

**Science and Health  
and the  
Church Manual**

*Jesus: Pentecost: Mary Baker Eddy: Today*

*W. Gordon Brown*

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**Preface**

The purpose of this booklet, SCIENCE AND HEALTH AND THE CHURCH MANUAL, is to bring to light a particular over-all view of the deep spiritual relationship which exists between the Christian Science textbook and the Manual of the Mother Church organization.

According to their author, Mary Baker Eddy, both books were equally God-inspired. She wrote of Science and Health:

*"It was not myself, but the divine power of Truth and Love, infinitely above me, which dictated 'Science and Health with Key to the Scriptures'" (My 114:23); while of the Church Manual she said that its imperative Rules and By-laws were "impelled by a power not one's own" (Mis 148:12).*

The two books thus operate together in a divinely complementary way, and function hand in hand. For while Science and Health brings to humanity "the structure of Truth and Love" (Church as it is in eternal Science - S & H 583:12) the Manual teaches the release of mankind from the "laws of limitation" (My 229:26) which reliance on an external ecclesiasticism, or on an organized sense of church, inevitably imposes. All such limits, all such boundaries, disappear

from the experience of the Christian Scientist when he learns from his textbook the Principle of spiritual self government, and puts this into practice in his own experience by proving himself answerable to God alone.

"Organization and time have nothing to do with Life" (S & H 249:19), the textbook tells us. Deriving from the Principle of Science and Health, the Church Manual stands for the way out of (not into) an organic sense of life. It thus furnishes the solution to the problem that most besets the human race, namely, of man seeming to be held captive in a dictatorial mortal body, or in a hierarchical organization, over which he has no control.

*Hailsham, E. Sussex  
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## **SCIENCE AND HEALTH AND THE CHURCH MANUAL**

### Contents:

Preface	viii
PART I SCIENCE AND HEALTH	
<a href="#">Freedom from Outside Indoctrination</a>	1
<a href="#">Spiritual Translation not Material Death</a>	5
<a href="#">The Christian Science Textbook Lieth Foursquare</a>	9
<a href="#">Ecclesiastical Rejection</a>	12
<a href="#">Scientific Acceptance</a>	13
<a href="#">Corresponding Design of The Mother Church Manual</a>	15
<a href="#">"Eternity awaits our Church Manual"</a>	16
<a href="#">Manual: Liberating Rod or Ensnaring Serpent</a>	18
<a href="#">The Final By-Law</a>	20

<a href="#"><u>Human Law and Divine Law One in Coincidence</u></a>	22
<a href="#"><u>Study of the Two Books: Textbook and Manual</u></a>	24
<a href="#"><u>Science and Health's First Sixteen Chapters</u></a>	24
<a href="#"><u>1. Prayer</u></a> <a href="#"><u>2. Atonement and Eucharist</u></a> <a href="#"><u>3. Marriage</u></a> <a href="#"><u>4. Christian Science versus Spiritualism</u></a> <a href="#"><u>5. Animal Magnetism Unmasked</u></a> <a href="#"><u>6. Science, Theology, Medicine</u></a> <a href="#"><u>7. Physiology</u></a> <a href="#"><u>8. Footsteps of Truth</u></a>	
Key to the Scriptures: Key to the True Idea of Church	43
Spiritual Conception of the Church of Christ, Scientist	44
PART II CHURCH MANUAL Metaphysical Structure	48
Table of Contents	49
List of Church Officers	51
The Sixteen Sets of By-Laws	56
Conclusion	83

## Abbreviations

The following are the abbreviations used in these two booklets for works by Mary Baker Eddy:

- **S & H**— Science and Health with Key to the Scriptures
- **Man**— Church Manual
- **Mis**— Miscellaneous Writings
- **Ret**— Retrospection and Introspection
- **Pul**— Pulpit and Press
- **My**— The First Church of Christ Scientist and Miscellany
- **Coil**— Divinity Course and General Collectanea
- **Wbr**— Webster's Dictionary

Abbreviations for Books of the Bible are those generally accepted

Regarding copyright and Christian Science, Mary Baker Eddy wrote: "Christian Science is not copyrighted; nor would protection by copyright be requisite, if mortals obeyed God's law of manright. A student can write voluminous works on Science without trespassing, if he writes honestly, and he cannot dishonestly compose Christian Science" (Ret 76:2).

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## ***Jesus: Pentecost: Mary Baker Eddy: Today***

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### ***PART I SCIENCE AND HEALTH***

#### **Freedom from Outside Indoctrination**

In 1892, when Mary Baker Eddy resurrected the church organization which she had dissolved three years earlier, she wrote of how she had rescued her church "from the grasp of legal power" and that now it must be put back into the arms of Love, if we would not be found fighting against God" (Mis140:22).

Yet, within a few days of her passing in 1910, her church officers, not comprehending their Leader's God-inspired provisions for their church's future, took the church from the arms of Love (or so it appears today to awakened spiritual sense) and returned it to the grasp of outgrown legal power. That is to say, they took divine law, as laid down in the Mother Church Manual, to civil law to be interpreted humanly and legalistically.

Today, in consequence, as the twentieth century nears its end (and therefore as the sixth millennium of the history of civilization nears its end) the Christian Science church finds itself in a state of increasing decline and disarray, virtually ignored by the rest of mankind.

