not intellectual, is not the result of scholarly attainments; it is the reality of all things brought to light" (S & H 505:26).

Understood spiritually with the Mind of Christ (in contrast to an academic human mind) the truths which John Doorly put before his students and before the world accord specifically with the Pentecostal influx of genuine spirituality, when, subsequent to Jesus' ascension, the disciples were filled with the descending Holy Ghost, or with the living, world-saving Spirit of eternal Life, Truth, and Love.

Divine Infinite Calculus

Daniel foresaw the coming of this holy Spirit when he told of "a stone" (the divine infinite calculus) "cut out without hands" (sent forth direct from God) which, having smitten the image of the harlot Babylon in its dualistic foundations, and having caused these foundations to crumble into dust, became "a great mountain, and filled the whole earth" (Dan 2:34-35).

This is that same precious cornerstone which the builders of a dualistic ecclesiasticism always reject; yet it becomes in the end the capitalized foundation stone of "the whole earth."

David used it to slay Goliath. Zechariah perceived it when he wrote that "upon one stone shall be seven eyes" (seven synonymous terms for one absolute God) and foretold how they would "bring forth the headstone thereof with shoutings, crying, Grace, grace unto it" (Zech 3 & 4).

Jesus said of it to Peter: "Upon this rock [this foundational petros, or stone] I will build my church [my universal body as the spiritual selfhood of the human race]; and the gates of hell shall not prevail against it" (Matt 16:18). Included in its purpose is that of inflicting on the dragon a wound so deadly that never again will this be healed.

But its advent is most vividly foreseen in the book of Revelation. The manifold symbols of the seven golden candlesticks, with the Son of man standing in the midst of them; the four beasts each with his six wings; the four and twenty elders and their four and twenty seats, indicative of the twenty-four questions and answers that make up the chapter "Recapitulation;" the Lamb with his seven horns and seven eyes, said to be the "seven Spirits of God [again the seven synonyms for God]

sent forth into all the earth" - these spiritually irresistible Apocalyptic symbols testify, one and all, to the fundamentals of the system of divine metaphysics that is Christian Science, as do a multitude of other such images that abound throughout the text. They teach the structure of the holy foursquare city, the mother body of mankind, and therefore the true idea of the Christian Science Mother Church.

ORIGINAL DEDICATION

The original edifice of the Mother Church in Boston was dedicated in 1895. In the light of the wonders that have unfolded since that time, it is of profound interest to ponder once more Mrs. Eddy's Sermon on that occasion which she sent to be read to the several congregations that attended the dedication (see Pul 1).

Comparing the new church edifice to "the house Solomon had erected" (the misguided worship of which later caused the united kingdom of Israel to split into two warring nations) she fervently advocated the divine reality that underlies the symbol, rather than the symbol itself.

"Our true temple," she said, "is no human fabrication, but the superstructure of Truth, reared on the foundation of Love, and pinnacled in Life." "Our surety," she declared, "is in our confidence that we are indeed dwellers in Truth and Love, man's eternal mansion. Such a heavenly assurance ends all warfare . . . for the good fight we have waged is over, and divine Love gives us the true sense of victory. . . . No longer are we of the church militant, but of the church triumphant ..."

She was telling her followers that, regarding the new church organization, a sense of triumphant resurrection had supplanted the former sense of cross-bearing and militancy associated with the church in its earlier (now dissolved) form.

But this was the absolute divine ideal, and Mrs. Eddy knew well that church warfare was anything but over as far as her followers were concerned. Hence in her "Note" in Pulpit and Press (p 20) she spoke of how "From first to last [the church in both its phases] The Mother Church seemed type and shadow of the warfare between the flesh and Spirit ..."

In fact, not until the edifice dedicated in 1895 reached the point when its "Extension" was dedicated in 1906, did Mrs. Eddy say, in her Address on this second occasion (significantly entitled "Choose Ye"), that the era of "the cross" was finally over, and had yielded to the victorious "crown". In the form of the new Extension, The Mother Church was, she said, "a superstructure high above the work of men's hands, even the outcome of their hearts ..." In her words, the Extension was the church's "crowning ultimate" (see My 6:17).

In the parallel instance of the career of Jesus, Jesus' demonstration of the true idea of body extended beyond the resurrection to the ascension, or final translation of the organic sense of life. At the point of the ascension, says the textbook, Jesus was (like the Mother Church at the close of Mrs. Eddy's mission) "crowned with the glory of a sublime success, an everlasting victory" (S & H 45:4).

Hence, in her Sermon in 1895 to the newborn church, Mrs. Eddy referred almost at once to the statement made by Jesus regarding his bodily

resurrection. Her words read: "Our Master said: 'Destroy this temple, and in three days I will raise it up'" (Pul 3:5).

In the case of Mrs. Eddy and her church, the raising-up period lasted not three days but three years. That is to say, in 1892, three years after the church's dissolution in 1889, she began to show forth her church spiritually reborn -temporarily rebuilt - in the form that was dedicated in 1895.

In this original address of 1895, it is evident that not only was she aware of the divine ideal that impelled The Mother Church into expression in the first place, but she foresaw at the same time the dangers that were in prospect if its godly provisions were not carried out. Referring to conditions prevalent in Boston at the time, she spoke significantly of Jesus weeping not only over Jerusalem but over Boston too. "An unjust, unmerciful, and oppressive priesthood must perish," she said, "false prophets in the present as in the past stumble onward to their doom; while their tabernacles crumble with dry rot."

