

**THE FUNDAMENTAL
SIMPLICITY
of the
DIVINE PLAN**

by
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Abbreviations

S & H - Science and Health with Key to the Scriptures

Mis. - Miscellaneous Writings

My. - The First Church of Christ Scientist and Miscellany

Ret. - Retrospection and Introspection

Man. - Church Manual

All by Mary Baker Eddy

INTRODUCTION

The majority of people who have been members of the Christian Science church for many years have usually taken its name "Christian Science" for granted, without questioning what entitles it to the name of Science, whereas its opponents have argued that it is *not* a science. A science demands a systematic arrangement into which fit its interrelated ideas. Isolated and unrelated ideas do not constitute a science. The system or plan of Christian Science is simple, but profound. It is now being seen as the basic divine plan behind the whole unfoldment and development not only of spiritual understanding, but also of the history of civilization. It is based on the symbols "seven" and "four", the "seven" revealing God's nature, and the "four" showing how God works.

The "seven" are first set out in the days of creation which open the *Bible*, and are crystalized by Mrs. Eddy in the answer to the question, "What is God?" on page 465 of *Science and Health* as Mind, Spirit, Soul, Principle, Life, Truth, Love. These spiritual values permeate the text of both the *Bible* and *Science and Health*, sometimes clearly stated, sometimes implied by various and differing symbols.

The "four" also permeate both books, and perhaps are most easily recognized in the four of the Gospels, each of which presents the same story, but from different standpoints. Also in Revelation chapter 21 we read of the city foursquare, the four sides of which Mrs. Eddy defines as the Word, Christ, Christianity and divine Science (S&H p.575).

In this booklet, these basic facts are just mentioned rather than explained, but a simple but more detailed introduction can be found in the author's booklets, *Notes on the Sevenfold Nature of God* and *Unto Us a Child is Born*. These are published by the Foundational Book Company Ltd., whose catalogue also lists many other books on the subject, - books by many different authors, presenting the subject in different ways and in varying depths and details.

One other number symbol should be mentioned here, namely, sixteen, 4 x 4. This comes from each of the “four”, - the Word, Christ, Christianity and Science, each reflecting each other. This makes a four-square framework, which has come to be known as “the matrix structure”, often pictured as in the accompanying figure. This need not frighten any students (younger ones will probably be familiar with matrices

1	5	9	13
2	6	10	14
3	7	11	15
4	8	12	16

from their school days), but if you are troubled by the word or the figure, don't worry, it will unfold naturally in thought as it is seen in operation. There are, for instance, sixteen prophetic books in the *Bible* (four major prophets and twelve minor ones), and there are sixteen chapters forming the main part of *Science and Health*. The last of these chapters, “The Apocalypse”, is itself in sixteen sections. Mrs. Eddy published sixteen other works besides *Science and Health*; and the *Church Manual*, which she ranked second in importance to *Science and Health*, also has sixteen groups of By-laws as shown in the Table of Contents. Can this be coincidence? Is it not much more likely to have come about naturally because it is part of God's ordered plan for the presentation of His idea? If this is so, shall we not all profit by keeping an open mind on this subject, and letting it reveal itself to us naturally as we study? There is no need to force the issue. Where there is an open mind, it will unfold naturally and easily as one progresses.

In this booklet the “seven” are set out in the first article, “An Outline of the Sevenfold Plan of the Bible”; the “four” and the “sixteen” are indicated in “An Outline of the Christian Science Textbook”; the “sixteen” again figures in “Do We Need the Church Manual?”; and also in the fourth and last article, “How Does It Work?”

1. AN OUTLINE OF THE SEVENFOLD PLAN OF THE BIBLE

To understand the Science of the Bible the first requisite is to realize that the Bible is dealing with ideas, and not with material objects, persons, happenings or history. All sorts of objects, men and women, tribes and cities, myths, legends, and traditions are used to illustrate what the prophets wish to teach, but they are used as symbols to illustrate the development of the understanding of God and man as it unfolds to each one of us, and to

illustrate the many mortal and evil beliefs which are brought to the surface in the process, and have to be faced and destroyed.

“Seven” being the commonly accepted symbol of perfection, God was presented in a sevenfold way, with the understanding of God consequently developing in man through seven definite stages of spiritual growth. These are set forth concisely in the Days of Creation (Genesis 1:1-2:3). The rest of the Bible is concerned with presenting and elaborating the seven aspects in great detail, and showing how they can be used to overcome every difficulty that may present itself to each one of us in our spiritual development.

The Hebrews had a theory that it would take 1000 years of mortal history for each aspect of God to develop in human understanding. So in compiling the Old Testament, the prophets arranged their material accordingly, and often adapted dates and ages to this end. Peter refers to this fact when he writes that “One day is with the Lord as a thousand years, and a thousand years as one day” (II Peter 3:8). The dates given here are according to Ussher.

Therefore, the overall plan of the Bible can be stated briefly as follows:—

1. **The first day of creation** (Genesis 1:1-5) gives briefly the concept of God as the creative Mind from whence flows the light of ideas to dispel the darkness of ignorance with the intelligence and knowledge of the divine Mind.

The first 1000 years of the Bible (from Adam, 4004 B.C. to Enoch, approximately 3000 B.C.) exposes the troubles that arise from a false material creative sense which originates in a “mist”, the ignorance and darkness of mortal thinking which is the opposite of the light of the first day.

2. **The second day of creation** (Genesis 1:6-8) describes the firmament of the purity and understanding of Spirit, which enables us to separate in our thinking the good from the evil, the real from the unreal, Spirit from matter. **The second thousand years** consists of the story of Noah (who lived 950 years) and the story of Babel. Noah’s spirituality led him to build an ark of spiritual ideas which floated upon the flood of material beliefs (the waters under the firmament), and lifted him on to Mount Ararat (holy ground, the waters above the firmament), the ark thus symbolizing in a different form the same thought as the firmament of the second day.

The story of Babel shows the disastrous effects of trying to build materially or with both Spirit and matter instead of separating them.

3. **In the third day of creation** (Genesis 1:9-13) the waters (the elements of

thought) are gathered together to become definite ideas, identified by Soul as the dry land or earth (the spiritual idea), and this spiritual idea begins to bring forth fruit whose seed is in itself.

The third thousand years ranges from Abram (roughly 2000 B.C.) to the end of the judges when Saul was anointed king (1095 B.C.).

Abram (lofty father) comes out from Ur of the Chaldees in search of the promised land (the dry land or spiritual idea), and is identified and brings forth fruit as Abraham (father of a multitude).