More than seventy years have passed since the original misappropriation began, and in view of the coming seventh millennium of advancing human society (correlative with the seventh day of creation - Genesis 2:1-3), circumstances are surely demanding a further period of resurrection and rebuilding, in accordance with the example set by Mary Baker Eddy in 1889, when she disbanded altogether her central organization and, in 1892, reinstated this in the form of what she called a "spiritually organized" church. As she herself wrote of that exemplary dissolution, the "measure was immediately followed by a great revival of mutual love, prosperity, and spiritual power" (Ret 44:27).

Were the divine Principle, Love, similarly listened to and obeyed today, a corresponding revival of love, prosperity, and spiritual power would surely gladden the present disquieting and unhappy scene, both as regards the Christian Science church, and the world. Mrs Eddy is said to have told her followers that if they did not handle mesmerism (the mesmerism that would make them fight against God) the Cause of Christian Science would inevitably perish from the earth (see Coll 251).

A parallel state of affairs is recounted in the Bible in the story of the Babylonian captivity of the children of Israel. In Revelation 17 "Babylon" is defined as "mother of harlots and abominations of the earth." Isaiah and Jeremiah had foretold how Israel, on account of her persistent harlotry (her infidelity to her betrothal to Jehovah) would be taken into Babylonian captivity for a period of seventy years, after which time she would be liberated by Cyrus king of Persia and bidden to return to Jerusalem and rebuild (resurrect) the temple and city which Babylon had laid waste.

The reason metaphysically that she could do this was that during her period of punitive exile, her prophets, priests, and scribes (notably the prophet Ezekiel) were led to compile the last of the four great Scriptural documents which, according to modern scholarship, weave the text of the whole of the Old Testament.

This final consummate document, known as the "Priestly Document," was based on the ordered revelation of the seven days of creation from which the entire Bible was subsequently seen to stem. On account of the order, precision, and spiritual simplicity that characterized it, this fourth document was deemed more scientific than either the Jehovistic, Elohist, or Deuteronomic documents that had previously been drawn up.

This latest version of holy writ, rooted in the timeless "days of creation," is thought to have been part of the "book of the law" which Ezra took to Jerusalem when he went to encourage the liberated Israelites in the work of rebuilding the city. We read (Neh 8:8-18) how "day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days." Also we are told how Ezra caused them to understand, and not merely believe, what it was that he read to them. The need in the rebuilding (resurrecting) of identity, or body (the symbol of which in the Bible is temple, church, or city), is for wholeness of scientific understanding to replace mere fragmentary religious

belief.

When, in 1889, Mary Baker Eddy dissolved her two central organizations of College and Church she defeated, in Christian Science, the corresponding purpose of Assyria and Babylon, in the Old Testament, to take into captivity the two Israelite kingdoms of Israel and Judah. Unlike what happened to the two kingdoms, the wisdom and foresight of Mary Baker Eddy was such that the carnal mind was left with nothing to attack or destroy. And this became the example of what eventually her followers would be required to do in respect of her second church organization which she started in 1892. Under the By-laws of their Church Manual they would be morally bound to implement this second dissolution in 1910 when Mrs Eddy herself was no longer at the helm. Or rather they would be compelled to let the church be self dissolving in accordance with its own code of laws.

And what would determine this dissolution was that by the end of her career, their Leader had led them to the point of individual self-government under God alone, whereby there was no further need for outside control. Yet they failed to understand her inspired provisions, and therefore they did not obey. Obedience to the By-laws of the Manual (the equivalent of Israel's "book of the law") would have ensured the church's natural dissolution as a controlling outside mother, and its becoming instead a model of spiritual and scientific self-government for the rest of mankind to take note of and follow.

But the purpose of Principle Cannot be thwarted, and therefore during the period from 1910 onwards (reminiscent of Israel's Babylonian exile) another momentous happening took place which again was commensurate with the Old Testament scene. Like the revelation that came to Ezekiel in Babylon in the form of the Priestly document (the document that was essentially scientific in tone) there appeared, in the realm of advancing Christian Science, the realization of what it is that constitutes Christian Science the comprehensible Science of God, man, and the universe. And this, too, was rooted in that same scale of absolute spiritual values known as the seven days of creation.

This pre-eminently scientific revelation has already raised the deep things of the Bible and Science and Health above the mere fragmentary approaches of sectarian religion, and has also brought to light a truer and more profound

understanding of the Church Manual as the equivalent of Israel's "book of the law."

It remains for this advancing revelation to bring to pass, in God's own way, the resurrection of the Christian Science church from the death dealing strangle hold of ecclesiastical. legalism, and thereby ensure fulfilment of the Founder provisions for the future of Christian Science. As Jesus said of his own mission, I am not "come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matt 5:17).

To this end it surely behoves every Christian Scientist who is awake to the present dangers confronting the Boston church and the world to give renewed attention to the Manual itself, and to do this in conjunction with an ever-deepening penetration into the scientific profundities of Science and Health. Then will Christian Scientists halt the endeavours of atheistic evil to wipe Christian Science off the face of the earth, and, instead, will bring into human experience the reverse of this, namely, the everpresent power of eternal divine Science to prove the nothingness of evil – the nothingness, that is, of mass hypnotism, lust for personal prestige and power, and all the subtle ramifications of political and ecclesiastical despotism.

Atheism, or animal magnetism, purposing to hold Christian Scientists in a state of ignorance and apathy regarding evil's own machinations, is wholly of the nature of a deceptive, superficial mask. When, therefore, Christian Science tears away this mask - when it unmasks animal magnetism - what stands revealed is not the face of evil but the everywhere present face of God. The real selfhood of the human race -the real identity of the Church of Christ, Scientist - is the reflection on the surface of the divine self-consciousness of the deep underlying truths of the unity of God and man.

