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ABBREVIATIONS FOR SOURCES OF QUOTATIONS FOR PART III

Abbreviations for books of the Bible are those in general use

CDF  Charles Draper Faulkner: Christian Science Church Edifices
CSJ  The Christian Science Journal
CSS  Christian Science Sentinel
DG3  Doris Grekel: The Womanhood of God. Volume III. The Forever Leader (1901-1910)
GG  Gillian Gill: Mary Baker Eddy
Man  Church Manual by Mary Baker Eddy
Mis  Miscellaneous Writings by Mary Baker Eddy
My  The First Church of Christ, Scientist and Miscellany by Mary Baker Eddy
P in E  Proceedings in Equity, 1919-1921
Ret  Retrospection and Introspection by Mary Baker Eddy
S&H  Science and Health with Key to the Scriptures by Mary Baker Eddy
WK1  We Knew Mary Baker Eddy - first in the series
00  Message to The Mother Church, Boston, Mass. June, 1900 by Mary Baker Eddy
02  Message to The First Church of Christ, Scientist or The Mother Church, Boston, June 15, 1902 by Mary Baker Eddy
AND GOD SAID, LET THE EARTH BRING FORTH THE LIVING CREATURE AFTER HIS KIND, CATTLE, AND CREEPING THING, AND BEAST OF THE EARTH AFTER HIS KIND: AND IT WAS SO.
AND GOD SAID, LET US MAKE MAN IN OUR IMAGE, AFTER OUR LIKENESS: AND GOD SAW EVERYTHING THAT HE HAD MADE, AND, BEHOLD, IT WAS VERY GOOD

(See S&H 513:14-519:6)

The unfolding of the days of creation in the first chapter of Genesis comes to its conclusion in the sixth day. It began in the first day with "Let there be light". The second day is "Let there be a firmament. . . and let it divide the waters' from the waters." In the third the waters under the earth are gathered together and the dry land appears. The dry land is called Earth and it brings forth grass, herb and fruit tree yielding seed and fruit "after his kind". The waters are called Seas. The fourth day reveals lights in the firmament of heaven, dividing the day from the night. They are for signs, seasons, days and years. The greater light rules the day, and the lesser light rules the night, and there are "stars also." The fifth day begins "Let the waters bring forth abundantly the moving creature that hath life" and fowl that fly in the open firmament, all to bring forth "after their kind". Now, in the sixth day, it is "Let the earth bring forth the living creature after his kind, cattle, and. creeping thing, and beast of the earth after his kind" followed by: "Let us make man in our image, after our likeness: and let them have dominion. . ."

In the exegesis of the first two verses of the sixth day three of the marginal headings focus on thoughts. The first is "Continuity of thoughts", and for the second verse: "God's thoughts are spiritual realities", "Qualities of thought", followed by "Creatures of God useful" and "The serpent harmless". In the third verse there is a change: God said, Let us make man in our image. The first marginal heading here is "Elohistic plurality," followed by "Reflected likeness" and "Love imparts beauty:" In the forth verse, the Bible text repeats that God made man in His own image and the headings are "Ideal man and woman" and "Divine personality." For the fifth verse the heading is "Birthright of man." Then there is one heading for the next two verses "Assistance in brotherhood." The last verse is "Perfection of creation." The eight Bible verses for this sixth day are now in seven sections. Thus the exegesis of this day of "man" - the "reflected likeness" - is naturally presented in seven parts for he is the image of God, whose definition is seven-fold.

It was noted at the end of the fifth period that part of Webster's definition of 'creature' is "anything not self-existent." The moving creature therefore was that which proceeds from or is impelled by divine Principle. The living creature of this sixth day, also bringing forth after their kind, are cattle, creeping thing, and beast of the earth. It is God that made them and He saw that it was good. The exegesis indicates that they represent God-qualities. The living creature is therefore that which is both God-governed and God-like. Man, the reflection of God, is constituted of or is the expression of, all these qualities and when the Bible text repeats that God made man in His own image the exegesis states: "it follows that man is a generic term" (S&H 516:29).
From the beginning of this history of Christian Science the focus has been on the activities of one individual, Mary Baker Eddy, for she is the Discoverer and Founder. The nature of the important change that takes place in 1902 is indicated in her statement made a few months earlier, about what will reveal her successor, "man in the image and likeness of the Father-Mother God, man the generic term for mankind" (My 347:4). The emphasis now changes to her role as Leader.

This period opens with another major revision of the textbook and then moves to parallel church activities. The first is the building of the Concord branch church, representing man, individually, which is uniquely distinguished as "Mrs. Eddy's gift" in the dedication message. Here she says: "At this period, the greatest man or woman on earth stands at the vestibule of Christian Science, struggling to enter into the perfect love of God and man" (My 159: 12). The second is the building of The Mother Church Extension, representing mankind, or man generically. Mrs. Eddy's message on the occasion of its dedication states that, "Christian Science is not a dweller apart in royal solitude; . . . This Science is a law of divine Mind, a persuasive animus, an unerring impetus, an ever-present help" (My 3:13).

Publication of the 226th edition of the Christian Science textbook, 1902 – the sixth evolution

The Sentinel of January 30, 1902, announced that a new edition of the textbook was now available: "printed from new plates, with lines numbered, and with important revisions by the author."

In 1891 the first sentence in a new chapter that had opened the 50th edition was: "In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science." The obvious change in this 1902 edition is a rearrangement of the chapters. The first is now "Prayer" (see Appendix 1, p 6a for Contents page of Part II, Appendix 1, P 5a).

One of the new statements included in the 50th edition had been "The scientific unity which exists between God and man must be wrought out in life-practice, and God's will must be universally done" (S&H 202:3). The emphasis now in this 226th edition has changed from Mrs. Eddy's own experience, her discovery and its founding in life-practice, to one where each seeker is being prepared to make his own "new and scientific discoveries of God, of His goodness and power" (No 39:21) and thus be able to work out God’s will in his own experience. The preparation for our discovery is now presented in chapters one to five of Science and Health.

We must start with prayer: honest, fervent desire and consecration. Essentially what we are praying for is our at-one-ment with the divine, and the second chapter, "Atonement and Eucharist," shows us how Jesus demonstrated this through laying off the mortal sense of man as a separate being. Thus, in the third chapter, "Marriage," we progressively discover that what God has joined together is the divine and the true human. In Consequence God is
understood to be expressed directly as His idea, man, and this is Christian Science; but if it is believed that God works *through* a finite person this would be mediumship, or spiritualism - the fourth chapter being Christian Science and Spiritualism." Through this unfolding the mesmeric action of the carnal mind is uncovered as the one evil called animal magnetism, which is shown to be "a mere negation" - the fifth chapter being "Animal Magnetism." The last part of the exegesis of the fifth day includes the words, "but anon the veil is lifted." So these five preliminary Chapters are lifting the veil of the false ego and simultaneously revealing the true 'I' or 'Ego'. This is what leads to the sixth chapter, "Science, Theology, Medicine," where the actual Science of the experience begins to reveal itself to the individual seeker - and the veil is lifted, as Mrs. Eddy has demonstrated.

One other important change is that in "Science, Theology, Medicine", Scientific *Definition* has become Scientific *Translation*, a change which epitomizes the *modus operandi* of Christian Science; for this change makes it clear that it is the first translation that impels the second instead of there appearing to be two independent operations. The Scientific Translation of immortal Mind now begins with the familiar seven capitalized terms for God prefaced by the adjective divine. This is an important addition for it indicates the quality and nature of the nouns that follow. The order of these terms had been finalized in 1892 in the seventieth edition. It now reads; "Divine Principle, Life, Truth, Love, Soul, Spirit, Mind."

Other features signifying this new stage are that the ten Mother is now hyphenated with Father in referring to God, such as: "Father-Mother is the name for Deity, which indicates His tender relationship to His spiritual creation" (332:4). Similarly, in about twenty places the term Principle has become divine Principle, Love. In addition there is a new final chapter, "Fruitage", consisting of letters received from individuals who have been healed by their own reading of the book. Here is evidence that *Science and Health* is a self-instructing and self-proving textbook. Such testimonials have appeared regularly in the periodicals from their first issues and in 1897 such a chapter was included in *Miscellaneous Writings*, but this is the first time that they have become part of the textbook.

The previous major revision had indicated that the textbook was intended to become the teacher for the future. In this sixth evolution the final re-ordering of the chapters now provides a complete syllabus of self-instruction for every student. Therefore, as we are gently led from chapter to chapter we are being brought to birth as man in the image and likeness of God, "in conformity with Christ" (*S&H 337:9*). With the addition of line numbers it is also possible to begin the work of preparing a *Concordance to Science and Health*, the first one being published in 1903. Not only does the textbook provide a syllabus, but also its new format and the facility of a concordance replacing an index offer important aids to a serious student.

On March 6, 1902, Calvin Frye, a trusted member of Mrs. Eddy's household, noted in his diary that she had been speaking of the newly revised *Science and Health* and the design she had made for the covers. The library editions of all her writings, except the *Manual*, from 1902 had an embossed design on the cover. There were borders on the back and front, which
consisted of a series of detached branches made up of seven elements of stem, fruit and leaves. There were four at the top and bottom and seven on either side. Joining the borders at each corner was a square containing what resembles a twelve-segment rose window. Inside the border at each corner was a fleur-de-lis, on the front they point to the cross and crown Christian Science seal embossed in gold. This design remained on all library editions of Mrs. Eddy's writings until 1924 (see Appendix I, p 6c).