Jacob (supplanter) claims the inheritance (of the spiritual idea, the earth), and is at last identified as Israel (a prince with God), the father of twelve sons, who in turn became the founders of the twelve tribes of Israel.

Joseph is sold into Egypt (darkness, ignorance of the spiritual idea) where his spiritual understanding brings forth the fruit of Soul which saves from the famine of sense.

Moses brings the Hebrews out of the bondage of Egypt by identifying God as I AM, and the people as the children of Israel.

Joshua leads the people into the promised land, - they inherit the earth.

Under the judges the conquest of the land is completed so that the spiritual idea can bring forth fruit.

4. **In the fourth day of creation** (Genesis 1:14-19) the symbols are the two great lights - Principle and its idea - which rule the day ("The irradiance of Life; light, the spiritual idea of Truth and Love." S&H 584) and the night ("Darkness; doubt; fear." S&H 592) in a perfect system of divine metaphysics.

The fourth thousand years consists of the kingdom period and the prophetic age, which range from the anointing of Saul (1095 B.C.) to the birth of Jesus (4 B.C.).

The people clamoured for a king. A king is either a symbol of, or the counterfeit of, government by divine Principle. When the kings were governed by Principle, Judah and Israel, as the idea, prospered. When they went after other gods, there was warfare, and finally both kingdoms were taken into captivity, Judah returning after seventy years.

The prophets gave the world the perfect symbolism of a system of divine government in the Days of Creation, the Pentateuch, the prophet writings, and other books which were collected during this period to form the Old Testament.

5. **The fifth day of creation** (Genesis 1:20-23) is the day of abundance of

Life as symbolized by the fish, and of exalted thought symbolized by the fowl that fly above the earth.

In the beginning of the **fifth thousand years** Jesus stated "I am come that they might have life, and that they might have it more abundantly" (John 10:10). He proved this by healing the sick, raising the dead, and finally by overcoming death for himself.

In Acts, the Epistles and Revelation, the disciples gave Jesus' teaching to the world. The early Christian church further demonstrated the abundance of Life.

But Jesus also taught that there was no need to wait 1000 years for the fulfilment of each aspect of God's nature. The kingdom of God is within you, and so the day of Truth and the day of Love could be demonstrated then and there, and also here and now.

6. **The sixth day of creation** (Genesis 1:24-31), the day of Truth, brings the full understanding of man made in God's image and likeness, having dominion over all the earth, - over the compound spiritual idea which includes all right ideas.

Jesus exemplified this perfect man, and proved his dominion.

The sixth thousand year period from Adam would range from 1000 A.D. to 2000 A.D. - our present age - in which the truth about God and man has been further revealed in Christian Science.

7. **The seventh day of creation** (Genesis 2:1-3) is the day of Love, the day of rest, when it is realized that God's creation is perfect and complete, and there is no "work" to be done to improve it, because it is perfect here and now.

Jesus exemplified this in his ascension when matter finally disappeared and he ceased to be visible to mortal sight.

The seventh thousand year period would date from 2000 A.D. when the world should see fulfilled "peace on earth, good will toward men", and God's kingdom *is* come, and the New Jerusalem of Revelation 21 and 22 is established wherein heaven and earth are one, and all mankind dwell in peace and harmony.

The Bible also has its fourfold plan which is symbolized at the end as the city foursquare of Revelation 21 and 22. The first side, the Word of God, is summarised in Genesis and developed as our approach to God in the so-called "historical books"; the second side, in which God speaks to man through the Christ, is developed in the Poetical Books and the Prophets; the third side, in which Christianity is lived and demonstrated is shown in the

Gospels (themselves an illustration of the “four”), the Acts, and the Epistles; and the fourth side, Science, is briefly pictured in Revelation.

2. AN OUTLINE OF THE CHRISTIAN SCIENCE TEXTBOOK “SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES” by MARY BAKER EDDY

Students need to be aware of our textbook *Science and Health* as a whole, and therefore, as a step towards this overall picture, the following synopsis is submitted. It consists of an introduction to each chapter, followed by selected passages in the actual words of the book, chosen to give something of the essence of each chapter in turn, and to show the unfolding sequence and continuity of ideas, but in no way does it pretend to give anything like a complete picture of the book. It is a start. That is all. Many, many other passages could be chosen to give equally coherent outlines from rather different standpoints. The numbers following each quotation refer to the page in *Science and Health* where the passage is found.

Science and Health consists of a preface and eighteen chapters. Its table of “Contents” shows it to be in two parts. In the first part there are fourteen chapters culminating in “Recapitulation” which literally recapitulates the essence of the earlier chapters from the higher standpoint of absolute Christian Science. This part can be seen as two sets of seven chapters.

The second part is “Key to the Scriptures” with four chapters corresponding to the four sides of the City Foursquare: “Genesis” is God’s statement of Himself as the Word; “The Apocalypse” shows the Christ revelation coming to man to “destroy incarnate error” and re-establish the ultimate perfection of the city foursquare as a “present possibility”; “Glossary” gives mankind a Christianly spiritual interpretation of Bible words; and “Fruitage” proves that *Science and Health* really teaches Science by recording some of the healings which actually took place simply by reading the book.

Perhaps the easiest way to see the textbook as a whole is to take the sixteen chapters which comprise the main part of the book as 4 sets of 4 chapters. The first four chapters, “Prayer”, “Atonement and Eucharist”, “Marriage” and “Christian Science versus Spiritulism”, present the fourfold aspect of

the Word. The second four, "Animal Magnetism Unmasked", "Science, Theology, Medicine", "Physiology", and "Footsteps of Truth", present the fourfold aspect of the Christ. The third four, "Creation", "Science of Being", "Some Objections Answered", and "Christian Science Practice" present the fourfold aspect of Christianity. And the fourth four, "Teaching Christian Science", "Recapitulation", "Genesis", and "The Apocalypse" present the four aspects of Science. You will notice that "Genesis" and "The Apocalypse" play a dual role in the layout.

SYNOPSIS OF SCIENCE AND HEALTH

PREFACE - A short review of Mrs. Eddy's founding mission, setting the tone for the whole book.