In the Scriptures and in Christian Science the true idea of church is identical with the true idea of body - that is, of the whole of humanity as the one Christ-body in contrast to mankind being held in subjection to the dictates of material organization, whether this is ecclesiastical, political, or physiological. Ye, the church, Paul said, "are the body of Christ, and members in particular."



The unreality of the mortal sense of body is destined to be replaced (translated) by the understanding of what body truly is at the point of the individual consciousness of each and every member of the one God-embodiment. Then, and only then, will the problem of evil - the problem of ecclesiastical and political mass mesmerism and indoctrination - be scientifically solved.

## **Spiritual Translation not Material Death**

Science and Health and the Church Manual, in their complementary relationship, thus relate to the two phases of scientific translation given in the textbook on pages 115-116, under the titles, "scientific translation of immortal Mind" (corresponding to the God-revealed textbook), and "scientific translation of mortal mind" (corresponding to liberation from organic life taught by the Manual).

"Enoch was translated that he should not see death," wrote Paul in his epistle to the Hebrews. Likewise, following the resurrection, the body of the individual Jesus was divinely translated. And so, at last, will the universal body of the human race be, in Christian Science.

The purpose of Science and Health and the Manual is thus to put before the people the way of translation and life as against continuing submission to the dictates of materialism and death.

The same dual purpose is seen in Jesus' twofold baptism: his baptism from heaven by the Holy Ghost, and his baptism by John the Baptist in the waters of Jordan. John's water baptism signifies "repentance" on the part of humanity for believing that man has ever been born of the flesh. The two baptisms unfold simultaneously in the consciousness of each individual member of the one Christ-body.

The Holy Ghost baptism stands for submergence in the understanding of what life and body truly are, and corresponds to the eternal truths taught in Science and Health; the John baptism stands, in consequence, for emergence from the belief in what life and body are not, as provided for in the Church Manual.

Hence the realization on the part of John: "He [the idea of eternal divine reality] must increase, but I [the temporal, preparatory symbol of this reality] must decrease" (John 3:30). And hence, again, Jesus' own words to John: "Suffer it [the baptism of repentance for organic life] to be so now: for thus is becometh us to fulfil all righteousness" (Matt 3:15) for thus it becometh us to be the Christ-idea itself instead of its preparatory, self-dissolving symbol..

But it is imperative also to bear in mind those other words of Jesus regarding his relationship with John, when he declared: "Among those that are born of woman there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he" (Luke 7:28).

Even so, Mary Baker Eddy's demonstration of church organization is, in its profoundly spiritual meaning and import, greater than any comparable human organization there has ever been. Nevertheless, the least idea of the absolute Science of her discovery is greater than the whole of the teaching symbol which thus prepares the way for its own living Science to appear.

And therefore it was that Mary Baker Eddy, in turn, echoed Jesus' words to John ("Suffer it to be so now") regarding her own necessity for forming a Mother Church organization with a Manual of Rules and By-laws. "It is not indispensable to organize materially Christ's church," she wrote, "but if this be done, let it be in concession to the period, and not as a perpetual or indispensable ceremonial of the church. If our church is organized, it is to meet the demand, 'Suffer it to be so now'" (Mis 91:4 - italics added).

Suffering material organization "to be so now" - suffering Christian Science to be apparently confined, even temporarily, within a restrictive human institution - had two essential purposes: first, to teach the nature of the reality by means of a human symbol ("Spiritual teaching must always be by symbols"- S & H 575:13), and, secondly, to prove that the Science of the unity of God and man cannot possibly be organically confined. Just as Joseph took Mary and the infant Jesus down into Egypt, so, in Christian Science, the mother's purpose was to protect her child from outside hostility, until it had grown to stand on its own two feet. Once her child becomes a man, as he does at the end of the mother's career, he necessarily puts away childish things.

What the man Jesus was suffered to "repent" of in order to solve for humanity the great life-problem, was that of being born organically of Mary, instead of inorganically of the motherhood of God. Being, in this way, "made of a woman, made under the law," he was able to "redeem them that were under the law, that [they] might receive the adoption of Sons" (Gal 4:4-5). Correlatively, Mrs Eddy rescued her church "from the grasp of legal power" and put it "back into the arms of Love" (Mis 140:22 - See page 1 of this booklet).

Once Jesus had proved at the resurrection that he was not born materially "under the law" of mortal procreation, but under the law of "the woman in the Apocalypse" (S & H 561:22) in her eternal wedlock with God, the human was restored to its original divinity, and the problem of apparent life in matter was scientifically solved.

The release of Christian Science thus to carry out, unobstructed and unrestricted, its great world-mission as the redemptive Science and system of universal man, is the point at which all righteousness begins to be fulfilled.

Clearly, the purpose behind the church symbol is to prove that man himself is not imprisoned, even temporarily, within the confines of organic body. Remember how, after seventy years, Israel was released from her captivity in Babylon, and bidden to rebuild (resurrect) Jerusalem.

Rightly understood, both church and body, are teaching symbols preparing the way (like John the Baptist) for the release of mankind from organic limitations, and for the experience instead of man's eternal, abundant, ever-multiplying life.

The "divine body of this Principle" (S & H 559:25) is the way Science and Health defines its own identity. But the body of Principle is man himself in the spiritually generic sense: it is church as the "structure of Truth and Love" - body as the foursquare holy city of the 21st chapter of Revelation, described by Paul in his epistle to the Galatians as the "mother of us all" This world-wide "city" as the "mother" of all real being is indeed the divine reality behind the symbol of Mary Baker Eddy's Mother Church.