Communion message for 1902 and annual meeting - June 1st" and 18th

In previous years Communion messages have been addressed “To The Mother Church,” but now, on June 15, 1902, it is a “Message to The First Church of Christ, Scientist or The Mother Church” (emphasis added). The change of focus heralded by the latest revisions of the textbook is now preparing the Church for its role when it will not be under 'Mother's' jurisdiction. Therefore the question of leadership arises once again. The main subject of the message is “THE OLD AND THE NEW COMMANDMENT” and includes a review of the "history of Christian Science”, as well as national and world events in the previous decade, but before developing her subject under three further headings: “GOD AS LOVE,” “LOVE ONE ANOTHER,” and “GODLIKENESS,” she gives this warning:

“It does not follow that power must mature into oppression; indeed, right is the only real potency; and the only true ambition is to serve God and to help the race. . . . Competition in commerce, deceit in councils, dishonor in nations, dishonesty in trusts, begin with 'Who shall be greatest?' I again repeat, Follow your Leader, only so far as she follows Christ” (02 3:26. I again repeat" refers to the end of the Message for 1901, p 34:25).

In that part headed "LOVE ONE ANOTHER" she interpolates "some matters of business that ordinarily find no place in my Message," and asks them to make "another united effort to purchase more land and enlarge our church edifice so as to seat the large number who annually favor us with their presence on Communion Sunday" (02 12:21). At the annual meeting on June 18th, a motion was proposed, seconded, and carried unanimously, in which the ten thousand members present agreed to "contribute any portion of the two million dollars that may be needed" to build an auditorium that would seat four or five thousand persons (see My 7:12 and p 9:18 for Mrs. Eddy's response).

In the final part "GODLIKENESS" Mrs. Eddy asks: "Beloved brethren, are you ready to join me in this proposition, namely, in 1902 to begin omitting our annual gathering at Pleasant View, ...?" (02 20:16, emphasis in original). After the Communion service in 1901 many had traveled to Concord and she greeted them briefly, but did not address them. She issued a notice to the press explaining that "The brevity of my remarks today was due to a desire on my part that the important sentiments uttered in my annual message to the Church last Sunday should not be confused with other issues, but should be emphasized in the minds of all present here today" (DG3 P 35). Today we might dismiss the concluding statement in 1902 as having no relevance for us. However, it is asking for the focus to be shifted away from her as a person and let it be on GODLIKENESS, and this is relevant for all time. Apart
from the dedication address for the Extension, which was held on a Communion Sunday, the Message of 1902 was the last Communion message Mrs. Eddy sent to her church and as such is of particular importance and its details provide invaluable guidance.

"Capitalization"- Sentinel editorial by Mrs. Eddy, October 1902

One of the editorial items in the Sentinel of October 2, 1902, was by Mrs. Eddy. It was titled, "Capitalization." It opens with an uncompromising statement:

"A correct use of capital letters in composition caps the climax of the old, 'new tongue.' Christian Science is not understood by the writer or the reader who does not comprehend where capital letters should be used in writing about Christian Science" (My 225:7).

From the first edition of the textbook in 1875, Mrs. Eddy had capitalized a number of terms signifying that they are names for God, and in the Preface of that edition she draws attention to her use of them as "peculiar to the science:' The letter must state the spirit accurately, so that the quality of true humanity (symbolized by the uncapitalized text) is seen to derive from divinity (indicated by the capitalized terms for God). At the end of this period in a statement for a New York paper, published in 1906, about her authorship of Science and Health she said: "The liberty that I have taken with capitalization, in order to express the 'new tongue,' has well-nigh constituted a new style of language" (My 317:23).

In the course of 1903 the words creator, wisdom, intelligence, substance, and good, which had been capitalized, are changed to lower case. However, she continued to make changes for several more years, which may indicate why she included both writer and reader in her opening paragraph. The article ends on a note of encouragement;

"Beloved students, in this you learn to hallow His name, even as you value His all-power, all-presence, all-Science, and depend on Him for your existence" (My.226:21).

Appointment of a fifth director, February 1903

By the beginning of 1903 negotiations were well in hand for completing the deeds conveying the remaining lots of land for building the Extension. On February 5, 1903, six weeks, before any of these deeds were signed, Mrs. Eddy wrote to the directors:

"I send the enclosed By-laws. Please convene immediately and vote on them. They are of great importance to our Cause. After adopting the By-law on the Number of C.S. directors, then consider and act on my candidate for director, Mr. Archibald McLellan, our Editor-in-Chief. I have watched him and so far he has been right on all important subjects. You will have three in unity. That leaves a majority when they are right. Also you can now remove a member of your board. "Mother lives and learns by the things she suffers" (P in E p 358).

Mrs. Eddy appears to explain this appointment by saying: "You will have three in unity.
That leaves a majority when they are right." These two statements indicate the likelihood of disunity, and a need to avoid deadlock. What if the majority is not right? She has added: "Also you can now remove a member of your board." Why should this be necessary, for it does not resolve disunity, but only surmounts it? What spiritually is the difference between four and five?

Looking first to the Bible, there is in Genesis 14:9 a battle between four kings and five kings with no apparent resolution. Another instance is when David is faced with Goliath. He takes five smooth stones from the brook and slings one, which penetrates Goliath's forehead. This leaves him with four stones.

In Science and Health we have the question in "Recapitulation": "Do the five corporeal senses constitute man?" (488:14). A parallel statement is "When what we erroneously term the five physical senses are misdirected, they are simply the manifested beliefs of mortal mind, which affirm that life, substance, and intelligence are material, instead of spiritual" (274:17). Contrasting with these references to 'five' is "the city foursquare" in "The Apocalypse" chapter, which states: "This city is wholly spiritual, as its four sides indicate" (575:20).

One may deduce that the symbol 'five' relates to physical sense testimony, disunity and material organization, whereas 'four' indicates divine sense, unity and spiritual organization. In the original Board there were four members under their deed of 1892, which provided for them to be self-perpetuating. The Manual requires an appointment to have the approval of the Pastor Emeritus.

After Judge Hanna's resignation as Editor of the periodicals Mr. McLellan was appointed in July 1902. He had become sympathetic to Christian Science after the healing of his wife and when he heard Mrs. Eddy speak in Chicago in 1888 he became fully committed to it. He joined a church in Chicago seven years later. In 1903, very soon after his appointment to the Board the other four members elected him to be their Chairman. He remained in this position until June 1916. He also remained Editor of the periodicals during this whole period, his last editorial being published a few days after his passing in 1917. His appointment as a director was the occasion for the publication of the twenty-eighth edition of the Manual. In the Section, Directors, was the addition of one sentence: "The Christian Science Board of Directors shall consist of five members."

The other By-laws "of great importance to our Cause" mentioned in Mrs. Eddy's request of February 5, 1903, are included in the next edition of the Manual, which is published in August.

**Preparation for building the Extension: the purchase of land**

Between 1896 and 1902 two parcels of land, one on either side of the original edifice, had been deeded to the directors. In addition two adjoining properties on Falmouth Street, known as the Publishing Society site, had also been deeded to them (see Appendix 5, p 1;
It required a further six deeds to complete the transfer of the entire triangular block bounded by Norway, Falmouth, and St. Paul Streets. These six deeds were all completed between March 18 and March 30, 1903. *(See Appendix 5, pp 5-10 for copies of these deeds, and p iii-vii for notes of important details.)* However, three weeks after the Board was enlarged and three weeks before these deeds were signed, they received a letter from Mrs. Eddy. It is dated February 27, 1903, and has since become known as the "Never abandon the By-Laws” letter. It reads as follows:

"I am not a lawyer, and do not sufficiently comprehend the legal trend of the copy you enclosed so as to suggest any changes therein. Upon one point however I feel competent to advise, namely: Never abandon the By-laws nor the denominational government of the Mother Church. If I am not personally with you, the Word of God and my instructions in the By-laws have led you hitherto and, will remain to guide you safely on, and the teachings of St. Paul are as useful today as when they were first written.

The present and future prosperity of the cause of Christian Science is largely due to the By-laws and government of 'The First Church of Christ, Scientist' in Boston. None but myself can know, as I know, the importance of the combined sentiment of this Church remaining steadfast in supporting its present By-laws. Each of these many By-laws has met and mastered, or forestalled some contingency, some imminent peril, and will continue to do so. Its By-laws have preserved the sweet unity of this large church, that has perhaps the most members and combined influence of any other church in our country. Many times a single By-law has cost me long nights of prayer and struggle, but it has won the victory over some sin and saved the walls of Zion from being torn down by disloyal students. We have proven that 'in unity there is strength.'

With love as ever

Mary Baker G. Eddy

"N.B. I request that you put this letter upon our church records. M.B.E."

*(A facsimile of this letter is included in "Permanency of The Mother Church and Its Manual", 1954, reissued 1972. It also appears in Powell’s biography of Mary Baker Eddy after p 204).*

This is the second instance where Mrs. Eddy has made a provision for a time when she would not be with her followers. The first was in the deed of trust that established the Publishing Society where she used the words "so long as I may live" *(see Part 1 Appendix 6, p 4, item 10)*. Now, in this letter, which is part of the church records, she has said: "If I am not personally with you." This sentence continues with both advice and comfort: “The Word of God, and my instructions in the By-laws have led you hitherto and will remain to guide you safely on". The *Manual* opens with an "Extract from a letter" which states that the "By-Laws in The Manual of The First Church of Christ, Scientist, Boston, were impelled by a power not one’s own" *(Man p 3)*. In other words, her instructions in the *Manual* are not separate from, but are part of the Word of God.
The facsimile of this 1903 letter shows that originally the sentence “Never abandon…” had been “Never change the By-laws.” In the light of the requirement that two new trusts are to be included in the six deeds about to be signed, the stronger word 'abandon' has particular significance for it means the voluntary giving up of something with no expectation of returning to it (American Heritage Dictionary). These two trusts are:

“In addition to the trusts contained in said deed of September 1, 1892, from Mary Baker G. Eddy, this property is conveyed on the further trusts that no new Tenet or By-Law shall be adopted, nor any Tenet or By-Law amended or annulled by the grantees unless the written consent of said Mary Baker G. Eddy, the author of the textbook “Science and Health with Key to the Scriptures,” be given therefore, and that the same inscription*, which is on the outside of the present church edifice shall be placed on any new church erected on said lot” (Man p 136).