"To those leaning on the sustaining infinite, today is big with blessings . . . The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity". (vii)

WORD

1. **PRAYER** - True prayer is an earnest longing to understand God. "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God, - a spiritual understanding of Him, an unselfed love". (1)
2. **ATONEMENT AND EUCHARIST** - By following Jesus' example, man can reach at-one-ment, finding himself absolutely one with his Principle. "Atonement is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love". (18) "Christ hath rolled away the stone from the door of human hope and faith, and through the revelation and demonstration of life in God, hath elevated them to possible at-one-ment with the spiritual idea of man and his divine Principle, Love". (45)
3. **MARRIAGE** - What God hath joined together is Principle and its idea, generic man, male and female one, all forever married to Principle. "Jesus' concessions (in certain cases) to material methods were for the advancement of spiritual good . . . Until the spiritual creation is discerned intact, . . . marriage will continue, subject to such moral regulations as will secure increasing virtue". (56). "In Science man is the offspring of Spirit.

The beautiful, good, and pure constitute his ancestry . . . Spirit is his primitive and ultimate source of being; God is his Father, and Life is the law of his being". (63)

4. **CHRISTIAN SCIENCE versus SPIRITUALISM** - Man, married to Principle, needs no "medium" for communing with God or his fellow man. "Mortal existence is an enigma . . . The testimony of the corporeal senses cannot inform us what is real and what is delusive". (70) "The belief that one man, as spirit, can control another man, as matter, upsets both the individuality and the Science of man . . . God controls man, and God is the only Spirit. Any other control or attraction of so-called spirit is a mortal belief". (73) "The so-called dead and living cannot commune together, for they are in separate states of existence, or consciousness". (74) "It is mysticism which gives spiritualism its force. Science dispels mystery". (80) "The admission to one's self that man is God's own likeness sets man free to master the infinite idea". (90)

CHRIST

5. **ANIMAL MAGNETISM UNMASKED** - When animal magnetism is unmasked, there is nothing left but God and His idea. Animal magnetism is nothing but a lie about God and man. "If animal magnetism seems to alleviate or to cure disease, this appearance is deceptive, since error cannot remove the effects of error". (101) "Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love". (106)
6. **SCIENCE, THEOLOGY, MEDICINE** - The Christ translates the material sense of science, theology and medicine into spiritual realities. "My discovery, that erring, mortal, misnamed *mind* produces all the organism and action of the mortal body . . . led up to my demonstration of the proposition that Mind is All and matter is naught as the leading factor in Mind-science". (108) "Man-made doctrines are waning . . . Devoid of the Christ-power, how can they illustrate the doctrines of Christ or the miracles of grace?" (134) "There is divine authority for believing in the superiority of spiritual power over material resistance". (134) "Truth is God's remedy for error of every kind, and Truth destroys only what is untrue". (142)
7. **PHYSIOLOGY** - The real body of man is God's body, God expressing Himself. "Obedience to the so-called physical laws of health has not

checked sickness. Diseases have multiplied, since man-made material theories took the place of spiritual truth". (165) "Through discernment of the Spiritual opposite of materiality, even the way through Christ, Truth, man will reopen with the key of divine Science the gates of Paradise which human beliefs have closed, and will find himself unfallen, upright, pure, and free". (171).

8. **FOOTSTEPS OF TRUTH** - The understanding of man's perfection can only be established humanly by taking all the necessary divine steps and expressing them in the human.

"The way to extract error from mortal mind is to pour in truth through flood-tides of Love". (201) "God requires perfection, but not until the battle between Spirit and flesh is fought and the victory won . . . Imperfect mortals grasp the ultimate of spiritual perfection slowly; but to *begin* aright and to continue the strife of demonstrating the great problem of being, is doing much". (254)

CHRISTIANITY

9. **CREATION** - Mortal man is not a creator. God's creation is from everlasting to everlasting, pure, perfect, wholly spiritual.

"God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis . . . Mortals have a very imperfect sense of the spiritual man and of the infinite range of his thought. To him belongs eternal Life. Never born and never dying, it were impossible for man, under the government of God in eternal Science, to fall from his high estate". (258)

10. **SCIENCE OF BEING** - The Science of all true being is summed up in "the platform" that concludes this chapter, and which must be our standpoint in all demonstration.

"In this final struggle for supremacy, semi-metaphysical systems afford no substantial aid to scientific metaphysics". (268) "To grasp the reality and order of being in its Science, you must begin by reckoning God as the divine Principle of all that really is". (275) "Immortal man was and is God's image or idea, even the infinite expression of infinite Mind, and immortal man is coexistent and coeternal with that Mind . . . The Science of being furnishes the rule of perfection, and brings immortality to light". (336)

11. **SOME OBJECTIONS ANSWERED** - Mortal mind objects to the imperative demands in the last chapter. To meet them is essential to the practice of Christian Science.

“In Christian Science mere opinion is valueless. Proof is essential to a due estimate of this subject”. (341) “It would sometimes seem as if truth were rejected because meekness and spirituality are the conditions of its acceptance”. (343) “The chief difficulty in conveying the teachings of divine Science accurately to human thought lies in this, that like all other languages, English is inadequate to the expression of spiritual conceptions and propositions, because one is obliged to use material terms in dealing with spiritual ideas”. (349) “A human perception of divine Science, however limited, must be correct in order to be Science and subject to demonstration”. (361)

12. **CHRISTIAN SCIENCE PRACTICE** - The practice of Christian Science involves beholding the perfect man where sinning mortal man appears to mortals.

“If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit, and the disease will vanish into its native nothingness”. (365) “In proportion as matter loses to human sense all entity as man, in that proportion does man become its master”. (369) “Every law of matter or the body, supposed to govern man, is rendered null and void by the law of Life, God”. (380) “Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man”. (393) “Life is real, and death is the illusion. A demonstration of the facts of Soul in Jesus’ way resolves the dark visions of material sense into harmony and immortality”. (428).

SCIENCE

13. **TEACHING CHRISTIAN SCIENCE** - The only true teacher of Science is Principle.