The organic symbol must therefore "decrease" and the divine idea "increase" even as they are designed to do under Mrs Eddy's leadership, in accordance with the two phases of scientific translation taught in the Christian Science textbook.

## **The Christian Science Textbook Lieth Foursquare**

It was in the revision published in 1902 (the book's 226th edition) that Science and Health, for the first time, conformed structurally to the pattern of the foursquare mother city, because its first sixteen chapters were, at this point, arranged in an order that related them to the city's "four equal sides" -that is, to the order of "the Word, Christ, Christianity, and divine Science" (S & H 574-575). Four chapters made up each of the four sides, and therefore it could be said of the book, in 1902, that, like the holy city itself, it too lieth foursquare.

This order of the chapters remained the same in the book's final rendering in 1910, and so constituted the form in which it was ultimately bequeathed to the world. This means to say that from this point onwards it pertained to the spiritual and scientific workings of the world's own reality.

Thus the first four chapters accentuated the Word, the first side of the holy city; the second four chapters accentuated the Christ, the second side; the third four accentuated Christianity, the third side; and the fourth group of four chapters accentuated Science, the fourth side.

But why four chapters for each of the four sides? Because the city itself, like the divine identity of the human race, is one and indivisible; because, in their respective presentations of the divine Science of man, both textbook and city must be found to be "woven into one web of consistency without seam or rent" (S & H 242:25).

Thus the Word, in order truly to be the Word, must be seen to reflect in itself all the qualities of the Word, Christ, Christianity, Science; the Christ, in order truly to be the Christ, must reflect in itself the qualities of the Word, Christ, Christianity, Science; and so on with Christianity and with Science. In this way the textbook

itself was furnished with a foursquare total of sixteen scientifically ordered and related chapters, so that with "Glossary" and "Fruitage" as its seventeenth and eighteenth chapters, the book was brought to its logical close.

In purely technical terms, the main body of the book might therefore be described as follows: Underlying the first chapter, "Prayer," is the Word essentially in its own aspect as the Word; underlying the second chapter, "Atonement and Eucharist," is the Word in its office as Christ; underlying the third chapter, "Marriage," is the Word as Christianity; and underlying the fourth chapter, "Christian Science versus Spiritualism," is the Word reflecting Science.

Then the four "Christ" chapters. The unmasking of animal magnetism in the fifth chapter is the work primarily of Christ in its aspect as the Word; determining the sixth chapter, "Science, Theology, Medicine," is Christ in its own office as Christ; Christ in the aspect of Christianity underlies the seventh chapter, "Physiology," and Christ as Science the eighth chapter, "Footsteps of Truth."

The ninth chapter, "Creation," is the first of the four "Christianity" chapters, and is determined by Christianity in the, aspect of the creative Word; the tenth chapter, "Science of Being," by Christianity as the Christ; the eleventh chapter, "Some Objections Answered," by Christianity purely as Christianity; and the twelfth chapter, "Christian Science Practice," by Christianity in the aspect of Science.

The four "Science" chapters start with the thirteenth chapter, "Teaching Christian Science," the determinant of which is Science as the Word; in the case of the fourteenth chapter, "Recapitulation," the determinant is Science reflecting the Christ; the fifteenth chapter, "Genesis," is determined by Science reflecting Christianity; and the sixteenth chapter, "The Apocalypse," by Science purely in its own aspect as Science.

With its chapters arranged in this orderly scientific pattern, the main body of the book (we see today) takes the form of a spiritually foursquare - indeed a spiritually mathematical - matrix, or womb, wherein the student's identity in the likeness of the Father-Mother God is divinely moulded and formed, and whereof, humanly, it comes visibly and demonstrably

to birth.

Patterning, in this way, the workings of the holy Mother City, the textbook, as the means of man's unfolding spiritual education and growth, thus supersedes the objective symbol of a Mother Church organization, whose purpose was to prepare for its own scientific reality to appear in comprehensible textbook form.

And therefore it was that, also around 1902, when Science and Health appeared for the first time in this foursquare matrix form, the Mother Church Manual incorporated in its By-laws some 29 so-called "estoppel clauses" which required Mrs Eddy's approval, either verbally or in her own handwriting, for the election of church officers, as well as for certain vital functions of church administration. These estoppels, foretelling the church's eventual self-dissolution as an outside controlling mother, Mrs Eddy resolutely declined to delete from the Manual, despite official protests, and despite repeated advice and requests from the church's professional lawyers.

A foreseeing wisdom was profoundly at work. Its purpose was that, in the event of the passing of Mary Baker Eddy, the Mother Church would not come to be ruled by a fallible human hierarchy, and therefore would not be tempted to function as a dictatorial ecclesiastical power.

This did not mean to say however that the Mother Church, as conceived by Mrs Eddy, would end or pass away. Its early function of disciplinary parental control alone would be no more. The Church itself, like the body of Jesus before it, would, as the representation of the body of mankind, be spiritually translated - resolved from symbol into idea - and in this way ascend to its eternal origin, its ultimate status, in God. In the words of Jesus, it would have "finished the work" which the divine Mother Love had given it to do, and would be "glorified." The senses thereafter would see it no more.

