

**June 19, 2006 – Subject: Christian Science.**

Dear Friends: Mary Baker Eddy gave her students 26 subjects for weekly Bible Lessons, to be covered twice yearly. Flowing through the year in her order of the subjects, we hereby present fresh views of each one by outstanding Christian Scientists. In this way, we hope to partake with you of new unfoldments of her infinite revelation.

Our selection this week is from: EVOLUTION OF THE CHRISTIAN SCIENCE CHURCH ORGANIZATION by W. Gordon Brown.

**Two Phases of Church Organization**

Before we turn to consider something of the deep practical meaning of the Church Manual- what it stands for in terms of the demonstration of Principle - we should examine the history of the founding of the church itself. As we learn from the Manual's "Historical Sketch," and from Mary Baker Eddy's other writings, the founding unfolded through two distinct phases. (These two "church" phases are not related to one another in the same way as the other pairs we have been considering, such as the offices of discoverer and founder, the two baptisms, the two translations etc.) There was the first organization which she started in 1879 and which lasted until 1889, a period of exactly ten years; and there was the second organization which began in 1892, three years after the dissolution of the first. Mrs. Eddy dissolved her first central Boston Church in 1889 at the same time as she dissolved her College. Having done so she retired for a period of three years to her home in Concord, New Hampshire. She said of this unexpected, unprecedented step that it was in order "to gain a higher hope for the race." It was essential, she told her followers, for her to have time to revise Science and Health. To this end, to use her own words, she must seek "in solitude and silence a higher understanding of the absolute scientific unity which exist between the teaching and letter of Christianity and the spirit of Christianity" (My 246:11-18). Incidentally, as will be seen by studying the article in "Miscellany from which the above quotation is taken, what this unity of letter and spirit brings into expression is a state of spiritually democratic self-government, based on what she calls "the Magna Charta of Christian Science." Is not the Church Manual, with its provisions for democratic freedom, and which came into being with her second organization, the Great Charter of Christian Science?

After her three years' retirement, during which time Science and Health was extensively revised, the second church organization, called specifically "The Mother Church," was formed. This title was not given to the first Boston organization. Here let it be stressed that when "church organization" is referred to in this way in this booklet, the allusion is to the central authoritarian concept of church only, and not to individual, democratically organized "branch" churches. Also let it be stressed that although two church organizations are referred to as if one was separate from the other, this is not strictly speaking true. There is one continuous Church of Christ, Scientist just as there is one continuous Christ-idea, although, in human history, this idea appears through the two distinct phases of Christ Jesus and Christian Science.

Mrs Eddy writes of her first organization (Historical Sketch Manual p. 17) that it was "designed to commemorate the word and works of our Master, which should reinstate primitive Christianity) and its lost element of healing." She says of the second that it 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; thus to reflect in some-degree the Church -Universal and Triumphant" (Manual p. 19). Thus the second church is much vaster in conception than the first. Whereas the first is concerned chiefly with healing individuals of sickness, the second involves healing the world of sin and death. Of course the second (world healing) necessarily includes the individual healing that was so characteristic of the mission of Jesus, and therefore of the first church, but this is incidental to the church's main purpose.

The question earnestly to be considered today is whether or not a third concept of church is appearing, namely, the Church Universal and Triumphant itself, which the second only reflected "in some degree." The Church Universal and Triumphant must surely be identical with the universal holy city of Revelation 21 appearing not in the form of a teaching symbol but as the reality, which lies behind the symbol - appearing not in theory but in fact. The very words "Universal and Triumphant" imply "the structure of Truth and Love," that which "rests upon and proceeds from divine Principle," which is, in part, the definition of "Church" in the Glossary of Science and Health.

Returning to the textbook, we find that the founding of the second organization in 1892 corresponds, in the evolution of Science and

Health, to the publication of the 50th edition. This is always considered to be a very important edition, and the most outstanding of all the revisions. This 50th edition is the revision that was the outcome of Mrs. Eddy's three years' retirement from 1889 to 1892. One of its vital new features was that the chapter "The Apocalypse" included for the first time a treatise on the city foursquare. Previously this chapter had dealt only with the subject of the God-crowned woman of Revelation 12. The holy city had been referred to, and its great importance had been heralded, in the 16th edition in a chapter called "Wayside Hints," but it did not become part of the chapter "The Apocalypse" until 1891. This "Jerusalem above" which Paul calls "the mother of us all" (Gal 4:26), this city of generic man, is the type of the divine reality that lay behind the symbol of the second church organization, called The Mother Church. Later on Mrs. Eddy was to write in Science and Health that the mother who gives birth to the man child in Revelation 12 "symbolizes generic man, the spiritual idea of God" (S&H 561:22). She was also to declare to the world that when she was no longer present to administer the affairs of her church, her successor as leader of the Christian Science movement would be none other than generic man - "man the generic term for mankind" (My 347:5).