“If Christian Scientists ever fail to receive aid from other Scientists, . . . God will still guide them into the right use of temporary and eternal means”. (444) “The understanding, even in a degree, of the divine All-power destroys fear, and plants the feet in the true path . . . Love inspires, illumines, designates, and leads the way”. (454) “The Christianly scientific man reflects the divine law, thus becoming a law unto himself”. (458) “The author has labored to expound divine Principle, and not to exalt personality”. (464)

14. **RECAPITULATION** - Recapitulation literally sums up the teaching of the whole book from the standpoint of absolute Christian Science.
“*Question* - What is God? *Answer* - God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love”. (465) “Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe”. (465) “Hold perpetually this thought, - that it is the spiritual idea, the Holy Ghost and Christ, which enables you to demonstrate, with scientific certainty, the rule of healing, based upon its divine Principle, Love, underlying, overlying, and encompassing all true being”. (496)

KEY TO THE SCRIPTURES

15. **GENESIS** - (Fifteenth of the sixteen chapters - SCIENCE. First chapter of the Key - WORD). The spiritual reality of creation as given on pages 501 to 521 provides the answer for dealing with the counterfeit material creation, the Adam dream, that follows.
“Divine Science, the Word of God, saith to the darkness upon the face of error, ‘God is All-in-all’, and the light of everpresent Love illumines the universe. Hence the eternal wonder, - that infinite space is peopled with God’s ideas, reflecting Him in countless spiritual forms”. (503) “The harmony and immortality of man are intact. We should look away from the opposite supposition that man is created materially, and turn our gaze to the spiritual record of creation . . . The second chapter of Genesis contains a statment of this material view of God and the universe, a statement which is the exact opposite of scientific truth as before recorded”. (521) “The Science of the first record proves the falsity of the second” which “unmistakably gives the history of error in its externalized forms, called life and intelligence in matter”. (522) “When the mist of mortal mind evaporates, the curse will be removed . . . Divine Science rolls back the clouds of error with the light of Truth, and lifts the curtain on man as never born and never dying, but as coexistent with his creator”. (557)
16. **THE APOCALYPSE** - (Last of the sixteen chapters - SCIENCE. Second chapter of the key - CHRIST). In the deep divinity of this chapter lies the key which enables us to “dwell in the house [the consciousness] of [LOVE] forever” where there is no longer any “want”. All is fulfilled.
“This angel had in his hand ‘a little book’, open for all to read and understand . . . Mortals, obey the heavenly evangel. Take divine Science.

Read this book from beginning to end. Study it, ponder it". (559) "The woman in the Apocalypse symbolizes generic man, the spiritual idea of God; she illustrates the coincidence of God and man as the divine Principle and divine idea". (561) "Her child was caught up unto God, and to His throne". (565) "The great red dragon symbolizes a lie, - the belief that substance, life, and intelligence can be material". (563) "Against Love, the dragon warreth not long, for he is killed by the divine Principle". (567) "The dragon is at last stung to death by his own malice". (569) "Under the supremacy of Spirit, it will be seen and acknowledged that matter must disappear . . . The Revelator . . . already saw a new heaven and a new earth". (572) "This sacred city, described . . . as one that 'lieth foursquare' and cometh 'down from God, out of heaven,' represents the light and glory of divine Science . . . The four sides of our city are the Word, Christ, Christianity, and divine Science". (575) "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house [the consciousness] of [LOVE] for ever". (578)

17. **GLOSSARY** - (Third chapter of the Key - CHRISTIANITY). The key which shows us how to translate material terms into spiritual ideas. "In Christian Science we learn that the substitution of the spiritual for the material definition of a Scriptural word often elucidates the meaning of the inspired writer. On this account this chapter is added. It contains the metaphysical interpretation of Bible terms, giving their spiritual sense, which is also their original meaning". (579)
18. **FRUITAGE** - (Fourth chapter of the Key - SCIENCE). What greater proof could be given that this book really elucidates the true Science of being than that the mere reading of it has healed these and countless other cases. "Wherefore by their fruits ye shall know them. - Jesus . . . Thousands of letters could be presented in testimony of the healing efficacy of Christian Science and particularly concerning the vast number of people who have been reformed and healed through the perusal or study of this book . . . A few of these letters are here republished". (600)

3. DO WE NEED THE CHURCH MANUAL?

Few people seem to have read and studied the *Church Manual*, yet Mrs. Eddy ranked it among her writings as second in importance to *Science and Health*. She writes of it, "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 these have passed to rest . . . 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) Also she writes, "Adhere to the teachings of the Bible, Science and Health, and our Manual, and you will obey the law and gospel". (My. 251)

Why is it so important, and how can we reconcile such strange By-laws as Article VIII Sect. 27 forbidding church members from strolling past Mrs. Eddy's house, or haunting her drive when she goes out, with the fact that she says these By-laws are for all time, and will increase the spirituality of those who obey them? The answer to that particular By-law answers many others, - impersonalize it! If you substitute any well-known name for "Mrs. Eddy", you will see that what prompted the behaviour that necessitated that By-law was worship of personality. We must see that the only teacher is Principle, and Principle's teaching is found in our textbooks, the *Bible* and *Science and Health*, and comes not from persons. Inspired individuals can, and do, help us enormously, but as window panes through which light shines, rather than as personal instructors.

On page 3 of the *Manual* she quotes from Miscellaneous Writings page 148: "The Rules and By-laws in the Manual . . . were not arbitrary opinions nor dictatorial demands, such as one person might impose on another. They were impelled by a power not one's own, were written at different dates, and as occasion required. They sprang . . . from the immediate demand for them as a help that must be supplied to maintain the dignity and defense of our Cause; hence their simple, scientific basis, and detail so requisite to demonstrate genuine Christian Science, and which will do for the race what absolute doctrines destined for future generations might not accomplish".

A crucial point concerns the recognition of the distinction made between the Mother Church and The First Church of Christ, Scientist, in Boston. When the original Mother Church was built in 1895, it, with its organization, was called The Mother Church, but the real Mother Church is a wholly spiritual concept, the church of the Glossary definition on page 583 of *Science and Health*: "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle". It goes on to define how this spiritual idea lifts the "dormant understanding" to the demonstration of divine Science.

On the other hand, The First Church of Christ, Scientist, in Boston is the local branch church, with no jurisdiction over other branches. With

Mrs. Eddy at the helm, the two worked well together, and she was able to use the organization to advance the spiritual idea. But she was well aware of the dangers of organization, and it was only the persistent demands of her students that induced her to organize and charter a church in 1879, though this church never had a church building of its own in which to worship. Ten years later in 1889, seeing the dangers arising from organization and "increasing popularity" she not only dissolved the church, but also the Christian Scientist Association and closed her Metaphysical College, though she encouraged her students to go on meeting and holding services, and forming new branch churches where required. She writes of this (Ret. 44-45), "This measure was immediately followed by a great revival of mutual love, prosperity, and spiritual power . . . Adding to its ranks and influence, this spiritually organized Church of Christ, Scientist, in Boston, still goes on. A new light broke in upon it . . . Despite the prosperity of my church, it was learned that material organization has its value and peril, and that organization is requisite only in the earliest periods in Christian history . . . continued organization retards spiritual growth, and should be laid off".