In its place, in the human picture, the branch churches of the Church of Christ, Scientist, which the Mother had led to spiritual independence and spiritual self-government under God alone, would reflect within them, individually and responsibly, the Mother's ongoing purpose, and would no longer look for this to come to them from outside. Their foursquare textbook, elucidating the "inspired

Word of the Bible," and teaching the spiritual origin and ultimate of man, would henceforth be their "sufficient guide to eternal Life"(S & H 497:4).

For as long as churches were humanly needed, these branches would constitute the world-wide Christian Science church (including The First Church of Christ, Scientist, in Boston - the Mother Church's original and only title in its legal Deed of Trust), and so represent "the man whose name is The BRANCH," who would "grow up out of his place" and "build the temple of the Lord" (Zech 6:12).

### **Ecclesiastical Rejection**

Over the years volumes have been written and spoken regarding the failure of the Boston hierarchy to comply with the Manual's divinely inspired estoppel clauses, and about its failure therefore to follow the example of its Leader when, in 1889, she dissolved her two central organizations, and, under God's direction, left only individual self-governed branch churches to constitute the Christian Science church.

This initial rejection on the part of officialdom, dating from 1910, is seen in retrospect, some seventy years later, to be responsible for the sorry state of affairs in which the church finds itself today. And this original flouting of Principle (at first unwittingly and ignorantly) is (if we look deeply enough beneath the surface of consciousness into the total perspective of world affairs) basic also to the years of world war that followed almost immediately the passing of Mary Baker Eddy, and which have been continuing in one form or another ever since.

For what could, ideally, have been brought into being at that crucial moment of history was the beginnings of the city (civilization) of world peace, not world war - the New Jerusalem (Jeru-salem, city of peace), the Church Universal and Triumphant, the means of which and the workings of which had already been set forth in the foursquare textbook for all to understand and obey.

This becomes evident when we realize that (in the words of Science and Health

page 568) "the twelfth chapter of the Apocalypse [portraying the mission of' the God-crowned woman] typifies the divine method of warfare in Science, and the glorious results of this warfare." The outcome of the woman having, on a world scale, waged triumphantly the divine method of warfare in Science, is clearly the advent of an era of universal freedom and peace.

## **Scientific Acceptance**

If, on account of inadequate understanding, or lack of spiritual vision, it seemed not humanly possible to implement Principle's instructions in 1910, it has surely become imperative, in view of the present church and world predicament, to implement them now. For the fact is that a vast increase of spiritual understanding and comprehensive vision has been divinely imparted to Christian Scientists during the intervening years.

What makes it possible, that is to say, for us to be obedient today is the developing revelation, that has been taking place since 1910, of the nonsectarian Science and system of Christian Science, enshrined indelibly in Science and Health, and brought to light outstandingly in the 1920s and 1930s by the Christian Science practitioner and teacher, John W. Doorly, through his indefatigable and far-reaching penetrations into the textbook's scientific meaning.

Despite virulent opposition to what he revealed it is now an incontrovertible fact that John Doorly was the first Christian Scientist to put before the Christian Science movement the transcendent scientific import of the textbook's several classes and orders of capitalized terms for the one absolute God - principally, the seven synonymous terms, Mind, Spirit, Soul, Principle, Life, Truth, Love, teaching what the infinite consists of diversely (S & H 465), and the four sides of the holy foursquare city, the Word, Christ, Christianity, Science, teaching how the infinite operates integrally (S & H 575).

The respective scientific values of these two fundamental categories of the textbook's new tongue, bringing to light the spiritual mother tongue of mankind, opened up the book's world-wide Science, and heralded for humanity the eventual reign of the Principle of world peace. Armed with a language of



impersonal divine values, "Christ, God's idea," comes to "rule all nations and peoples - imperatively, absolutely, finally - with divine Science" (S & H 565:16).

Under God, John Doorly carried forward the work of other great thinkers in the Christian Science movement directly in line with the original comprehensiveness of Mary Baker Eddy's own discovery. For example, to mention some of the most outstanding: Edward Kimball, Bicknell Young, Herbert Eustace, Alice Orgain, Martha Wilcox, Hendrick de Lange, and many more besides.

John Doorly, it seems, was commissioned to gather together within the wholeness of his own vision the individual emphases which others had stressed, and to present for the first time the idea of order and wholeness, Science and system, necessarily inbuilt in Mary Baker Eddy's original revelation, and destined to be brought to light in God's appointed time when thought was able to perceive it. The emphasis in his case was indeed "the divine Science of man... woven into one web of consistency without seam or rent" (S & H 242:25).

Accordingly, his vision culminated in a spiritually mathematical depiction of the holy mother city which was subsequently called "The Matrix." This accorded with the description in Paul's epistle to the Galatians of the "Jerusalem above" which, in its freedom from the bondage of despotic legalism, he declared to be "the mother of us all."

This is the symbol which played a key role in John Doorly's elucidation of the divine Science of the Scriptures, and which also revealed to him the relationship between the city's sixteenfold structure and the orderly design of the first sixteen chapters of Science and Health first published in 1902. Incidentally, 1902 was the year when he himself first became a Christian Scientist.

## **Corresponding Design of The Mother Church Manual**

In the light of these discoveries relative to Science and Health, let us turn to the Church Manual, inspired as this was from the same divine source.

Can it be by chance one asks, that, in the Manual's Table of Contents, and

throughout the major part of the book, the Church By-laws are presented under precisely sixteen main headings which (when thoroughly examined and translated out of what appears to be merely a code of instructions for running a religious organization) relate in essence with the eternal spiritual realities taught in the first sixteen chapters of the textbook. Surely this cannot be mere coincidence.