Another important point about these six deeds is that the names of the grantees are the four appointed in the 1890s. These deeds do not include the fifth individual appointed to the Board in 1903. Although there may have been a legal necessity for this, nevertheless, the spiritual reason is paramount and becomes clearer to spiritual sense as events unfold.

* The inscription on the original edifice is:

THE FIRST CHURCH OF CHRIST, SCIENTIST.

ERECTED ANNO DOMINI, 1894.

A TESTIMONIAL TO OUR BELOVED TEACHER, THE REVEREND MARY BAKER EDDY;

DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE; AUTHOR OF ITS TEXT-BOOK,

SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES; PRESIDENT OF THE

MASSACHUSETTS METAPHYSICAL COLLEGE, AND THE FIRST PASTOR OF THIS DENOMINATION.

Publication of Der Herold der Christian Science, April 1903

In the Sentinel of March 14, 1903, an editorial announced. "The German Monthly", to be published on April 1st. Its title was Der Herold der Christian Science. Mrs. Eddy had earlier given permission to the Publishing Society to begin publication of a third periodical, the first to be issued in a foreign language. It met the need not only of Christian Scientists in Germany but also of a large community of German-speaking Americans in the Midwest. Like the Journal it soon included a directory of practitioners and later of churches conducting services in German. The Bible text included in its mast-head was the same verse from II Corinthians chosen for the Journal, “For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds,” In 1908 Mrs. Eddy stated that the purpose of the Herald was “to proclaim the universal activity and availability of Truth” (My 353:14).

Publication of a Concordance to Science and Health, June 1903

The editorial page of the Sentinel of June 27, 1903, contained an announcement headed “A Complete Concordance to Science and Health.” The editor's announcement was combined
with that of the publisher, Joseph Armstrong, whose notices were usually found at the back
of each issue. The editor drew attention to the preparation of such a vast undertaking, which
"contains about eighty thousand references, (more than ten thousand words being indexed). .."
Such an enterprise provides an indication that Mrs. Eddy has determined that the 1902
major revision provides for every student a complete and ordered textbook as the teacher;
confirmed by the publisher's notice which includes a statement by her from the “Preface” of
the Concordance, that it "should include all prominent words and phrases which the student
may desire to find. I am confident that this work will fully meet his demands" (Concordance
Preface). This sixth evolution of the textbook is consonant with the sixth day of creation,
which ends the first chapter of “Genesis” in the Bible where “God saw everything that He
had made, and, behold, it was very good” (Gen 1:31 and see S&H 518:24-6).

The Concord branch church

Mrs. Eddy moved to Concord in June 1889, renting a house on North State Street. Here
she worked on her major revision of the textbook published in January 1891. At the end of
September 1889 she wrote to the Christian Scientist Association and asked them to vote to
dissolve the organization. Having also announced that she had closed the Massachusetts
Metaphysical College this was officially dissolved in October 1889. On November 23rd she
wrote to the Pastor of the Church in Boston saying, “This Mother Church must disorganize,
and now is the time to do it, and form no new organization but the spiritual one” (see Part I
pp 30, 31).

In June 1892 she moved to Pleasant View, a remodeled farmhouse about a mile and a half
out of the city. With a growing number of Christian Scientists in Concord it was inevitable
that they wanted to establish a church; in October 1897 Mrs. Eddy purchased a house on
North State Street for them, which she named "Christian Science Hall" (see frontispiece).
She arranged for it to be remodeled and inspected the work daily. The house now had an
auditorium, an "upper room", and a reading room below. In a message, read during the
second Sunday service in their new home, she said:

"I have purchased a pleasant place for you, and prepared for your use work-
rooms and a little hall, which are already dedicated to Christ's service, since
Christian Scientists never stop ceremoniously to dedicate halls, I shall be with
you personally very seldom. I have a work to do that, in the words of our
Master, 'ye know not of.' From the interior of Africa to the utmost parts of the
earth, the sick and the heavenly homesick or hungry hearts are calling on me
for help and I am helping them. You have less need of me than have they, and
you must not expect me further to do your pioneer work in this city. Faithfully
and more than ever persistently, you are now, through the providence of God,
called to do your part wisely and to let your faith be known by your works. All
that we ask of any people is to judge our doctrine by its fruits. May the good
folk of Concord have this opportunity, and may the God of all grace, truth, and
love be and abide with you henceforth" (My 147).
She was personally with them only once; in March 1898 she addressed them together with the First Members of the Mother Church. In November she held her last Normal Class in the Hall.

On January 31, 1898, Mrs. Eddy gave a deed of trust to three individuals conveying to them $100,000 with which to build a granite church edifice (see My 157:1-158:5).

In February 1899 they were incorporated under the laws of New Hampshire as First Christ of Scientist in Concord. Mrs. Eddy wrote to them saying:

“In the annals of our denomination this church becomes historic having completed its organization February 22 - Washington's birthday. Memorable date all unthought of till the day had passed! Then we beheld the omen, - religious liberty, - The Father of the universe and the father of our nation in concurrence” (My148:10)

It is to be a unique branch church, which is shown by the following:

1. Mrs. Eddy gave to the students of Concord a house she named Christian Hall.
2. Mrs. Eddy supervised its remodeling, as a mother watches over a growing child,
3. The remodeled Hall is to be demolished and with a gift of $100.000 from Mrs. Eddy a new edifice is to be built in its place.

These steps echo the organization, dissolution, and reorganization of The Mother Church and they illustrate essential periods of progress. In its reorganized form, The Mother Church is unincorporated, representing the “resurrection body” and this “body” must eventually “ascend”. The Christian Science “church” had its beginnings in Lynn in Mrs. Eddy's home; it was materially organized with a State charter but it never owned a building even when Mrs. Eddy moved to Boston. After this chartered organization was dissolved the new unincorporated organization allowed an edifice to be built, which will remain after this "resurrected" form of organization is given up. As with the church in Boston, the Concord church now represents the same necessary developing stages in each individual's human experience, which is brought about by spiritual growth.

Mrs. Eddy has not only instituted The First Church of Christ, Scientist in Boston, with its original edifice soon to have an Extension, but she has new instituted a branch church. Her own involvement in all stages of its development makes it an important example for all Christian Scientists, for in a wider sense it depicts the stages of mortal existence itself being finally laid off (see Ret 45:5-13). Soon there will be three edifices that Mrs. Eddy has instituted and they will remain as symbols of the spiritual idea of church or body as presented in Christian Science.

**Concord church cornerstone laid, July 16, 1903**

At a Wednesday testimony meeting in May 1903 the members learned that the remodeled Hall was about to be demolished and they needed to find temporary quarters. A neighboring
Unitarian church opened its doors and offered them hospitality for the next thirteen months. On July 16th the cornerstone was laid for the granite church edifice specified by Mrs. Eddy when she made her gift. From this date, the Concord and the Boston churches take their individual footsteps one after the other. Mrs. Eddy herself makes reference to this by drawing attention to the date, for July 16th was her birthday, and exactly one year later the cornerstone of the Extension of the Boston church will be laid; she is linking them together. In 1903 she sent the Concord congregation a letter:

“Beloved Brethren: – This day drops down upon the glories of summer; it is a glad day, in attune with faith's fond trust. We live in an age of Love's divine adventure to be All-in-all. This day is the natal hour of my lone earth life; and for all mankind today hath its gloom and glory: it endureth all things; it points to the new birth, heaven here, the struggle over; it profits by the past and joys in the present - today lends a new-born beauty to holiness, patience, charity, love.

Having all faith in Christian Science, we must have faith in whatever manifests love for God and man. The burden of proof that Christian Science is Science rests on Christian Scientists. .” (My 158:7).


A Note within the Sentinel of August 8, 1903, simply stated: "Church Manual. - Containing all the By-Laws of the Mother Church to date, August 1, 1903. Address all orders to Joseph Armstrong." The following week the first editorial was "The Revised Church Manual", a full column about the twenty-ninth edition. The title page of this very important edition of the Manual shows that the publisher is no longer The Christian Science Publishing Society but is Joseph Armstrong, the publisher of Mrs. Eddy's writings. On the next page there is a new copyright, which for the first time is in her name.

Of the many changes five are of particular note (quotations are from the 29th edition, but page numbers are those in the 88th edition, the last of 1910, consequently wording may vary slightly):

(1) From the second edition of the Manual issued in 1895 there has been an Article in Church Discipline in which one Section has included the following:

“In 1895, loyal Christian Scientists had given to the author of their textbook, the Founder of Christian Science, the individual, endearing term of Mother. Therefore, if a student of Christian Science shall apply this title, either to herself or to others, except, as the term for kinship according to the flesh, it shall be regarded by the church as an indication of disrespect for their Pastor Emeritus and unfitness to be a member of the Mother Church.”

In 1899, in the tenth edition, still under the category Discipline, there is a subheading Relation of Members to the Pastor Emeritus, and the first Section is headed The Title
of Mother. In this twenty-ninth edition the Section is The Title of Mother Changed (p 64). The first sentence remains but now continues:

“At first Mrs. Eddy objected to being called thus, but afterward consented on the ground that this appellative in the Church meant nothing more than a tender term such as sister or brother. In the year nineteen hundred and three, owing to the public misunderstanding of this name, it is the duty of Christian Scientists to drop the word mother and to substitute Leader, already used in our periodicals.”

At first sight this may appear to be simply a statement of an historical fact rather than a spiritual rule or law. Although there has always been a need to define the way in which Christian Scientists regard Mrs. Eddy's role and consequently their relationship with her, in this period following the libel suit, there is now a need to clarify it and remove "the public misunderstanding." As a mother she had been nurturing, educating and guiding her followers, but as Leader she is preceding them and directing the way forward by example. In January 1903, in a letter to the New York Herald, she had written, "I stand in relation to this century as a Christian Discoverer, Founder, and Leader" (My 302:18). This is yet another shift away from “person.”