For three years there was no central organization, - only this "spiritually organized church" - and the Cause prospered. But her students still longed for a church organization of their own. So in 1892 Mrs. Eddy allowed them to reorganize under her jurisdiction. A brief account of the organizing of the two churches of 1879 and 1892, showing the difference between them, is given in the Historical Sketch on pages 17-19 of the Manual. Mrs. Eddy drew up the Rules and By-laws for the new church, and added to them as the necessity arose during her lifetime. They were first copyrighted as the *Church Manual* in 1895.

But how was she to protect her church against the dangers of prolonged organization? The first organization was dissolved, not because the students saw that this was the right thing to do, but because Mrs. Eddy requested them to do so. They were doing the right thing but not from the right motive. They had not seen the danger for themselves, and so this led to the need for the second organization. If Mrs. Eddy had included a By-law actually telling them to disorganize on her passing, this would again have led to them taking a step for which they were not ready. Instead, under divine guidance she was led to include what are known as the estoppel clauses in the By-laws. These clauses state that Mrs. Eddy's approval or signature is necessary for the appointment of officers and officials of The Mother Church, and for any change in or addition to the By-laws. This meant that on her passing, the central organization should have been wound up gradually, for no new officers could legally be appointed when their terms of office ran out. During

her last years, the Directors tried repeatedly to persuade her to change these By-laws, but she replied that God had told her to include them, and until He told her to change them, they must remain.

So when she left us in December 1910, the central organization with its control over the branch churches, and over the Boards of Education and Lectureship, etc., should have come to an end. The Deed of Trust of 1892 (Man. 128-135) gave *four* Directors the land on which a church was to be built, and required them to "maintain public worship in accordance with the doctrines of Christian Science". "The congregation which shall worship in said church shall be styled 'The First Church of Christ, Scientist'." These Directors could fill any vacancy occurring among themselves, and so "constitute a perpetual body". The second Trust Deed of 1903 (Man. 136-138), conveying the land for the erection of the Extension, was again granted to *four* Directors. However, in 1902 Mrs. Eddy had appointed a *fifth* Director to The Mother Church, and made the filling of a vacancy on this five-man Board subject to her approval (Man. 26). This suggests the distinction between The First Church of Christ, Scientist, the branch church in Boston, with its perpetual Board, and The Mother Church, a spiritual concept, whose five-member Board could function only under Mrs. Eddy's guidance. Neither Board had any jurisdiction over any other branch church. All branches were to be individually self-governed.

But what actually happened in December 1910? Instead of turning to **Principle for guidance as Mrs. Eddy had done, the five Directors sought legal advice on the estoppel clauses.** The law said that when such clauses were rendered impossible of fulfilment, they could be disregarded if it was thought this would have been the wish of the founder. Mrs. Eddy had anticipated that this might happen, but had hoped that before long sufficient members of the church would awaken to the significance of the By-laws, and of the dangers of organization, to bring about the dissolution of the central organization. However the Directors considered themselves as her successors, and assumed absolute control of the Movement, gradually increasing instead of diminishing their domination, and promptly excommunicating any member who awoke to the implications of Mrs. Eddy's estoppel clauses **for freeing the church from organization. Over the years this has led to the gradual strangulation of the Movement, and the steady decline in recent years of the membership and the number of branch churches. Few new members are being enrolled, and more and more are withdrawing as they realize the failure of the organized Christian Science church to fulfil its sweet promise.**

But the end of the central organization would not mean the end of the Christian Science Movement. Rather it would be a return to the "spiritually organized church" that prospered from 1889-1892. The true Mother Church is not the church in Boston. It is the omni-present "structure of Truth and Love", resting upon divine Principle, and proving its utility by demonstrating divine Science (see S&H 583). To become a member of this spiritual church, "the applicant must be a believer in the doctrines of Christian Science, according to the platform and teaching contained in the Christian Science textbook". The *Bible* and *Science and Health* "shall be his only textbooks" (Man. 34), and he must subscribe to the Tenets (S&H 497, Man. 15-16). There is no list of membership on which one's name must be enrolled. Instead, like the seventy disciples in Luke 10:20, one's name is "written in heaven". It is entirely between oneself and God. "We can unite with this church only as we are new-born of Spirit, as we reach the Life which is Truth and the Truth which is Life by bringing forth the fruits of Love". (S&H 35).

The Manual provides rules of conduct, which if we impersonalize them, are as relevant today as when they were written. For instance, our Pastor, Leader and Teacher is divine Principle; our Director is the one divine Mind; our ruling President is Soul, not personal sense; our Readers, who inspire the books with new life, are Spirit and Life; our Clerk, who attends to all the business of living, is Truth; and our Treasurer, who always pours out more than we accept, is that greatest of all givers, Love. Thus the "officers" listed on page 21 of the *Manual* fill spiritual offices (which follow the order of the synonyms given in S&H 587:6-7), and by substituting these synonyms where the offices are mentioned, a spiritual interpretation of the By-laws is reached.

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

1. **CHURCH OFFICERS** Art. I, II and III. Man. p.25-33
Chapter - **PRAYER** S&H p.1-17.

The officers of our church (of which we must be "living stones"), who are responsible for carrying on its business, are the seven synonyms in operation. Is not looking to this sevenfold nature of God for guidance true prayer?

2. **CHURCH MEMBERSHIP** Art. IV, V, VI and VII. Man. p.34-39
Chapter - **ATONEMENT AND EUCHARIST** S&H p.18-55.

We can unite with our "spiritually organized church" "only as we are

newborn of Spirit”, following Jesus’ example, and recognizing our at-onement with Principle.

3. **DICIPLINE** Art. VIII, IX, X, XI and XII. Man. p.40-56.

Chapter - **MARRIAGE S&Hp.56-69.**

To be truly married to Principle demands obedience and discipline in our every day lives.

4. **MEETINGS** Art. XIII. Man. p.56-57

Chapter - **CHRISTIAN SCIENCE versus SPIRITUALISM S&H p.70-99.**

For spiritual communion between Principle and its idea, and between individual ideas, no material medium of any sort is needed. But on the material plane, some medium for communication is required.

5. **CHURCH SERVICES** Art. XIV, XV, XVI, XVII, XVIII, XIX, XX. Man. p.58-63.

Chapter - **ANIMAL MAGNETISM UNMASKED S&H p.100-106.**

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

6. **READING ROOMS** Art. XXI Man. p.63-64

Chapter - **SCIENCE, THEOLOGY, MEDICINE S&H p.107-164.**

Reading Rooms provide the opportunity for examining, studying and buying the *Bible* and *Science and Health* and other books on Christian Science, thus helping forward the translation of false material concepts of science, theology and medicine into their spiritual originals.