Both the "woman" of Revelation 12 and the "city" of Revelation 21 are symbols of the spiritual identity of the human race. Hence the second organization (The Mother Church) was designed to heal and save "the world from sin and death."\* It was a type of the self-sacrificing "Lamb of God, which taketh away the sin of the world"\* (John 1:29). Mrs. Eddy wrote that "from first to last The Mother Church seemed [note past tense] type and shadow of the warfare between the flesh and Spirit, even that shadow whose substance is the divine Spirit, imperatively propelling the greatest moral, physical, civil, and religious reform ever known on earth" (Pul 20:14). Its warfare was the warfare between spiritual and organic methods of birth-giving, between spiritual and organic means of propagating the idea of God, between control by divine Principle and personal control, between spiritual self-sacrifice and material self-perpetuation.

Because the revelation of the holy city had already appeared in this 50th edition of Science and Health, the symbol that taught the living demonstration of this-revelation, namely, the Mother Church organization, could be formed. And let us realize that there can be no proper dissolution of the symbol unless the revelation itself, active

in the understanding of Christian Scientists, brings about that dissolution, leaving only the substance of the revelation as the reality behind the symbol. Otherwise there is a vacuum. Remember the words of John the Baptist: "After me [church organization] cometh a man [generic man] which is preferred before me: for he was before me"\* (John 1:30). \*italics added

No wonder Paul describes the holy city, the "Jerusalem above, as "the mother of us all," and as the "freewoman" in contrast to the "bondwoman" (Galatians 4). This idea of the "city," (consciousness, of generic man being "the mother of us all," was thus revealed in Science and Health before the organic symbol was formed – that is, before the founding of the Mother Church organization.

All this helps us to understand the modus operandi of the entire founding mission. The first church organization, which Mrs. Eddy herself dissolved in 1889, founded Christian Science upon the life-work of Jesus. It has this never-to-be-forgotten characteristic that it was founded upon Jesus' demonstration of Life, and therefore on the laying down of the organic sense of life. Christian Science having been thus founded, we come to what emphasizes Christian Science itself, namely, the second of the two organizations, where the keynote is "the structure of Truth and Love"\* (S&H 583:12). Truly the holy comforter, divine Science, is "the development of eternal Life, Truth, and Love"\* (S&H 588:7).

The transition is divinely natural and inevitable. Jesus; mission accentuates the work of the individual, while that which comes after him has the accent on the collective and universal – that is, on the world. In Jesus we see the individual dissolving, through translation, the organic concept of body, and thus solving the mortal problem. Christian Science teaches exactly the same translation and solution but on a world scale. Therefore, in the matter of church organization, which is always the symbol of organic body, Mrs. Eddy was impelled to dissolve the first organization herself individually in order to present an example to the second organization of what must do corporately in its relation to all the world.

Let us recapitulate. In the two phases of the Christian Science church organization, the first relates specifically to the mission (Christ Jesus, the manhood - of God; the second relates to the mission of Christian Science itself, the womanhood of God. Jesus' mission culminated in the resurrection and ascension when he showed the dissolution

of the organic sense of body, demonstrating what body really is. Upon that demonstration of the true idea of body, Christian Science must be founded, or else it is not Christian Science. *\*italics added*

This dissolution through resolution, this solution of the problem of organic life, this process of translation instead of death, is the living Rock upon which Christian Science is based. Stemming from this foundation, the same demonstration of inorganic, indestructible life will take place on a collective and universal scale in terms of the body of mankind as a whole. Thus the second organization specifies the world-healing mission of Christian Science itself once it has been founded upon this Rock.

### **No longer “under the law”**

The first organization was an institution chartered under the law of the land. Not so the second, however. The second had the Manual. The first did not. The Manual came into existence for the first time in 1895 to administer the affairs of the new Mother Church. The Manual founds the Christian Science Church not under the law of the land but under the law of God - the law that resurrected Jesus from the grave and dissolved all mortal confines. Mrs. Eddy wrote of the steps that led up to the second organization: “The foundation on which our church was to be built had to be rescued from the grasp of legal power, and now it must be put back into the arms of Love, if we would not be found fighting against God” (Mis 140:21-24). She wrote in the October Journal of 1892: “...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...”