(2) The Board of Education from its inception in 1898 held a Normal class annually (January 1899, June 1900, June 1901, June 1902). Now there is a new section, “Healing Better than Teaching," which states that no Normal class should be held for three consecutive years from August 1, 1903 (the date of this edition), therefore the next class would be in 1906. The Section continues, "I recommend that, during this interval, each member shall strive to demonstrate by his or her practice, that Christian Science heals the sick quickly and wholly; thus proving this Science to be all that we claim for it” (p 92).

The Articles under the heading BOARD OF EDUCATION were subject to many changes from 1903 to 1910, which indicates the delicacy and sensitivity of the subject of teaching. Most of the final wording comes in two other 'authority' Manuals, the thirty-third published in October 1903 and the fifty-seventh published in 1906, in which almost the only additions and changes are in this category. At the beginning of 1906 Primary class instruction was no longer taught under the auspices of this Board. (The only Primary classes conducted in the Board of Education were two in 1903, one in 1904, and two in 1905.) The annual term was scheduled to begin on the first Wednesday in December and a Normal class was held in December 1906. The fifty-seventh edition included a new Section Primary Students (p 91) in which it stated: "Primary students may enter the Normal class, which will be held once m three years beginning A.D. 1907."

(3) A new category, with the heading CHURCH-BUILDING, has three Sections. The first is Building Committee (p 102). Section two is Designation of Deeds (p 102), which states that all deeds of further purchases for land should include two new trusts - a new By-Law and the inscription to be placed on the building - and also the phrase “Mary Baker G. Eddy's Church, The Mother Church or The First Church of Christ, Scientist, in Boston,
Mass.” The inclusion of the word or in this phrase is in line with the title page of Mrs. Eddy's recently published Communion message for 1902. The third section, The Mother Church Building (p 103) states that the original edifice “shall not be demolished, joined to another building, nor removed from the spot where it was built without the written consent of Mrs. Mary Baker G. Eddy.”

It appears that when presented with the requirements for providing an edifice to seat five thousand the first response of the architect was to suggest that the original church should be removed in order to make use of the whole triangular site (see Appendix 5, p i, Plan of properties). This By-Law makes plain that the uniqueness of the original building is to be preserved. After the Extension is completed and services will no longer be held in the original edifice, it must remain as an important symbol. Later, after the plans for the Extension were approved, the phrase removed to another building was removed from the By-Law. It may also be significant that the title of this new category is hyphenated – Church-Building, thus emphasizing the activity rather than the edifice itself.

(4) The category, CHURCH MANUAL, had first appeared in 1899 in the tenth edition with three Sections: “For the Mother Church Only,” “Committee”, “Tenth Edition the Authority”. In 1902, in the twenty-seventh edition, a fourth Section was added:

“Amendment of By-Laws. Sect. 4. Any By-Law of the Mother Church can be amended by unanimous vote of the Christian Science Board of Directors, together with the consent, or direction, of the Pastor Emeritus, except said By-Law declares otherwise.” (there is one By-Law that "declares otherwise", which is the appointment of directors.)

In this twenty-ninth edition, the second Section (“Committee”) has been removed and is now Twenty-ninth Edition the Authority. Amendment of By-Laws has become Section 3 (p 105), significantly reworded:

“No new Tenet or By-Law shall be adopted, nor any Tenet or By-Law amended or annulled, without the written consent of Mary Baker G. Eddy, the author of our textbook, Science and Health.”

Apart from the last words describing the textbook, this By-Law is the same as the first of the new trusts added to every property deed signed earlier in the year. Now any change in a By-Law in the Manual or in a trust in a property deed requires Mrs. Eddy's consent in writing.

(5) An addition has been made to the APPENDIX. Placed after the original Deed of Trust of 1892 (pp128-135) is a deed signed in 1903 and headed "Deed Conveying Land for Church Purposes" (pp 136-138). This is a supplementary deed signed by Mr. Albert Metcalf, for land on Norway Street already conveyed on October 23, 1896, and now to be used for the Extension. This deed adds the two further trusts which are now required to be included in every deed for land on this site. (See Appendix 5, plan of properties, lot marked (ii). The deed is number 11 on p 11).
John Lathrop, a student in the 1898 Normal class in Concord, and a member of Mrs. Eddy's household on occasions from 1903-1908, recorded that Mrs. Eddy once said to them:

“Every By-Law in the Manual is inspired, I did not write them any more than I wrote Science and Health [showing that both came to her through revelation], I study Science and Health constantly” (WK1, p 22, [. . .] is in the original).

This twenty-ninth edition of the Manual contained more changes than any before or after. It is therefore not surprising that there were many comments and reactions. The editorial in the Sentinel of September 12, 1903, was “Mental Digestion.” It was signed by Mrs. Eddy and began:

“Will those beloved students, whose growth is taking in the Ten Commandments and scaling the steep ascent of Christ's Sermon on the Mount, accept profound thanks for their swift messages of rejoicing over the twentieth century Church Manual? Heaps upon heaps of praise confront me, and for what? That which I said in my heart would never be needed, namely, laws of limitation for a Christian Scientist. Thy ways are not as ours. Thou knowest best that we need most, – hence my disappointed hope and grateful joy. Notwithstanding the sacrilegious moth of time, eternity awaits our Church Manual, which will maintain its rank as in the past, amid ministries aggressive and active, and will stand when those have passed to rest" (My 229:19).

For many years some have taken the last sentence to indicate that the mothering function of the Boston church is meant to continue after Mrs. Eddy's passing: However, the last part of the article questions such an assumption and points to the reason for its title:

“Scientific pathology illustrates the digestion of spiritual nutriment as both sweet and bitter, - sweet in expectancy and bitter in experience or during the senses' assimilation thereof, and digested only when Soul silences the dyspepsia of sense. This church is impartial. Its rules apply not to one member only, but to one and all equally. Of this I am sure, that each Rule and By-law in this Manual will increase the spirituality of him who obeys it, invigorate his capacity to heal the sick, to comfort such as mourn, and to awaken the sinner” (My 230:5).

The basic point once again is obedience to God's Word. In her Communion message for 1900 Mrs. Eddy had said:

“Learn to obey; but learn first what obedience is. When God speaks to you through one of His little ones, and you obey the mandate but retain a desire to follow your own inclinations that is not obedience. I sometimes advise students not to do certain things, which I know it were best not to do, and they comply with my counsel; but, watching them, I discern that this obedience is contrary to their inclination. Then I sometimes withdraw that advice and say: ‘You may do it if you desire.’ But I say this not because it is the best thing to do, but because the student is not willing – therefore, not ready – to obey.

The secret of Christian Science in right thinking and acting is open to mankind, but few, comparatively, see it; or, seeing it, shut their eyes and wait
for a more convenient season; or as of old cry out: 'Why art thou come hither to torment me before the time?' (00 8:26).

The whole question of legal matters, whether in the form of deeds or By-Laws is usually deadening to any but the legally minded. However, Mrs. Eddy has demonstrated throughout this story, that by listening to God's direction she has been able to take every step, legal or otherwise, both to advance and to protect the Cause of Christian Science. This Cause, she has indicated on countless occasions, is to benefit the whole human race. This twenty-ninth edition contains By-Laws “of great importance to our Cause”, which should never be abandoned.

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"An interesting event" during the preparation of the site for the Extension, January 1904

In January 1904, during the preparation of the site for the Extension, two letters, both on the same subject, were addressed to Mrs. Eddy. She sent them for publication in the March Journal. One letter, from the First Reader of The Mother Church, reads:

"Next Sunday marks an interesting event. The window of the Mother Church containing the picture of the God-crowned woman, east of the chancel, has never been illuminated, as it was against a small air shaft, and the light was obstructed by the wall of the adjacent residence. As you may know, many endeavors at artificial illumination were made some years ago, but all failed, and the picture remained dimly lighted. The obstructing wall has been pulled down this week, – the last of the houses on the lot for the new church having been razed, – and next Sunday will be the first Sunday that this picture has ever been illuminated by the full light of day.

"It so happens that the Lesson-Sermon for that Sunday, 'Love,' contains several references to the God-crowned woman which are even stronger than any given before, as I remember, and it seemed interesting to me that this should occur on the same day, although the lesson was prepared six months ago. I hope this is symbolic of a fuller recognition of our Revelator and her Revelation!

Hermann S. Hering.

"Boston, January 21, 1904." (CS/March 1904, P 714).

These two letters are the first in the periodicals since June 1901 to make reference to the symbolic connection of the God-crowned woman in Revelation to Mrs. Eddy and Christian Science (see Part II p 76). The fact that Mrs. Eddy sent them to be published at this point shows that they are not only "interesting" but significant: they are part of spiritual education, guidance necessary for the whole field.

The last deed of trust relating to church land signed on March 3, 1904
The Appendix of the *Manual* published six months previously had an additional item, a second deed of trust concerning a plot of land conveyed to the Board of Directors in October 1896 and now part of the land to be used for the Extension. This is a supplementary deed of trust that adds two new trusts and certain relevant trusts from the deed of September 1, 1892, to the 1896 conveyance (*Man* 136-138 and *App* 5, p 3). It is the first of four supplementary deeds.

The plan of properties page (*Appendix 5, p i*) shows that the land for the Extension now involves six new deeds as well as four supplementary deeds for properties conveyed to the Board of Directors before Mrs. Eddy's request in 1902 to "purchase more land and enlarge our edifice." Every deed of trust for land on which both the original edifice and the Extension of The First Church of Christ, Scientist, in Boston, Mass. stand must now include:

"In addition to the trusts contained in said deed of September 1, 1892, from Mary Baker G. Eddy, the author of the textbook 'SCIENCE AND HEALTH WITH KEY THE SCRIPTURES;' be given therefore, ... And the same inscription which is on the outside of the present church edifice shall be placed on any new church erected on said lot."