7. **RELATION AND DUTIES OF MEMBERS TO PASTOR EMERITUS** Art. XXII. Man. p.64-70.

Chapter - **PHYSIOLOGY S&H p.165-200.**

Just as the chapter Physiology shows God’s man as spiritual and perfect, not mortal and material, so members of the spiritual church must translate all sense of a personal Mother, Pastor, or Leader into government by divine Principle.

8. **THE MOTHER CHURCH AND BRANCH CHURCHES** Art. XXIII. Man. p.70-74

Chapter - **FOOTSTEPS OF TRUTH S&H p.201-25’.**

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

in Christian history” (Ret. 45:7), but the branches shall grow from the root of Principle, and The Mother Church “shall assume no general official control of other churches” (Man. 70:10).

9. **GUARDIANSHIP OF CHURCH FUNDS** Art. XXIV. Man. 75-79
Chapter - **CREATION S&H p.255-267.**

“Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source” (S&H 507:28). The ‘funds’ thus created, whether seen spiritually or materially, must be managed with “wisdom, economy, and brotherly love” (Man. 77).

- 10 **THE CHRISTIAN SCIENCE PUBLISHING SOCIETY** Art. XXV.
Man. p.79-82
Chapter - **SCIENCE OF BEING S&H p.268-340.**

The Trustees of the Christian Science Publishing Society were given the task of “the promotion of the interests of Christian Science” by publishing and selling Mrs. Eddy’s books and Christian Science literature, which would proclaim the true Science of being to all the world.

11. **TEACHING CHRISTIAN SCIENCE** Art. XXVI, XXVII. Man. p.83-87
Chapter - **SOME OBJECTIONS ANSWERED S&H p.341-361.**

All objections raised by mortal mind are convincingly and universally answered by the one true teacher, Principle.

12. **BOARD OF EDUCATION** Art. XXVIII, XXIX, XXX. Man. p.88-92
Chapter - **CHRISTIAN SCIENCE PRACTICE S&H p.362-442.**

“The student who heals by teaching and teaches by healing, will graduate under divine honors, which are the only appropriate seals for Christian Science” (Mis. 358:4-6).

13. **BOARD OF LECTURESHIP** Art. XXXI, XXXII. Man. p.93-96
Chapter - **TEACHING CHRISTIAN SCIENCE S&H p.443-464.**

“The author has labored to expound divine Principle, and not to exalt personality” (S&H 464). This summing up of the chapter also sums up the duty of lecturers.

14. **COMMITTEE ON PUBLICATION** Art. XXXIII. Man. p.97-101
Chapter - **RECAPITULATION S&H p.465-497.**

A comprehensive understanding of Christian Science as presented in “Recapitulation” must underlie a Committee on Publication’s ability to correct false representations of Christian Science.

15. **CHURCH BUILDING** Art. XXXIV. Man. p. 102-103
Chapter - **GENESIS S&H** p.501-557.

The true church, "the structure of Truth and Love" is built on a foundation of a deep spiritual understanding of the days of creation.

16. **CHURCH MANUAL** Art. XXXV. Man. p. 104-105
Chapter - **THE APOCALYPSE S&H** p.558-578.

The Apocalypse chapter shows us how to handle the dragon of evil, and absolute obedience to the By-laws as given by Mrs. Eddy would save the church from becoming its prey.

4. HOW DOES IT WORK?

In Mrs. Eddy's lifetime there were many spectacular instantaneous healings which drew the attention of the public to Christian Science and accounted for much of the rapid growth of the Movement. Why does one hear so little of such healings today? We pay lip-service to the idea of the oneness and allness of God, but how many of us have the absolute conviction of this oneness that characterized the best of Mrs. Eddy's students in those early days? We accept these statements intellectually as true, but do we not at the same time believe we are mortals, living in a material universe, each with our own human personality? Yet we read on page 14 of *Science and Health*, "Entirely separate from the belief and dream of material living, is the Life divine", and "Become conscious for a single moment that Life and intelligence are purely spiritual, - neither in nor of matter, - and the body will then utter no complaints. If suffering from a belief in sickness, you will find yourself suddenly well". A single moment of absolute conviction can therefore produce an instantaneous healing!

How can we reach this absolute conviction? The same passage goes on, quoting Jesus, "'He that believeth on me, the works that I do shall he do also; . . . because I go unto my Father,' - [because the Ego is absent from the body, and present with Truth and Love]". Jesus knew that he came *from* the Father and *returned to* the Father, but in so doing he *never left* the Father. He knew that there was nothing outside God; that Being (with a big B) includes all being; that Life includes all life; Truth includes all truth; Love all love; Mind all mind. It is the all-inclusive I AM THAT I AM. These are simply different ways of saying that because God is All-in-all and all-in-All, there is nothing outside God, that heaven and earth are one, perfect, eternal, everpresent

and omnipotent infinite good. God is the great I AM, the one Mind which knows Itself and is forever expressing Itself by saying I AM. The one and only true creation is God saying I AM to Himself and expressing Himself as I AM, the I AM THAT I AM, saying "I AM you, I AM the world, I AM the universe, I AM all, and all that really is, is ME". In Genesis this is expressed as "And God said, Let there be . . . , and it was so".

A Christian Science Sunday School class was once asked what it meant to "take the name of the Lord your God in vain". A small boy promptly replied, "God's name is I AM. So every time you say 'I am ill', or 'I am tired', or 'I am cross' you are taking the name of the Lord in vain". That boy had grasped something of the meaning of the I AM THAT I AM. All there is to the real you or me or anyone is God saying I AM, and therefore we must be entirely Godlike.

If we can look upon ourselves in this way, looking out from God, seeing ourselves simply as I AM expressed, then we shall indeed be able to heal instantaneously because the Ego will have gone to the Father and will be "absent from the body, and present with Truth and Love".

But physical healing is by no means the most important part of Christian Science. On page 2 of *Rudimental Divine Science* Mrs. Eddy writes, "Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness. The emphatic purpose of Christian Science is the healing of sin". Nevertheless the Christian Science organization has talked healing so much, sometimes without much proof, and has fanatically urged its members not to accept medical help, until large sections of the public only know of Christian Scientists as "the people who won't have a doctor". Yet Mrs. Eddy and *Science and Health* do not take such a fanatical stand. For instance, look up S&H 401:27, 444:7, and 464:13.