Yet she knew that "God is not mocked" and that "the word of the Lord endureth forever." Accordingly she explained how this "word" is the very Word of the Bible and Science and Health, which she herself had recently ordained as the church's permanent pastor. In this timeless Word of God lay the church's original and ultimate identity. Therefore shall it be "abundantly satisfied with the fatness of Thy house," and shall "drink of the river of Thy pleasures." It shall drink, that is to say, of the "pure river of water of life" (Rev 22:1) that proceedeth out of the mouth of God's dual and impersonal Word.

The idea of the church's ultimate ascension (its

translation out of organization into the reality of Christ's universal body) is apparent from the way Mrs. Eddy ended her Sermon. It descended, she said, "like day-spring from on high."

There followed the prayer to the infinite Mother Love. "Divine presence," she wrote, "breathe Thou Thy blessing on every heart in this house. Speak out, O soul! This is the newborn of Spirit, this is His redeemed; this, His beloved."

The new Mother Church of 1895 was indeed the temporarily rebuilt church of the resurrection. It typified the body of the spiritually "newborn." Later would come its ascension.

Thus she continued: "May the kingdom of God within you, - with you always, - reascending, bear you outward, upward, heavenward." The words, "Lo, I am with you always, even unto the end of the world, " are (according to Matthew 28:20) those spoken by Jesus to his disciples at the moment of his own heavenly ascension.

With the plea: "May all whose means, energies, and prayers helped erect The Mother Church, find within it home, and heaven," she ended on the note that the church's primal and ultimate identity is the home, or heaven, not only of its immediate builders, but also necessarily of all mankind.

NEED TODAY FOR TOTAL COMMITMENT

What then shall be the measure of our dedication today? In accordance with the examples of Jesus and Mrs. Eddy, must we not learn to come forth understandingly, as they did, from the ascension

standpoint of their unity with God, and, in consequence, resurrect (temporarily rebuild) the organic sense of church, or body, as being no longer subject to decay and death? For then will this spiritually organized, reborn body return at last, in fulness of translation, to the source from which it came. Is not this what God's two witnesses, the manhood and womanhood of God, have jointly foretold as mankind's inheritance, or as its deathless, immortal body?

In the case of Jesus the accent is individual', in the case of Mary Baker Eddy it is collective and universal. Today, the absolute Science of what they both have taught disposes of the time interval between their respective missions. The result is that individual, collective, and universal, as well as past, present, and future, become one in our consciousness here and now, as the living proof that we come forth from God.

Like the "branch" of Mrs. Eddy's planting, shall not God's undivided kingdom be found henceforth within us instead of our believing that it has to come to us from outside? Is not the present privilege of the followers of Mary Baker Eddy to come forth together from within the subject of Christian Science itself, instead of their seeming to approach Christian Science with an untutored acquisitive human mind, or from an impossible outside position? For then, and then only, will they "build the temple of the Lord."

Our duty as. world-healers is surely to come forth individually, understandingly, from the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love," and, in synonymous accord with all other individuality doing the same thing, begin to be the divinely

determined civilized society of the Word, Christ, Christianity, Science.

Will not this constitute us the real "Christian Science Society," regarding the formation of which the Mother Church Manual imposes no restrictions, no "laws of limitation"?

Rooting our thought in the textbook's system of capitalized terms for the infinite, our identity is born of the innermost depths of the book's divine Principle, Love. The matrix structure of the book as a whole, as it ranges intact from "Preface" to "Fruitage," moulds, forms, and births what we are as the image and likeness of God.

'It is the voice of your Father speaking to you,' Mrs. Eddy once said of Science and Health. Assimilating its message honestly, non-selectively, from beginning to end (as the book itself bids us do), we find no inconsistencies, no contradictions, in the interwoven text, therefore none in ourselves, or in our relationships with each other. Turning to it to interpret itself divinely, rather than being tempted to interpret it humanly, we begin to be the voice of Truth, the voice of the Principle of the book. We begin to be generic man, symbolized by the woman in the Apocalypse, who is Truth voicing itself.

This "woman" (typical of the human race as a whole) alone is the one "whom God has appointed to voice His Word." Having this true estimate of every one as the Truth-voicing one, we learn not to have a "false estimate" of any one (see S & H 559-560).

Paul, in Hebrews, puts it this way: We are come, he says, "unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general

assembly and church of the firstborn . . ." (Heb 12:22).

What Paul foresees is the ultimate timeless selfhood of the Church of Christ, Scientist, the immeasurable "structure of Truth and Love," the system of ideas which is Christian Science, with its numerals of infinity, its divine infinite calculus, its universal matrix of the motherhood of God, whereof we are all "firstborn." Against this church, built upon the rock, Christ, "the gates of hell [hades, the underworld, or the grave] shall not prevail" (S & H 137:31).

Bibliography

King James Version of the Bible

Mary Baker Eddy: Science and Health with Key to the Scriptures,

Prose Works Peggy M. Brook: John W. Doorly and the scientific evolution of

Christian Science W. Gordon Brown: From Genesis to Revelation Gilbert C. Carpenter: Mary Baker Eddy Her Spiritual Footsteps John W. Doorly: Reports on The Science of the Bible Herbert W. Eustace: Christian Science its "Clear Correct

Teaching" Max Kappeler: Christian Government - Its Scientific Evolution John L. Morgan: Mary Baker Eddy's Other Writings Richard Oakes: Mary Baker Eddy's Six Days of Revelation Alice Orgain: Story of the Christian Science Church Manual Helen M. Wright: If Mary Baker Eddy's Manual were Obeyed

David J. Nolan (tape recording) A Message to all Teachers of Christian Science - issued by United Christian Scientists