The third supplementary deed dated December 21, 1903 (*Appendix 5, p 13*) concerns the deed for two lots of land on Falmouth Street conveyed by Mrs. Eddy in January 1898 (*Appendix 5, p 3*) to "The First Church of Christ, Scientist, in Boston, Mass., a corporation duly established under the laws of the Commonwealth of Massachusetts" and described on the plan as 'Old Publishing Society Site.' This deed of December 1903 includes the following:

"It has been brought to my attention that said grantee was not a corporation but, said Church is a voluntary association of individuals the title to the Church property being vested in a board of trustees named in the deed of trust by me conveying the land. . . I now desire. . . to correct the error in the description of the grantee named in said deed and to add to the trusts upon which this property is to be held...."

The fourth and last supplementary deed (*App 5, P 14*) is dated March 8, 1904. It will be seen that it names the deed for the original edifice and both deeds for the Old Publishing Society Site, all of which were conveyed by Mrs. Eddy. It goes on to say:

"Nothing in this deed contained shall ever be construed as a waiver or as permitting a modification in any degree of any of the trusts and conditions as the same are now established and exist under and by virtue of the deeds above described. I do further declare that nothing herein contained shall ever be construed as a waiver or as permitting modification in any degree of the further trusts set forth in deed of Albert Metcalf to Ira O. Knapp and others dated March 19, 1903, . . . [concerning the "church] known and designated as 'Mary Baker G. Eddy's Church, The Mother Church, or The First Church of Christ, Scientist, in Boston, Mass.' ... To have and to hold the said remised premises and the said contingent rights . . . with all the privileges and appurtenances thereunto belonged to the
said Ira O. Knapp, William B. Johnson, Joseph Armstrong and Stephen A. Chase, as they are the Christian Science Board of Directors, . . .”

These three plots of land already conveyed include one plot on which the original edifice already stands. The wording of this final deed of trust is not only very detailed but is very strong. Four members of the Board of Directors are named, although in 1904 it consists of five. It completes all deeds and necessary trusts needed to identify, protect and secure for posterity the two buildings identified by their inscriptions (see p 86 of this narrative).

Gifts to Mrs. Eddy for the Concord church from other churches, 1904

During 1904 six Chicago churches, First Church, New York, and the Mother Church in Boston each sent ten thousand dollars to Mrs. Eddy for the Concord branch church and she wrote a letter of thanks for each of these gifts. To the Chicago churches she said:
"A great sanity, a mighty something buried in the depths of the unseen, has wrought a resurrection among you, and has leaped into living love. What is this something, this phoenix fire, this pillar by day, kindling, guiding, and guarding your way? It is unity, the bond of perfectness, the thousand-fold expansion that will engirdle the world, unity, which unfolds the thought most within us into the greater and better, the sum of all reality and good:' (My 164:18. See My 165:11 for letter to New York and My 166:9 for letter to The Mother Church.)

In her corner-stone letter she had said that her birthday pointed to a new birth. Now she identifies this new birth as a resurrection, the unity that will engirdle the world.

In her letter to the New York church she said:
"Goodliess never fails to receive its reward, for goodness makes life a blessing. As an active portion of one stupendous whole, goodness identifies man with universal good. Thus may each member of this church rise above the oft-repeated inquiry, What am I? to the scientific response: I am able to impart truth, health, and happiness, and this is my rock of salvation and my reason for existing (My 165:15).

To The Mother Church she wrote:
"Life's ills are its chief recompense; they develop hidden strength. Had I never suffered for The Mother Church, neither she nor I would be practicing the virtues that lie concealed in the smooth seasons and calms of human existence. When we are willing to help and to be helped, divine aid is near" (My 166:15).

Coinciding with these gifts from other churches, the Christian Science Quarterly, issued for April, May, June 1904, had on its cover a large detached branch (see Appendix 1 p 6d). Its obvious feature is that it is not a cut branch, but has a 'heel,' which, when planted in the ground, will take root and become an independent plant. This symbol has great importance for it indicates that each student and each branch church can become self-sufficient by depending
only on the Bible and all of Mrs. Eddy's writings. In the mid-1920s the branch was reduced in size and finally removed in 1935.

In June 1904 at the Communion service in Boston a message from Mrs. Eddy was read inviting the communicants to Concord on Monday, June 13th to see the nearly completed church building. The occasion became a civic one as arrangements had to be made to accommodate the four thousand people who would then spend the day in the city, as well as the citizens of Concord whose interest was aroused. This church is only one block away from the State Capitol building and its tower is an outstanding new feature on the city's skyline (see frontispiece).

Mrs. Eddy spoke to the assembled crowd from her carriage outside the church and presented a "rosewood casket beautifully bound with burnished brass" to the President of The Mother Church, Edward P. Bates. As she handed it to him she said, "Permit me to present to you a little gift that has no intrinsic value save that which it represents – namely, a material symbol of my spiritual call to this my beloved church. . ." The casket was opened the following day in Boston at the annual meeting; it contained a gavel for the use of the President. A gavel is a potent symbol of authority. This "spiritual call" to her church is a reminder that the foundation of the Christian Science movement is intelligent, voluntary obedience by each individual to the authority of the same divine Principle to which she also is subject. (See My 171-174:11).

**Extension corner-stone laid, July 16, 1904**

Mrs. Eddy sent no special message for this occasion but the readings from the Bible and the textbook left no doubt about its significance (see My pp 16-19). Apart from the word corner-stone there is mention of "transformation of the body", "the baptism of Spirit", two marginal headings are "The Christ-mission" and "The true and living rock", following the definition of Church the readings concluded with "We can unite with this church only as we are newborn of Spirit." She also left the significance of the date to be a reminder of her words on the similar occasion in Concord, "This day is the natal hour of my lone earth life; ... it points to the new birth." The marginal heading for the exegesis of this period is "Birthright of man" (S&H 518). The birthright of the individual and the collective is the same. In "Atonement and Eucharist" Mrs. Eddy says of Jesus:

"His mission was both individual and collective. He did life's work aright not only in justice to himself, but in mercy to mortals, – to show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility" (S&H 18:5).

**Dedication of the Concord church, July 17, 1904**

The day after the Extension occasion, and one year after its own corner-stone had been laid, the Concord church was dedicated. Each service included a summary of the history of the church given by Miss Mary Tomlinson, the Second Reader. This was followed by an address, "Words of Gratitude" by the First Reader, Rev. Irving Tomlinson. After the hymn. "Saw ye my Saviour?" Mr. Bicknell Young read Mrs. Eddy's address, which was titled, "Message on
the occasion of the dedication of Mrs. Eddy's gift, July 17, 1904." This address included: "... The general thought chiefly regards material things, and keeps Mind much out of sight. The Christian, however, strives for the spiritual; he abides in a right purpose, as in laws which it were impious to transgress, and follows Truth fearlessly. The heart that beats mostly for self is seldom alight with love. To live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power; and this is Christian Science" (see My 159 -163).

The last sentence is a beautifully concise and illuminating statement of what both an individual Christian Scientist and an individual branch church really represent. In Science and Health we are reminded that:

"The individuality of man is no less tangible because it is spiritual and because his life is not at the mercy of matter. The understanding of his spiritual individuality makes man more real, more formidable in truth, and enables him to conquer sin, disease, and death." (p 317:16).

The Journal reported that Mrs. Eddy, on her daily drive, "passed up the street in her carriage, amid the ringing of a welcome by the church chimes and the silent greeting of the Scientists. She. . . recognized the people by continued salutes and repeated and animated bows. After passing the church, she continued her usual ride about the streets of the city, and then went directly to Pleasant View without reappearing near the church" (CSJ Aug. 1904, P 270).

There are symbols in the building that are unique to this church. Mrs. Eddy had announced in 1899 that branch churches may select one quotation from three to have on their walls, - "Otherwise, as our churches multiply, promiscuous selections would write your textbook on the walls of your churches" (My. 214:2). However, Concord has three quotations, and they are all different from those available for other churches. There are also four from the Bible. The arresting characteristic of the texts from Science and Health is that they feature the capitalized and uncapitalized form of synonymous terms for God. The quotations are:

1) "The spiritual sense of truth must be gained before Truth can be understood. This sense is assimilated only as we are honest, unselfish, loyal and meek" (S&H 272:3).

2) "No wisdom is Wise but His wisdom; no Truth is true, no love is lovely, no life is Life but the divine; no good is, but the good God bestows" (S&H 275:17).

3) "That Life is not contingent on bodily conditions is proved, when we learn that life and survive this body" (S&H 368:20).

Curiously these texts on the walls are all in capital letters, therefore the reader needs to know his textbook in order to understand their full significance, which maybe one of the reasons why these quotations are attributed to. "Science and Health" and not to "Mary Baker Eddy" as in every other church including The Mother Church. It is possible to deduce from this that the exemplary Concord branch stands for every individual Christian Scientist who knows that he lives as the reflected activity of God – as man in God's image and likeness, with the
Bible and *Science and Health with Key to the Scriptures* as his teacher and guide. (*See App 5* P xii for a description of this church and the quotations in their context.)

The beautiful picture windows in the transepts, the gift to Mrs. Eddy from First Church, New York, had been commissioned from the studios of a company in England and were not installed until the summer of 1905. They were first seen at the regular Sunday service on September 10th. Shortly after this Mrs. Eddy made a private visit to the church, which was noted in a letter to a Concord newspaper and reprinted in the *Sentinel* of September 23rd.

Between the dedication of the Concord church and of the Extension a new By-Law "Duty to God" was announced in the *Sentinel* of December 16, 1905. The By-Law stated:

"Members of this Church who turn their attention from the divine Principle of being to personality, sending gifts, congratulatory dispatches or letters to the Pastor Emeritus on Thanksgiving, Christmas, New Year, or Easter, break a rule of this Church and are amenable therefore" (*Man. 67*).