Is physical healing taking place in Christian Science today? Yes, though not as much as there should be, and much of it is unspectacular, being preventative rather than curative. Students, on the whole, enjoy better health than they would without Christian Science. But what of the healing of sin which Mrs. Eddy said was the emphatic purpose of Christian Science? What is "sin" in this context? Surely it is the world-wide belief in an evil power apart from God, that we were born into matter, live in matter, and must eventually die out of matter. In other words, it is belief in a material world outside the I AM THAT I AM. This material, sinful world often seems more real to us than God's spiritual creation. Yet Christian Science teaches us that it is only a dream world, a misconception of God's world, a lie about God and man. To free ourselves from this belief is true healing. How

is it done? Not by trying to improve ourselves by working spiritually upwards from a material basis. This only leads to disappointments and frustration. It is the curse on Adam which condemned him to till the soil, to try so to “improve material beliefs by thought tending spiritually upward as to destroy materiality” (S&H 545). It never works. Poor Adam found it brought forth “thorns and thistles” (Genesis 3), and poor mankind has worked hard through countless ages to try to improve the world spiritually with only limited success.

What alternative have we? A glorious one! We can look out from God instead of trying to climb up to Him. If we begin by seeing ourselves and all others as included in the I AM THAT I AM, as having no being and no body except God expressing Himself, we really begin to get somewhere, because we realize that we are already there! The material belief is like darkness. You can't make darkness less dark by doing anything to the darkness itself. You can't pack it up and throw it away. But turn on the light, and the darkness is gone, because it has no reality of its own. It is only the absence of light. In the same way, as we turn the light of Truth and Love onto the darkness of the error of all that is unlike God, it melts into nothingness.

However, the false beliefs of mortals run very deep, and have been built up through the ages in the subconscious mind of mankind. Mrs. Eddy calls it “elementary, latent error, the source of all error's visible forms” (S&H 559). Often we are completely unaware of these latent beliefs, though they claim to influence and control our lives and the whole world. These deep roots of error are symbolized throughout the *Bible* as the serpent which is introduced in Genesis, and which grows into the great red dragon in Revelation. From beginning to end it makes war upon the spiritual idea, trying to destroy good, and to hamper the development of spiritual understanding. These forces of evil seem more aggressive than ever in the world today, but we should not be dismayed that the dragon is being forced out into the open, showing itself in “visible error and audible sin” (ibid.) for today we have in our hands the weapon that can dissolve the dragon once and for all, namely, the divine Science of all being, a new understanding of I AM THAT I AM.

The complete answer to how we can use this weapon to destroy the dragon in our everyday lives is given in “The Apocalypse” chapter in *Science and Health*. But before looking at this, there are a few points to be considered.

Mrs. Eddy named the dragon “animal magnetism” - a name that has frightened many people. “Don't mention it”, they say. “It is enough to declare evil to be unreal, and then leave Truth to deal with it”. They are afraid to bring it out into the open and face it. This is just sweeping error under the carpet, and is exactly what the dragon wants. It leaves him free to

work underground in his own subtle way. Mrs. Eddy is recorded as saying to some of her students, "Keep declaring that Principle, Life, Truth and Love are omnipotent. It is Love that *uncovers* and *overcomes*. To know the what, when, and why of error, is to destroy error. Students love to talk about God, but they will not handle the serpent. They take up all sorts of arguments and claims, but they will not handle serpents. Yet the Scriptures tell us, 'They shall handle serpents'. We don't talk and uncover error enough. Error says, Don't talk about me - talk about God". (Essays and Other Footsteps, p.70) And she says in Miscellany p.211, "All that error asks is to be let alone".

What is this animal magnetism, serpent or dragon that we must handle? It is an "animal" belief because it claims that life is in matter, that we live and move and have an "animal" being in matter, - an existence separate from, and cut off from God. It is "magnetic" because it claims to draw everything and everyone into that belief, and mesmerize us all into believing it is true. This is the "elementary, latent error" which is "the source of all error's visible forms", and which must be tackled if the dragon is to be destroyed. It shows itself as "visible error and audible sin" (S&H 559) in what are called natural disasters such as earthquakes, cyclones, extremes of weather of all sorts, floods, droughts, famines. In the political world it appears as wars, terrorism, communism, dictatorships, trade union militancy, inflation, unemployment, corruption in high places (including the Christian Science Movement!). In private life it is sin, disease and death, poverty, bad relationships, etc., etc. Do you see how impersonal it all is? It is not *our* sin, *our* disaster, *our* disease. Nor do our troubles originate with ourselves, or our politicians, or terrorists, or any person. It is always the work of the dragon "which deceiveth the whole world" (Rev. 12:9). Those that seem to be acting wrongly (and we who see them as acting wrongly!) are dupes of the dragon. They often feel they are upholding their highest ideals, and do not realise that it is the old serpent that has deceived them, and established a stranglehold over them. We should not hate not condemn them. Rather we should look upon them and ourselves with compassion as the victims of sin to be healed by Love reflected in love. The sinner every time is the dragon, the one impersonal sin, animal magnetism, evil claiming to be the exact opposite of God, good, and fighting hard trying to destroy all that is good.

Another point to be noted is illustrated in Exodus chapter 4, after God had revealed Himself to Moses as I AM THAT I AM, and had instructed him to go and bring the children of Israel out of Egypt (material beliefs). Moses doubted his ability to do this, just as we doubt our ability to handle the universal beliefs of evil. He had a rod or staff in his hand, and God told him to throw it down. Immediately it became a serpent, and "Moses fled

from before it". But God told him to catch it by the tail and pick it up, and as soon as he had it in his hand, it was a rod again. Our rod upon which we can lean is some understanding of I AM THAT I AM. If we cast this down, separate ourselves from it, it becomes to us the serpent of animal magnetism, and evil seems to us a terrifying reality. But if we handle it by reuniting ourselves with the I AM THAT I AM, there is no longer any serpent, for the serpent, evil, is nothing but a wrong concept or distorted image of God and man, a lie, and when we claim again our oneness with God, there just isn't a serpent there any more! We have nothing to fear, for when we claim our at-one-ment with God, no evil can touch us, and we are helping to destroy the belief in evil for the whole world.

Let us then take a quick look at the chapter, "The Apocalypse", and see how the dragon can be completely nullified, remembering always that we of our own selves can do nothing. But, by identifying ourselves with God, the light of divine Truth and Love shines through us on to the whole problem of evil, and proves it to be non-existent. This is done, as mentioned in the Introduction, in sixteen stages.