So let us be clear about the way in which these two church phases relate spiritually to the mission of Jesus and to the outcome of his mission. Paul writes in Galatians of how “God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons” (Gal 4:4-5). The first organization was, as it were, “made of a woman, made under the law.” But its purpose, in the hands of Mrs. Eddy, was “to redeem them that were under the law, that we might receive the adoption of sons.” When she had dissolved it, therefore, and was in the process of forming her second organization, she records how she rescued the new church’s foundation from the grasp of human legalism and put it under the law of the motherhood of Love.

Because Jesus' dissolution of the organic sense of life brought to humanity (in Christianity) freedom from the belief of being "made of a woman, made under the law" (even as Mrs. Eddy taught symbolically through the dissolution and reorganization of her church) Paul, in his epistle, goes on to rebuke the Galatians severely for having put themselves back "under the law" again. He says: "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" The Galatians had resisted moving forward spiritually and had put themselves back under the rigid and highly organized Jewish interpretation of the Old Testament law. So Paul challenges them: "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman... Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage... and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all... So then, brethren, we are not children of the bondwoman, but of the free" (Gal 4:9-31).

Significantly, Mrs. Eddy closes her chapter "Animal Magnetism Unmasked" in *Science and Health* with a quotation from this same epistle to the Galatians, which she calls Paul's "great epistle." (The whole of the passage, *Science and Health* 106:6-29, is of great significance. The American nation declared its independence from a dictatorial mother country. Organization is of the nature of "the bondwoman" only if it seeks to perpetuate itself instead of being willing to resolve itself. This applies to neither of the two phases of Mary Baker Eddy's church organization, as conceived by her, because she provided, in both instances, for their material dissolution. It is therefore in the holy city, the "mother of us all," whose status is that of the "freewoman," that the Church of Christ, Scientist finds its true identity.

As we have said, the church also finds its identity in the revelation, which is *Science and Health*. Spiritually understood, *Science and Health* (with its main body of sixteen chapters) and the city foursquare are one, namely, "the divine body of... Principle," which is Mary Baker Eddy's estimate of the Christian Science textbook (see S&H 559:25). The holy city, the "mother of us all," where the body of mankind is under the government of the divine Principle, Love, and where it

finds in Science its wholeness and its health, is the reality of being to which the textbook testifies, and to which the proper functioning of the church organization leads.

And thus when both Science and Health and the church are spiritually understood, the temporary organic symbol lays down its life for the reality behind the symbol. The symbol is no longer needed once it has accomplished the work for which it was instituted namely, that of exemplifying the workings of the idea, and therefore of preparing the way for the idea itself. Humanity then participates in the living reality of the idea and finds itself to be that reality.

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Our second selection is from: THE FUNDAMENTAL SIMPLICITY OF THE DIVINE PLAN by Margaret Jewson

...But the end of the central organization would not mean the end of the Christian Science Movement. Rather it would be a return to the “spiritually organized church” that prospered from 1889-1892. The true Mother Church is not the church in Boston. It is the omni-present “structure of Truth and Love”, resting upon divine Principle, and proving its utility by demonstrating divine Science (see S&H 583). To become a member of this spiritual church, “the applicant must be a believer in the doctrines of Christian Science, according to the platform and teaching contained in the Christian Science textbook”. The Bible and Science and Health “shall be his only textbooks” (Man. 34), and he must subscribe to the Tenets (S&H 497, Man. 15-16).y, and Mrs. Eddy explains how Christian Science too “has its Declaration of Independence.”)

There is no list, of membership on which one’s name must be enrolled. Instead, like the seventy disciples in Luke 10:20, one’s name is “written in heaven”. It is entirely between oneself and God. “We can unite with this church only as we are, new-born of Spirit, as we reach the Life which is Truth and the Truth which is Life by bringing forth the fruits of Love”, (S&H 35).

The Manual provides rules of conduct, which if we impersonalize them, are as relevant today as when they were written. For instance, our Pastor. Leader and Teacher is divine Principle; our Director is the one divine Mind: our ruling President is Soul, not personal sense; our Readers, who inspire the books with new life, are Spirit and Life: our Clerk, who attends to all the business of living, is Truth; and our

Treasurer, who always pours out more than we accept, is that greatest of all givers. Love. Thus the “officers” listed on page 21 of the Manual fill spiritual offices (which follow the order of the synonyms given in S&H 587:6-7) and by substituting these synonyms when the offices are mentioned, a spiritual interpretation of the By-laws is reached.