This was repeated in the issue of December 23rd prefaced with a stern notice from Mrs. Eddy:

"Members of this Church that have not read the By-law, 'Duty to God,' in the issue of our *Sentinel* of December 16, 1905, are not amenable for disobeying it until they have read it, but they will be thereafter.

"MARY BAKER G. EDDY.

"Pleasant View, Concord, N.H., December 21, 1905."

(Amenable is derived from "to lead, to drive, to threaten". and *Webster* gives "1. Liable to be brought to account or judgment; answerable.")

**Completion and dedication of the Extension, June 10, 1906**

A notice in the *Sentinel* of March 17, 1906, stated that reports were in circulation that the Building Fund for the Extension was complete but the Editor warned that this was untrue. There were regular reminders in the following issues that the total expenditure would be within the amount pledged in 1902 "but a considerable sum is still needed to complete the work" On June 2nd the Treasurer of the Building Fund announced that; sufficient funds had now been received.

On April 28, 1906, the Editorial section had opened with a "Notice" signed by Mrs. Eddy:

"To the Beloved Members of my Church, The Mother Church, The First Church Of Christ, Scientist, in Boston: – Divine Love bids me say: Assemble not at the residence of your Pastor Emeritus at or about the time of our annual meeting and, communion service, for the divine and not the human should engage our attention at this sacred season of prayer and praise" (*My 27:1*).

This is the only published letter to her church addressed in, this way – my Church, The Mother
Church, and The First Church in Boston. It echoes the *Manual By-Law, Designation of Deeds (p 102)*, which names this church in these three ways.

Following Mrs: Eddy's "Notice" was an item headed "Lest We Forget". These are words taken from Rudyard Kipling's poem, "Recessional" (recession: act of receding or retiring; withdrawal. *Webster*). It was a letter prefaced by a note from the Editor:

"It is a pleasure to give prominence in our columns to the following letter, which emphasizes so clearly and in few words Mrs. Eddy's leadership of the Christian Science movement, and the reasons therefore; the right relationship of Christian Scientists to her, to Science and Health to the Church Manual, and to The Mother Church of Christ Scientist; which she has founded 'on the rock, Christ.' It is a just tribute to the magnitude and success of her labors for this Church and for humanity" (*CSS p 552*).

The letter itself was dated "Pleasant View, April 21, 1906", and signed by Lewis C. Strang Mrs. Eddy's Associate Secretary. The editorial in the May *Journal* carried the same item and it now appears as the ForeWord to *The First Church of Christ, Scientist and Miscellany* (see pp v - vii).

On May 5th Mrs. Eddy received a long letter from her student John Lathrop about “Lest we Forget". She sent it to be published in the *Sentinel* of May 19, 1906. It, appeared as the first editorial and was headed, "True Appreciation." The editor said that it ably supplemented "Lest we Forget" and was "worthy of careful attention on the part of Christian Scientists, and we are glad to accord it a prominent place in our columns." Mr. Lathrop's letter began:

"Beloved Teacher and Leader: – I read Mr. Strang's splendid tribute to you, with great interest and appreciation. The warning is timely, and such danger signals as this, placed at perilous points in our heavenward journey, I am sure will save us many mistakes and much necessary suffering. I am at times over whelmingly impressed by the thought or the true relationship which exists, between Christian Scientists and you, and how imperative it is to maintain these sacred ties pure, clear, and inviolate. I am impressed with the great need of understanding this relationship and forever demonstrating this understanding in humility and obedience to Principle, to insure the perpetuity of this great Cause. I am convinced that the future integrity and effectiveness of this powerful movement must be, as it has been, dependent upon the loyalty, love, and distinguished meekness of its individual members, and this can only come as the result of a right apprehension and recognition of you, and a constant recollection of the everlasting indebtedness and gratitude which are your due."

(*CSS May 19, 1906, P 600*)

In April the directors had announced that the dedication of the Extension was to be "on the date of the annual communion, Sunday, June 10, 1906." There is a notable difference on this occasion compared with the dedication of the original edifice. In 1895 the date of the communion Service was changed so that the two occasions were kept separate. The dedication service for the original edifice Was therefore a unique occasion. The notice about the Extension
dedication was preceded by "Card", from Mrs. Eddy, which said:

"I cannot be present in propria persona at our annual communion and the dedication in June next of The Mother Church of Christ, Scientist. But I shall be with my blessed church 'in spirit and in truth" (see My 25:15-26:6)

These letters indicate the attitude Mrs. Eddy was encouraging in her followers in preparation for the dedication: be aware of your individual responsibilities and do not focus your attention on my person. These are important and timely warnings, which, in John Lathrop's words, "will save us many mistakes and much unnecessary suffering".

In view of the foregoing the title of Mrs. Eddy's dedication address on June 10th, "Choose Ye", is in itself a timely signal. It is taken from Joshua's last exhortation to the children of Israel:

"... choose you this day whom ye will serve, whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve The Lord" (Joshua 24:15).

Christian Scientists must choose whether they accept that they are already in the promised land of Science or are still mentally outside, trying to achieve entry by conventional human methods:

"Christian Science is not a dweller apart in royal solitude, it is not a law of matter, nor a transcendentalism that heals only the sick. This Science is a law of divine Mind, a persuasive animus, an unerring impetus, an ever-present help. Its presence is felt, for it acts and acts wisely, always unfolding the highway of hope, faith, understanding... A Christian Scientist verifies his calling. Choose ye!" ...

"Whatever is not divinely natural and demonstrably true, in ethics, philosophy or religion, is not of God but originates in the minds of mortals. ...

"We cannot serve two masters. Do we love God supremely? Are we honest, just, faithful? Are we true to ourselves? 'God is not mocked: for whatsoever a man soweth, that shall he also reap' ..." (see My pp 3-6).

The message ends:

"... The modest edifice of The Mother Church of Christ, Scientist, began with the cross; its excelsior extension is the crown. The room of your Leader remains in the beginning of this edifice, evidencing the praise of babes and the word which proceedeth out of the mouth of God. Its crowning ultimate rises to a mental monument, a superstructure high above the work of men's hands, even the outcome of their hearts, giving to the material a spiritual significance – the speed, beauty, and achievements of goodness. Methinks this church is the one edifice on earth which most prefigures self-abnegation, hope, faith, love catching a glimpse of glory."
This final paragraph gives a hint of the symbol this Extension now provides, for she calls it a mental monument, giving spiritual significance to the material evidence. This address was followed by a specially prepared Lesson-Sermon subject, "Adam, where art thou?" replacing, for The Mother Church only, the subject "Is the universe, including man, evolved by atomic force?" Although the building accommodated over five thousand, six services were held to accommodate all those who wished to attend. As with the original edifice, the press throughout the country reported on the occasion and also described many features of the building. One of the reports was from Denver, Colorado:

"The dedication of the new Mother Church of the Christian Scientists in Boston is not a matter of interest to that city alone, but to the nation; not to the nation alone, but to the world, not to this time alone, but to history.

"The growth of this form of religious faith has been one of the marvels of the last quarter century. It is, in some respects, the greatest religious phenomenon of all history. That a woman should found a religious movement of international sway; that its followers should number many thousands during her lifetime; that hundreds of great buildings should be filled at every meeting Sundays or on weekdays with devout worshippers, wooed by no eloquence of orator or magnetic ritual, – all these things are new, utterly new, in the history of religious expression.

"Unaccountable? Hardly so. Whatever else it is; this faith is real and is given very real tests. ...

"The world is enormously richer for this reincarnation of the old, old gospel of 'on earth peace, good will toward men' " (My 89:21).

The Extension therefore signifies vastly more than a physical enlargement of the original edifice. In 1902 Mrs. Eddy had invited the members to "enlarge our church edifice so as to seat the large number who annually favor us with their presence on Communion Sunday," This was a good human reason, but shortly she was to lead them on to the spiritual reason: it stands for the idea of Christian Science extending into the world by its own "divinely natural" means which are "of God."These words from her message pattern those in the exegesis of the final verse of the sixth day, “the spiritual creation was the outgrowth, the emanation, of His infinite self-containment and immortal wisdom" (S&H 519:4).

The idea of extension is expressed in Pope's masterly description of universal wholeness in his "Essay on Man," so beloved and often quoted by Mrs. Eddy:

"All are but parts of one stupendous whole,  
Whose body Nature is, and God the soul;  
That, chang'd through all, and yet in all the same, . . .  
Lives through all life, extends through all extent,  
Spreads undivided, operates unspent."

(See Appendix 5 page x for some of the symbols in the original edifice, p xii for those unique to the Concord branch church and p xv for some of those in the Extension.)
A change to the Sentinel cover, 1906

In the summer of 1906 Mrs. Eddy made a change that was significant because it involved a change in symbolism. When the Sentinel was first launched as *The Christian Science Weekly*, like the *Journal*, it carried the cross and crown seal. This continued with the change of name through to the end of August 1906 - the seal was set between the words Christian and Science *(see Part II. p 66)*. A new design appeared on September 1st, but with no cross and crown. Then, below the heading, which retained the verse from Mark's gospel, there were two columns on each of which stood 'A lady with a lamp.' On the pedestals was a quotation: "A lady with a lamp shall stand – In the great history of the land / A noble type of good heroic womanhood. Samuel Longfellow."

A lady with a lamp recalls the parable of the ten virgins in Matthew 25, "which took their lamps and went forth to meet the bridegroom." *(See Retrospection page 23 where Mrs. Eddy refers to this in her own experience.)*

It was at this time *(September 1906)* that she wrote to a clergyman who had asked for permission to call on her. She said:

"Should I give myself the pleasant pastime of seeing your personal self, or give you the opportunity of seeing mine, you would not see me thus, for I am not there. I have risen to look and wait and watch and pray for the spirit of Truth that leadeth away from person – from body to Soul, even to the true image and likeness of God. ... Those who look for me in person, or elsewhere than in my writings, lose me instead of find me. I hope and trust that you and I may meet in truth and know each other there, and know as we are known of God.