For, in this case, both Science and Health and the Manual conform to the same pattern of the holy mother city, signifying the true idea of church, or body. In the first instance the emphasis is on the appearing of the divine reality itself, and, in the second, the disappearing, the dissolution, in consequence, of organic unreality, in accordance with the two complementary phases of scientific translation (already referred to) and outlined in the textbook on pages 115-116.

### **"Eternity awaits our Church Manual"**

We are approaching surely the resolution of an apparent contradiction between what seems to be the temporal nature of the By-laws detailed in the Manual, and Mary Baker Eddy's estimation of them (recorded in My 230) that in fact "eternity awaits our Church Manual."

Mrs Eddy made this statement in an article entitled "Mental Digestion" which she wrote in 1903 the year following the publication of the textbook in its final matrix form - the form in which it is to be digested in accordance with the angel's instructions in Revelation 10 to "take the little book . . . Take it, and eat it up."

Writing in this article of the "twentieth century Church Manual," she says: "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 what we need most . . ." Then follows the spiritually compensating declaration that "notwithstanding the sacrilegious moth of time ["organization and time" which "have nothing to do with Life" - S & H 249:19] eternity awaits our Church Manual" (emphasis added).

Concerning "mental digestion" itself we read: "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."

How immediately correlative this passage is with the instructions given in Science and Health (p 559) when the angel bids: "Go and take the little book . . . and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

To this the textbook itself responds "Take divine Science. Read this book from beginning to end. Study it, ponder it. It will be indeed sweet at its first taste, when it heals you; but murmur not over Truth, if you find its digestion bitter. When you approach nearer and nearer to this divine Principle, when you eat the divine body of this Principle, -thus partaking of the nature, or primal elements, of Truth and Love, - do not be surprised nor discontented because you must share the hemlock cup and eat the bitter herbs; for the Israelites of old at the Paschal meal thus prefigured this perilous passage out of bondage into the El Dorado of faith and hope" - that is, into God's (Elohim's) Golden City, which is mankind's eternal Promised Land.

To be released from Egyptian bondage is to be released from the dictates of "organization and time," with its "laws of limitation," and to enter upon the "eternity" which "awaits our Church Manual." As Paul puts it in his epistle to the Galatians, it is to be no longer the "son of the bondwoman" but the "son of the freewoman." Hence his plea: "Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman."

And therefore it is that "mental digestion".regarding the Passover meal applies equally in the case of Science and Health as it does in the case of the Church Manual. Both books are concerned with the assimilation, or understanding, on the part of humanity, of the allness of what body (church) is and the nothingness of what it is not. They are concerned, that is, with the meaning behind Jesus' words at his own Passover meal, when he bade his disciples "Take, eat; this is my body."

'Be my body,' he entreats them, 'understand, digest, make your own subjectively,

what you, man, are as the deathless Christ-embodiment, for this alone will free you from the binding limitations and death-dealing restrictions of mortal body.' Incidentally, the word "bitter," in Hebrew, is from the same root as "Mary." The names Mary, Meribah, Midian, and so on, are all from the same root. Let us be like Mary Baker Eddy, therefore, and not find it bitter to sacrifice the personal "Mary" sense of motherhood, for in so doing we shall rise to the point where we reflect individually within our own being the motherhood of God. We shall, like Jesus the Lamb of Love, pass over from death to life: or rather, our eternal deathless life, revealed by Science and Health, will pass over the "interval of death" (our supposed captivity in organic body), as promised by the Church Manual.

As in the case of the children of Israel, the mortal birth- death cycle, dating symbolically from the time of their original hard labour in Egypt to the destruction of Jerusalem by the king of Babylon, will have been bridged over for evermore.

### **Manual: Liberating Rod or Ensnaring Serpent**

Before Moses could liberate Israel from Egyptian bondage, he had to be told by God the proper means of accomplishing this deliverance. And this was explained symbolically through the use of the "rod" which he held in his hand. He was shown first of all how the carnal mind would seek to turn his rod into a subtle and ensnaring serpent, and then how the serpent must be turned back into a rod again by reversing it, or taking it by the tail.

What this teaches us spiritually is that never must we refuse obedience to wisdom's lifesaving rod, and therefore (in Christian Science) never must we reject the rod which the woman's man child has in his possession in the 12th chapter of Revelation, with which he is destined to rule mankind.

In the story of Christian Science, the rod corresponds to the disciplinary Manual. The word "manual" is from the root "manus" meaning "hand". Hence a manual is a handbook. Moses, therefore, held his rod in his hand.

Isaiah was later to prophesy: "There shall come forth a rod out of the stem of

Jesse, and a Branch shall grow out of his roots" (Isa 11:1). Rod, stem, branch, roots! In Mrs. Eddy's founding of the Christian Science church the "rod" (Manual) grew from the parent "stem"(the Mother Church itself); while the "branch" (the democratically self-governed branch church) grew direct from the Mother's "roots" in Principle, and not from the Mother herself. Hence the absolute freedom of spiritual self-government which the Manual bestows on all branch churches, ensuring their immunity and independence from outside organizational control.

"What is that in thine hand?" God asks Moses. Moses answers, "A rod." "Cast it on the ground," God commands. "And he cast it on the ground, and it became a serpent." Then God tells him: "Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand" (Ex 4).