But what of the By-laws themselves? As mentioned in the Introduction these are arranged under sixteen headings in the Table of Contents, and if these are spiritually interpreted, they can be seen as guidelines for applying the teachings of the corresponding chapters of the textbook to our daily lives.

1. CHURCH OFFICERS Art. I, II and III. Man. p.25-33 Chapter - PRAYER S&H p.1-17. The officers of our church (of which we must be “living stones”), who are responsible for carrying on its business, are the seven synonyms in operation. Is not looking to this sevenfold nature of God for guidance true prayer?

2. CHURCH MEMBERSHIP Art. IV, V, VI and VII. Man. p.34-39 Chapter - ATONEMENT AND EUCHARIST S&H p.18-55. We can unite with our “spiritually organized church” “only as we are newborn of Spirit”, following Jesus’ example, and recognizing our at-one-ment with Principle.

3. DISCIPLINE Art. VIII, IX, X, XI and XII. Man. p.40-56. Chapter - MARRIAGE S&H p.56-69. To be truly married to Principle demands obedience and discipline in our every day lives.

4. MEETINGS Art. XIII. Man. p.56-57 Chapter - CHRISTIAN SCIENCE versus SPIRITUALISM S&H p.70-99. For spiritual communion between Principle and its idea, and between individual ideas, no material medium of any sort is needed. But on the material plane, some medium for communication is required.

5. THE CHRISTIAN SCIENCE PUBLISHING SOCIETY Art. XXV Man. p.79-82 Chapter - SCIENCE OF BEING S&H p.268-340. The Trustees of the Christian Science Publishing Society were given the task of “the promotion of the interests of Christian Science” by publishing and selling Mrs. Eddy’s books and Christian Science literature, which would proclaim the true Science of being to all the world.

6. CHURCH SERVICES Art. XIV, XV, XVI, XVII, XVIII, XIX, XX. Man.p.58-63. Chapter - ANIMAL MAGNETISM UNMASKED

S&Hp.100-106. No sense of personality, of personal sense, or personal leadership shall be allowed to creep into the church services. This is how animal magnetism would try to destroy the good deriving from the services.

7. TEACHING CHRISTIAN SCIENCE Art. XXVI, XXVII. Man. p.83-8 Chapter - SOME OBJECTIONS ANSWERED S&H p.341-361. All objections raised by mortal mind are convincingly and universall: answered by the one true teacher, Principle.

8. READING ROOMS Art. XXI Man. p.63-64 Chapter - SCIENCE, mEOLOGY, MEDICINE S&H p. 107-164. Reading Rooms provide the opportunity for examining, studying and buying the Bible and Science and Health and other books on Christian Science, thus helping forward the translation of false material concepts of science, theology and medicine into their spiritual originals.

9. BOARD OF EDUCATION Art. XXVIII, XXIX, XXX. Man. p. SS-1) Chapter - CHRISTIAN SCIENCE PRACTICE S&H p.362-442. "The student who heals by teaching and teaches by healing, will graduate under divine honors, which are the only appropriate seals for Christian Science" (Mis. 358:4-6).

10. RELATION AND DUTIES OF MEMBERS TO PASTOR EMERITUS Art. XXII. Man. p.64-70. Chapter - PHYSIOLOGY S&H p.165-200. Just as the chapter Physiology shows God's man as spiritual and perfect, not mortal and material, so members of the spiritual church must translate all sense of a personal Mother, Pastor, or Leader into government by divine Principle.

11. BOARD OF LECTURESHIP Art. XXXI. XXXII. Man. p. 93-96 Chapter - TEACHING CHRISTIAN SCIENCE S&H p.443-464. "The author has labored to expound divine Principle, and not to exalt personality" (S&H 464). This summing up of the chapter also sums up the duty of lecturers.

12. COMMITTEE ON PUBLICATION Art. XXXIII. Man. p.97-101 Chapter - RECAPITULATION S&H p.465-497. A comprehensive understanding of Christian Science as presented) "Recapitulation" must underlie a Committee on Publication's ability to correct false representations of Christian Science.

13. THE MOTHER CHURCH AND BRANCH CHURCHES Art. XXIII. Man. p.70-74 Chapter - FOOTSTEPS OF TRUTHS&H p.201-25.

Organization is one of the footsteps “requisite only in the earliest periods.

14. CHURCH BUILDING Art. XXXIV. Man. p. 102-103 Chapter - GENESIS S&H p.501-557. The true church, “the structure of Truth and Love” is built on a foundation of a deep spiritual understanding of the days of creation.

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