WORD

1. (S&H 558:1-559:31) First we read of the mighty angel coming down from heaven with the little book, *Science and Health*, in his hand, and his right foot (Love) upon the sea of "elementary, latent error", and his left foot (Truth) on the earth, "visible error and audible sin". The right foot, Love, squeezes the invisible latent error, the hidden dragon, out into the open so that in conjunction with the left foot, Truth, it can be seen, and seen through, until it is destroyed. We are told to take the little book and eat it up, take *Science and Health* and read, study, and ponder it from beginning to end. Its taste is sweet when it heals us, but its digestion seems bitter when it demands that we face and tackle the belief in the dragon, in an evil power opposed to God.
2. (S&H 560:6-562:21) A second wonder is revealed, - a woman clothed with the sun who represents generic man, man made in God's image and likeness, male and female one. In this "woman" we begin to see the true identity of ourselves and all mankind, who "through much tribulation" will "yield to the activities of the divine Principle of man in the harmony of Science".

3. (S&H 562:22-28) The “woman” (ourselves) is in travail, and the “child” we are travailing to bring to birth is the recognition by each one of us of our true Christ-selfhood.
4. (S&H 562:29-563:22) This is the truth that the dragon (who is the exact opposite of the synonyms) is trying to destroy by making us believe that discord is as real (or even more real!) than harmony. “But why should we stand aghast at nothingness? The great red dragon symbolizes a lie, . . . the sum total of human error”, whereas “the offspring of the spiritual idea . . . is prolific in health, holiness, and immortality”.

CHRIST

5. (S&H 563:23-565:5) The dragon’s sting is referred to as “spiritual wickedness in high places”, showing itself today in the militancy and/or corruption of leaders of terrorists, trade unions, political and religious leaders, etc., etc., who incite “mortals to kill morally and physically even their fellow-mortals, and worse still, to charge the innocent with the crime”. The dragon is “full of lust and hate, loathing the brightness of divine glory”.
6. (S&H 565:6-28) But our “child”, the spiritual idea, when it is born, is safe, “caught up unto God, and to His throne”. Though “the material lie made war upon the spiritual idea, . . . this only impelled the idea to rise to the zenith of demonstration, destroying sin, sickness, and death, . . . to be found in its divine Principle”.
7. (S&H 565:29-566:24) The “child” is safe, but the “woman” as our dawning human realization of our true being as generic man, still suffers from “loneliness; doubt; darkness”. This is the wilderness experience, but this also brings us “spontaneity of thought and idea”, angel thoughts which cause the “material sense of things” to disappear in proportion as “spiritual sense unfolds the great facts of existence” (S&H 597).
8. (S&H 566:25-13) There seemed to be “war in heaven”, but Michael and Gabriel come to our rescue. The dragon had claimed a place in heaven, but Michael (Truth) casts him to the earth, while Gabriel (Love) can overcome him without a fight, for “to infinite, everpresent Love, all is Love, and there is no error, no sin, sickness, nor death”.

CHRISTIANITY

9. (S&H 567:14-568:12) But as long as we think heaven and earth are separate, we have then to tackle the dragon on earth, and through Science prove him to be powerless, pure delusion, nothingness.
10. (S&H 568:13-569:28) To do this every one of us has to “grapple with and overcome the mortal belief in a power opposed to God” with all the evils stemming from it. If we can do this, then “is come salvation, and strength, and the kingdom of our God, and the power of His Christ”.
11. (S&H 569:29-7) But until utterly destroyed, the dragon will use all his **dying hidden and occult powers to persecute the “woman” until this forces us to awake fully from our apathy.**
12. (S&H 570:8-572:18) While we are unwilling “to point out the evil in human thought, and expose evil’s hidden mental ways of accomplishing iniquity”, the dragon will still send out a flood to try to drown the “woman”. But there are “millions of unprejudiced minds” seeking Truth. Are we willing to “give them a cup of cold water in Christ’s name, and never fear the consequences?” If we are living and proving the truth by overcoming evil with good, we find that the earth is the manifestation, the outpicturing, of heaven, for heaven and earth are inseparably one. With this realization, earth opens her mouth and swallows the flood. We, as the “woman”, are safely “clad in the panoply of Love [where] human hatred cannot reach [us]. The cement of a higher humanity will unite all interests in the one divinity”. Surely the understanding of this unity and brotherhood of man will deal effectively with our belief in strikes, disruptions, corruption, and divisions of all sorts. We begin really to see and to prove that the dragon is nothing but a lie. He *is* nothing!

SCIENCE

13. (S&H 572:19-574:2) As this becomes absolute conviction, we see the new heaven and the new earth where there is no more sea, no more “elementary, latent error”, no more dragon. “This is indeed a foretaste of absolute Christian Science. Take heart, dear sufferer, for this reality of being will surely appear sometime and in some way. There will be no more pain, and all tears will be wiped away. When you read this, remember Jesus’

words, 'the kingdom of God is within you'. This spiritual consciousness is therefore a present possibility".

14. (S&H 574:3-576:7) "The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares", for it forces us to face up to the problem and see through it. This leads us to the realization of "Love wedded to its own spiritual idea" in the city foursquare, the New Jerusalem, where there is no "night" of darkness, doubt and fear, but the four sides of the Word, Christ, Christianity and divine Science reveal "the Golden Shore of Love, and the Peaceful Sea of Harmony".
15. (S&H 576:8-577:31) This is also "The city of our God" with "no temple [body] therein", where male and female are one, and "there is no impediment to eternal bliss". "This spiritual, holy habitation has no boundary nor limit". It includes everyone and everything real. There is nothing outside it, and nothing which "defileth, . . . or maketh a lie".
16. (S&H 577:32-18) All is fulfilled, and we no longer have any "wants". Why? Because we have reached the understanding of LOVE capitalized, and we all "dwell in the house [the consciousness] of [LOVE] for ever". We have been given the "Key to the Scriptures", the key mentioned in the verse quoted on page 499 of *Science and Health* which was given to Philadelphia, the city of brotherly love, which enables us to dwell in brotherly LOVE (capitalized) where there are no divisions or conflicts. Indeed we find that "the Gabriel of His presence has no contests", because "to infinite, everpresent Love, all is Love". (S&H 567) and there is no longer any dragon to fight against. It has been completely dissolved by "the universal solvent of Love" (S&H 242).

By the same Author

BOOKS

Genesis for Children
Let There Be Light

BOOKLETS

Notes on the Sevenfold Nature of God
Elijah and Elisha
A Summary of the Books of the Bible from Two Standpoints
Unto Us a Child is Born