The story thus teaches us a very great lesson regarding the Christian Science church and its Manual. It tells us that to disobey the Manual, to cast it to the ground, to hold it no longer in the grasp of spiritual power, is for it to assume the appearance of a deceitful serpent instead of a healing, liberating rod. There comes the command, therefore, to handle the serpent tail first - that is, to reverse the evidence of the organic senses, for then there is no longer a serpent to contend with, only the original lifesaving rod.

The need, in other words, is to be faithful and true to the Manual's God-inspired rules and laws. Do not disobey them, do not cast them aside, do not deprive them of their God given vitality and power, Principle commands. For if the church does do this, it will, in Mrs. Eddy's words, be disastrously "fighting against God" (Mis 140:24).

Instead, obey the last By-law first. Take the tail-end of the Manual from the beginning, and thereby obey every one of its rules. For this alone will translate what is otherwise a power-lusting serpent back into the healing staff of God.

## **The Final By-Law**

What then is the imperative final By-law, the tail-end of the Manual, obedience to

which includes obedience to every other By-law, and which reverses the subtle intrigues of the serpent in its aim to obliterate Christian Science from the earth?

It reads: "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 Eddy, the author of our textbook, SCIENCE AND HEALTH" (Man 105). Clearly this ultimate estoppel includes by implication obedience to all the other estoppel clauses detailed throughout the book.

Compare this last Manual By-law with the equally imperative command found in the final chapter of Revelation, which says: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev 22:18-19).

In other words, do not amend or annul, do not add to or subtract from, the rules and By-laws of the Church Manual, nor from the instructions in the book of Revelation, which is the prophecy of the coming of Christian Science to mankind, with its textbook, its church, its Manual, and also its ultimate Science and system, foreshadowed by the city that "lieth foursquare".

Yet, following Mrs. Eddy's departure in 1910 (after which it was impossible to obtain her verbal or written consent regarding the running of the church) actual additions and actual subtractions were made to the text of the Manual.

For instance, in order to entrench more solidly a centralized control over the branches, the Boston authorities added the words "and Branch Churches" to "Present Order of Services in the Mother Church" (Man 120); and also, for several years, they deleted altogether the name of "Rev. Mary Baker Eddy" as "Pastor Emeritus" from the list of Church Officers (p 21). At the same time, the By-laws in general were amended or annulled, in that the estoppel clauses requiring Mrs. Eddy's personal sanction for the election of officers and for certain vital administrative functions, were waived altogether and therefore disobeyed.

Although for many years the church continued to prosper and grow on the strength and impetus of Mrs. Eddy's own demonstration, by the end of the 1930s it entered its period of steady decline to the point at which it finds itself today.

In the corresponding story in the Old Testament, once Moses had acceded to Principle's command, and had restored the rod to his hand by catching the serpent by the tail, this reversal of sense evidence meant that there was no longer a serpent present weaving its subtle webs. And once the same obedience is observed in the case of Christian Science today, there will no longer be a great red dragon claiming to hold the church body in bondage under outgrown "laws of limitation." No longer will a modern Pharisaism seem to "hold Spirit in the grasp of matter" (S & H 28:6) and thereby impede the world-wide advancement of Christian Science. Instead, a staff of deliverance will have reduced the serpent to its native nothingness, and the church, like the children of Israel before it, will be free to accept its divine inheritance and enter its promised land.

The solution lies in fearlessly trusting the divine Principle, God, and in honestly implementing the inspired provisions laid down by Mary Baker Eddy in the course of her founding work.

### **Human Law and Divine Law One in Coincidence**

As signified by her several legal Deeds of Trust and their relationship to the Church Manual, the solution to the problem of organic life comes only when the human law of the land is caused to reflect, and therefore be subordinate to, the divine law of God, until the two are one. Hence the need for Science and Health, as the law of God itself, to be put into life-practice through all that is represented by the liberating By-laws of the Manual. In proportion as this is done, material, serpentine mis-called law will cease to control the human race.

Never, therefore, was the hand of divine wisdom more apparent in the Founder's mission than in the following historical facts, brought recently to light by Christian Scientists working independently of the Boston church. In the year 1903, a few months after she had added (in the Manual only) a fifth Director to

the original four, she instituted a series of legal Deeds requisite for the building of the Mother Church Extension. And this she did, not in favour of the new body of five (Manual) Directors, but in favour of the four to whom the original Deed of 1892 was given, which launched the second phase of her church organization, known specifically as The Mother Church.

Yet, in this original 1892 Deed, as already noted, the church is nowhere called The Mother Church, but The First Church of Christ, Scientist, in Boston, only. And this title remained unchanged in the several Deeds that related to the Extension, drawn up in 1903.

An act of far-seeing spiritual genius was being put into operation. For it was in these 1903 Deeds that Mrs Eddy was led to incorporate, under what she called "further trusts" (Man 137), the final By-law in the Mother Church Manual, requiring that no Tenet or By-Law should ever be amended or annulled without her written consent.

The marvel was that by including this By-law in the new legal Deeds, the civil law of the land was itself empowered to bring into operation humanly the divine law of God, so making human law and divine law one. And this world-regenerative spiritual idea of law would (ideally) come into force at the time of Mrs Eddy's passing in 1910, or, failing this, at such time as the civil authorities were caused to acknowledge and understand her unalterable legal provisions. It is on record that as far back as 1898 Mrs Eddy had voiced the prediction that one day the Manual would be "regarded as law by law." She said, "This Church Manual is God's law . . . and will be acknowledged as law bylaw. I mean by the laws of our state, even if it has to go to the highest courts" (Clara Shannon, Golden Memories, p 14).