"...Bear with me the burden of discovery and share with me the bliss of seeing the risen Christ, God's spiritual idea that takes away all sin, disease, and death, and gives to soul its native freedom." *(see My 118-120)*

As we begin to grasp the message of this symbol on the Sentinel, to watch and recognize the generic idea of being man in God's image, we are beginning to join our Leader, bearing with her the burden of discovery, and sharing with her the bliss of seeing the risen Christ.

In the issue of October 6, 1906, just over a month after the new cover had appeared, the leading article was a long letter from a German student, Miss Bertha S. Reinke, who had attended the dedication of the Extension. It was headed, "Some Interesting Translations." Before returning home she wrote to Mrs. Eddy about her recent reading of a prophecy in a book, *Apocryphal New Testament*, published in German. It spoke of "The Last Things. ... The Rule of a Woman. The End of the World and the Second Coming of Christ." Miss Reinke wrote, this was the most interesting part of the prophecy. The 'royal widow' ruling the world in loving obedience to Christ, bringing also, through Christian Science, his children into loving obedience to him who, as the prophecy continues, is coming again." The letter then stated that German students "are waiting patiently the day when your great wisdom will see
fit to give them your books in their own tongue. The German nation is ready for the truth as you have given it to the world" (CSS Oct. 6, 1906, P 83).

At the end of the letter was "Mrs. Eddy's Comment", which began: "The above letter from Miss Bertha S. Reinke is deeply interesting," and continued about the translation of her works into German. This comment, as with the title of the article, focused on translations, but the main part of Miss Reinke's letter was about the prophecy, which Mrs. Eddy had agreed was "deeply interesting." This was the second occasion when Mrs. Eddy had allowed either the Journal or Sentinel to mention this subject of her place in prophecy, or the second coming, since June 1901 when the libel case was concluded (see Part II, p 76 and page 91 of this Part III).

**New York World makes preparations for a lawsuit, 1906**

Not every newspaper was as spiritually perceptive as the Denver News had been when publishing its comments about the dedication of the Extension. Success often engenders hostility, which Mrs. Eddy met constantly. In Science and Health she notes:

"Whosoever lives most the life of Jesus in this age and declares best the power of Christian Science, will drink of his Master's cup. Resistance to Truth will haunt his steps, and he will incur the hatred of sinners, till 'wisdom is justified of her children.' These blessed benedictions rest upon Jesus' followers: 'If the world hate you, ye know that it hated me before it hated you;' 'Lo, I am with you alway,' – that is, not only in all time, but in all ways and conditions" (317:6).

Towards the end of 1906 and most of 1907 other newspapers conducted increasingly vicious attacks against her and Christian Science. In October 1906 the owner of the New York World, Joseph Pulitzer, had heard rumours that Mrs. Eddy was dead and was being impersonated when out in her carriage for her daily drive. Rumours such as this were fuelled by the observation that Mrs. Eddy had neither attended the dedication of the Extension, nor had she visited it later in private as she had the original edifice.

Pulitzer sent two reporters to Concord to investigate. They decided that they would only accept that she was alive if they could meet her in the presence of her neighbour. This was arranged and they all met. One reporter was heard to say, "she is a well-preserved woman for her years." However, in spite of this meeting, the New York World's headline on October 28th announced: MARY BAKER G. EDDY DYING. Another newspaper, The Independent, asked Mrs. Eddy to respond. She sent them a reply dated November 12, 1906. The Christian Science Journal published her reply prefaced by an Editor's note that said it was "in her own handwriting." It was headed "Harvest" and includes:

"The lie and the liar are self-destroyed. Truth is immortal. 'Rejoice, and be exceeding glad: . . . for so persecuted they the prophets which were before you.' The cycle of good obliterates the epicycle of evil." (see. My 269:15-271:10).

In December 1906 McClure's Magazine published the first in a series of sensational articles,
'a history' of Mrs. Eddy and Christian Science, 'researched' over many years. Again, Mrs. Eddy replied, and this appeared as the first six pages of the Journal of January 1907 (see My 308-316). Her reply was also republished in papers throughout the country with criticism of McClure's Magazine. Christian Scientists, other individuals nationwide and newspapers, particularly those in Concord, were indignant about the articles, and rose to her defense.

A more serious situation arose in mid-November, 1906, again with the New York World. The owner employed a lawyer, ex-Senator William Chandler, another well-known, Concord resident to lay the foundations for a suit at law against Mrs. Eddy. He successfully duped her son, George Glover, then residing in Lead, South Dakota, into believing that his mother "may be detained in the custody of strangers… may be . . . a confirmed invalid . . . and therefore incapable of managing her business and property affairs. ... She may be surrounded by designing men who either have already sought or may hereafter seek, to wrongfully possess themselves of her large property" (GG 314). Up to this, time George Glover and his family had been loyal both to Mrs. Eddy and to Christian Science. However, eventually they were persuaded that it was in everyone’s best interests to allow Chandler to act on their behalf. The ensuing case became known as the "Next Friends" suit. After the Woodbury libel suit against her in 1899 Mrs. Eddy had foreseen that far worse persecution would follow.

**The signing of an indenture on December 19, 1906**

Before this sixth period closes there is an important but little known detail to be noted. On December 19, 1906, Mrs. Eddy caused an indenture to be drawn up, signed before a Notary Public and placed on the register of deeds. This document names each one of the members of the Board of Directors as then constituted, that is, five members. Part of the legal definition of indenture is "a deed or other document to which two or more parties are bound" (see Appendix 5, p 15 for a copy of the indenture).

The Extension had been dedicated six months earlier, and consequently some of the trusts in the September 1, 1892, deed for land that had made the building of the original edifice possible, had been fulfilled while others needed to be modified.

It has been noted that every deed for land that had been conveyed for the Extension, incorporates the original deed of September 1, 1892, and two further trusts. Deeds for those parcels of land purchased before 1903, including that for the original edifice, had a supplementary deed issued so that they too included the two new trusts. Every one of these deeds was conveyed to four men as grantees identified, as the Christian Science Board of Directors, a Board constituted by the original deed. Before there was any mention of an Extension this Board was, enlarged to five. The fifth member is now to be included in a legal document – the indenture – modifying trusts in the original September 1, 1892, deed. This binds the five directors constituted by the Manual to be legally responsible for obeying the, remaining trusts and binding, them all to the requirements of the new trust “that no Tenet or By-Law shall be adopted, nor any Tenet or By-Law amended or annulled by the grantees: .unless the written consent of said Mary Baker G. Eddy, the author of the textbook '**Science and Health with Key to the Scriptures**'
be given therefore..." (see Man p 137:2). Although this point has been referred to endlessly it is important to remember that 'annul' means "to reduce to nothing" and that "one thing annuls another by neutralizing its power to act or to work" Webster.

This indenture consolidates the legal foundation of the re-organized church and secures in perpetuity the two edifices of The First Church of Christ, Scientist, in Boston, Massachusetts. By naming five directors and thus binding them to obey the trusts in the deeds and the Manual By-Laws as written, the indenture establishes a legal premise that will enable the material organization to be dissolved. This could take place when the five-man Board; as constituted by the Manual, agrees that ignoring By-Laws is annulling them. They could therefore, agree to return to their legal self-perpetuating status of four, as provided for in the original 1892 Deed of Trust. They could continue to maintain the buildings and provide for services. Provision for financing this responsibility has been made in the Deed of Trust for the Publishing Society, whose net profits are to be transferred to the Church Treasurer every six months (see Part II. Appendix 6, item 4).

**Summary of the sixth period, 1902-1906: Let us make man in our image and likeness**

In *Science and Health* there are seven sections in this sixth day, which completes the unfolding of creation, and the focus is man made in the image and likeness of God. The synonymous terms that summarizes this day is Truth. There are two verses that precede the creation of man. The first begins: "Let the earth bring forth the living creature after his kind... and it was so" and Mrs. Eddy's exegesis has the marginal heading, "Continuity of thoughts":

"Spirit diversifies, classifies, and individualizes all thoughts, which are as eternal – as the Mind conceiving them; but the intelligence, existence, and continuity of all individuality remain in God, who is the divinely creative Principle thereof" (*S&H* 513:17).

In the fifth period Mrs. Eddy gave an all-embracing example of individuality wholly subservient to the divine Life, God, and the resulting spiritualization of earthly experience. In the sixth period now concluded, the onus falls on her followers: "Go, and do thou likewise" (*Luke 10:37, the end of the parable of the good Samaritan*). To help them, the textbook is now ordered in such a way that when studied and pondered in order it will yield seeking thought to the discovery that "the intelligence, existence, and continuity of all individuality remain in God." After this revision is published Mrs. Eddy asks the members to purchase more land to provide an enlarged church edifice.

The second section continues with the living creatures being made and "God saw that it was good." The first marginal heading in the exegesis of this verse is, "God's thoughts are spiritual realities":

"God creates all forms of reality. His thoughts are spiritual realities. So-called mortal mind – being nonexistent and consequently not within the range of immortal existence – could not by simulating deific power invert the divine creation, and afterwards recreate persons or things upon its own plane, since
nothing exists beyond the range of all-inclusive infinity, in which and of which God is the sole creator." (S&H 513:26).

The importance of being able to distinguish between God and that which He creates, is highlighted in an article titled "Capitalization." This is soon followed by the appointment of a fifth person to the Board of Directors. To the human mind the appointment might appear to be a sensible move in view of the great expansion that is taking place, and Mrs. Eddy had said in her letter, "You will have three in unity. That leaves a majority when they are right" The marginal heading in the second paragraph of this section is "Qualities of thought." The functioning of the Board is clearly guided by this section – they cannot be so-called mortal minds, but must be the expressing of the qualities of God's thoughts. Such qualities as moral courage, diligence, promptness, and perseverance, patience, wisdom and adroitness are now called upon, for the Board is immediately involved in acquiring more land in order to build the Extension.

The third section of the sixth day is where God says "Let us make man in our image, after our likeness: and let them have dominion . . . over all the earth. . ." The exegesis explains:

"The eternal Elohim includes the forever universe. The name Elohim is in the plural, but this plurality of Spirit does not imply more than one God nor does it imply three persons in one. It relates to the oneness, the tri-unity of Life, Truth, and Love. 'Let them have dominion.' Man is the family name for all ideas, – the sons and daughters of God. All that God imparts moves in accord with Him, reflecting goodness and power.

"... Man, made in His likeness, possesses and reflects God's dominion over all the earth. Man and woman as coexistent and eternal with God forever reflect, in glorified quality, the infinite Father-Mother God" (S&H 5:16).

Some years before this period Mrs. Eddy had given the Christian Scientists in Concord a house for their meetings; it had been remodeled and was called Christian Science Hall. Then a further gift required them to pull down this Hall and begin the building of a granite edifice on the same site. About the same time that the Hall in Concord was being demolished more land was being purchased in Boston for the Extension. There are about to be three edifices instituted by Mrs. Eddy, which may have some relation to "the tri-unity of Life, Truth, and Love" representing "Man... the family name for all ideas." Concord thus becomes a unique example of the individual and the relationship between individuals; the human character being remodeled until it is replaced by that body which is man "reflecting goodness and power."

The fourth verse in this sixth day is "So God' created man in His own image, in the image of God created He him; male and female created He them." The exegesis states:

"To emphasize this momentous thought, it is repeated that God made man in His own image, to reflect the divine Spirit. It follows that man is a generic term. . .

"... The life-giving quality of Mind is Spirit, not matter. The ideal man
corresponds to creation, to intelligence, and to Truth. The ideal woman corresponds to Life and to Love.

"The world believes in many persons; but if God is personal, there is but one person, because there is but one God. His personality can only be reflected, not transmitted. God has countless ideas, and they all have one Principle and parentage. The only proper symbol of God as person is Mind's infinite ideal. What is this ideal? Who shall behold it? This ideal is God's own image, spiritual and infinite. Even eternity can never reveal the whole of God, since there is no limit to infinitude or to its reflections" *(S&H 516:27)*.

Each deed for land for the Extension is conveyed to four directors not the existing five. This may be explained as a legal necessity as the deed for the original edifice, made under a Massachusetts statute, was conveyed to four trustees, and this original deed and two new trusts are now incorporated into each of the new deeds. However, Mrs. Eddy draws attention to the importance of strict obedience to the Manual, first in a letter to the Board and then in a new edition of the Manual, the twenty-ninth. This edition includes a new By-Law that has the same wording as the new trust in all the deeds for land on which, the church stands (the Extension and the original edifice) and it requires her consent for any change. A reworded By-Law states: "it is the duty of Christian Scientists to drop the word mother and substitute Leader." The spiritual consequence of these particular inclusions is that each individual must recognize that because his qualities are God-given they direct his obedience to God alone, otherwise he is not that man made in God's image and likeness. "God has countless ideas, and they all have one Principle and parentage."

The fifth verse begins, "And God blessed them, and God said unto them, Be fruitful, and multiply; and replenish the earth." Mrs. Eddy's exegesis is:

"Divine Love blesses its own ideas, and causes them to multiply, – to manifest His power. Man is not made to till the soil. His birthright is dominion, not subjection. He is lord of the belief in earth and heaven, – himself subordinate alone to his Maker. This is the Science of being" *(S&H 517:30)*.

On the cover of the Quarterly there now appears a detached branch symbolizing the spiritual way "to multiply, – to manifest His power." This is also the time when the cornerstone of the Extension is laid. When an idea is God-founded and God-inspired, it does not depend on material means and methods for propagation.

The sixth section of this sixth day is where Mrs. Eddy has linked two verses together. The section begins, "Behold, I have given you", and the marginal heading is "Assistance in brotherhood":

"God gives the lesser idea of Himself for a link to the greater, and in return, the higher always protects the lower. The rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good. Love giveth to the least spiritual idea might, immortality, and goodness,
which shine through all as the blossom shines through the bud. All the varied expressions of God reflect health, holiness, immortality – infinite Life, Truth, and Love" (S&H 518:13).

A year after the cornerstone of the Extension was laid, the Concord branch church is dedicated. Mrs. Eddy's letter to them is titled: "Message on the occasion of the dedication of Mrs. Eddy's gift." During the period of its construction the Mother Church and other branch churches sent generous gifts to her for this church, an illustration of "assistance in brotherhood." However, if we allow ourselves to become focused on person, we need to heed Mrs. Eddy's warning about turning "attention from the divine Principle of being to personality", as indicated in the new By-Law, "Duty to God" (Man 67).

In this sixth stage of the sixth day when everything seems to be complete there is, in the question of 'person', the equivalent of an Achilles' heel. In 1895 when the original edifice had been completed and there was "thanksgiving for the continued progress and unprecedented prosperity of our Cause", Mrs. Eddy sent an address to the alumni of the College; which concluded "The God of all grace be with you, and save you from 'spiritual wickedness in high places.'" (Mis 110-116). In this address she said that "the Revelator's vision, that 'no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name,' is imminent." The next verse in "Revelation" is: "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six" (see Rev 13:17, 18).

The protection from this possible pitfall is found in the seventh section of this day: "And God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day." The marginal heading is "Perfection of creation."

"The divine Principle, or Spirit, comprehends and expresses all, and all must therefore be as perfect as the divine Principle is perfect. Nothing is new to Spirit. Nothing can be novel to eternal Mind, the author of all things, who from all eternity knoweth His own ideas. Deity was satisfied with His work. How could He be otherwise, since the spiritual creation was the outgrowth, the emanation, of His infinite self containment and immortal wisdom?" (S&H 518:27)

The events that complete this sixth period are the dedication of the Extension on June 10, 1906, and the signing of the indenture on December 19, 1906. The title of Mrs. Eddy's message on the occasion of the dedication is "Choose Ye" and confirms that this is the period or 'day' of Truth, for she begins:

"The divine might of Truth demands well-doing in order to demonstrate truth and this not alone in accord with human desire but with spiritual power. ...

"When by losing his faith in matter and sin, one finds the spirit of Truth, then he practices the Golden Rule spontaneously; and obedience to this rule spiritualizes man, for the world's nolens volens cannot enthral it. ....

"Forgetting the Golden Rule and indulging sin, men cannot serve God; ...

"We cannot serve two masters. Do we love God supremely? Are we honest;
just, faithful? Are we true to ourselves?" *(nolens volens - whether willing or not. *My 3:4)*.

The ability to answer these questions correctly is about to be tested for man in God's image cannot have two masters. One impending test for Mrs. Eddy, the "Next Friends" suit, has already begun to manifest itself, and will demonstrate that "the lie and the liar are self-destroyed. Truth is immortal" *(My 269:30)*. Although the test for church officers and members will not arise until 1910, and may appear to be taking many years to resolve, there is nothing that can affect or destroy His spiritual creation. Regardless of what the evidence of the senses may present or of the steps taken in other directions, which only extend the mortal measurement of time, "Deity was satisfied with His work."

Four items in this period stand out as vital: (1) the re-ordering of the chapters in the textbook; (2) a major revision of the *Church Manual*; (3) the Concord branch church; (4) the Extension of The Mother Church. These four focus alternately first on the individual student and then on the collective relationship, the pattern for the universal.

(1) The final form of the textbook in the 226th edition in 1902 leads each student through his own period of 'gracious preparation' to "new and scientific discoveries of God; of His goodness and power" *(No 39:21)*.

(2) In the 29th edition of the *Manual* in 1903 the student's focus on Mrs. Eddy as mother is required to change to that of Leader. The appointment of a fifth member of the Board of Directors is made and their duties of the election of church officers, vice-president and teacher in the Board of Education, the Board of Lectureship and Committee on Publication are all subject to Mrs. Eddy's approval. In 1902 under "Transaction of Church Business" a By-Law stated: "The business of the Mother Church hitherto transacted by the First Members shall be done by its Board of Directors" who themselves are in office with her approval. The main business at this time is connected with Mrs. Eddy's request that an Extension to the original edifice be built. This, therefore, requires the purchase of more land. All deeds for this land are conveyed to four directors, and the wording of each includes the new trusts, one of which requires her approval in writing for any change in a By-Law. At the end of this period the indenture signed by Mrs. Eddy and the five directors points the way to obey the trust and the By-Law. For, by removing one member, they will be obeying the By-Law when their Leader's signature is no longer available.

(3) In 1897 Mrs. Eddy had purchased and remodeled a building for the Christian Scientists in Concord. She told them: "I have provided for you a modest hall, in which to assemble as a sort of Christian Science kindergarten for teaching the 'new tongue' of the gospel with 'signs following,' of which St. Mark prophesies" *(My 147:8)*. Seven years later, at the dedication service of the new building in 1904, she tells them, "To live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power; and this is Christian Science" *(My 160:5)*.
(4) The address for the dedication of the Extension in 1906 has an emphasis on the Golden Rule, it being mentioned three times. She said also that she was not with them "in propria persona. . . but am with you 'in spirit and in truth' . . . and saying virtually what the prophet [Joshua] said, 'Continue to choose whom ye will serve' " (My 5:23). This is consistent with her saying to the clergyman, “... I am not there. I have risen to look and wait and watch and pray for the spirit of Truth that leadeth away from person – from body to Soul, even to the true image and likeness of God" (My 119: 28).

These items span the sixth period and everything is now in place to lead on to the seventh period, where the question each student must be prepared to face is "How shall we declare Him?"

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