Then would the church as an outside ruling Mother be spontaneously self-dissolved; then would the branch churches (under God alone) be free to fulfil their individual and collective missions; then would the church in Boston assume its original identity as The First Church of Christ, Scientist, in accordance with its name in its several legal Deeds; then would the "mother" aspect of this church, like the body of Jesus before it, ascend as pure idea to "the right hand of the Majesty on high" (Heb 1:3), its mission divinely accomplished.



The continuing operation on earth of Mary Baker Eddy's church would be seen then as the branch of God's own planting, the work of God's own hands, that God himself might be glorified (Isa 60:21).

## **Study of the Two Books: Textbook and Manual**

In our pursuit of the subject of human liberation from the dictates of ecclesiasticism, let us, at this point, establish our bearings first in terms of the first sixteen chapters of our divinely foursquare textbook, and, after that, turn to the text of the sixteen main headings under which the Rules and By-laws of the Mother Church Manual are ordered and arranged.

At the same time, and in each case, let us bear in mind the parallel sequence of the sixteen sections of text (including the 23rd Psalm at the end) which make up the textbook's sixteenth chapter, "The Apocalypse." For, as we shall see, these sixteen sections are precisely correlative not only with the sixteen chapters, but also with the sixteen sets of By-laws themselves; and it is helpful metaphysically to conceive of all three sequences as they unfold in relation one to another.

First, then, the sixteen chapters of the textbook, and, secondly (starting p 56), the sixteen departments of the By-laws.

## **SCIENCE AND HEALTH'S FIRST SIXTEEN CHAPTERS**

### **1. Prayer**

Prayer is the means of our conscious union and communion with God. Through what the chapter calls the "prayer of Soul," the "prayer of Jesus Christ," or the "Lord's Prayer," we unite with the eternal and infinite source of our being.

God's work is already done. His creation is already finished. Infinity is already perfect and fulfilled. This infinitude of good, unfolding within us, reveals what we truly are as the Son of the Father-Mother God.

Taking the end (infinite perfection) from the beginning, in this way, means that

from the beginning of our communion with the divine Word of God (Science and Health) we have started to reverse the arguments of the serpent by handling it tail first.

This is confirmed for us in the opening section of "The Apocalypse," where Science and Health, the little open book, is represented as complete and fulfilled from beginning to end before we start to digest its meaning from the first to the last chapter.

Science in its Health, or wholeness, typifies thus the fathomless depths of the womblike source of our forever unfolding life. From within the matrix of the motherhood of God, our identity (humanly) is moulded, and formed, and brought progressively to birth.

We are beginning to stand on our own two feet. As in the Apocalypse's opening section, our right foot is on the sea, and our left foot on that which comes up out of the sea, namely, on the earth. The belief that we originate carnally, subject to a mortal birth-death cycle, is being reversed through communion with the real source of our being, as that from which we emanate and to which we return.

Union with God as our divinely creative source is what we fervently desire and for which we hunger. Hence we start to eat up the little book at the point of its opening chapter. And because of our "earnest longings," our inward desires are "moulded and exalted" divinely before they take form humanly "in words and in deeds." We begin to understand that we are born divinely of the heavenly mother city, the "mother of us all" (Gal 4:26), and not of the sea of primitive mythology (regarded by mythologists as the "mother of all that lives"). In other words, our unseen, secret union with God is reflected openly in the life we live, in the words we say, and in the deeds we do.

No longer are we "whited sepulchres." Our Christ-identity has begun to be established on scientific foundations, and nothing henceforth can prevent our solving the great life-problem according to the example of the Way-shower, Jesus, in the chapter "Atonement and Eucharist." On the basis of the Principle taught in the first chapter, we bear witness to the total demonstration of this Principle as unfolded in the second chapter, in order to begin to put the Principle

into practice ourselves from the point of the third chapter onwards.

## **2. Atonement and Eucharist**

The second chapter, therefore, is where, in obedience to the outlook established in the first, we see the individual Jesus solving from beginning to end the problem of "organization and time" which "have nothing to do with Life" (S & H 249:19) - the problem, that is, of humanity's seeming imprisonment within the confines of mortal body.

That which we accept as foundational to progress is the fact that, in the first chapter, God's work is already done divinely, while, in the second, this, by reflection, is proved to be done, humanly. Jesus, that is to say, has already proved that the Son of the Father-Mother God (all of us in our unity as we truly are) is sinless, diseaseless, deathless, and therefore untouched by the mortal birth-death cycle.

Correlatively, in the second section of "The Apocalypse," the God-crowned woman in heaven, birthing on earth her man child, is the vision of the human race in its true identity birthing from within its own real being its spiritual selfhood as the Son of God, revealed to it in Christian Science. The symbolic parallel in the second chapter is Mary, in "self-conscious communion with God," acknowledging God to be the real Father of man, and bringing forth the man child, Jesus, in consequence.

Thus the moon, with its cycle of twelve monthly periods, is under the woman's feet. She is not, in other words, birthing her child in accordance with mundane biological laws.

And therefore what this points to is the divine idea of marriage and progeny, or to what God has already joined together which nothing can put asunder. This spiritual idea of wedlock - this Eucharistic at-one-ment with our divine source, where we partake of the flesh and blood, the letter and spirit, of what we truly are in divine Science--begins at once to reverse and translate, in our human experience, the serpentine belief in sexual origin, or of our being cut off from

God and from our brother man.

### **3. Marriage**

Basing ourselves on the true idea of communion, atonement, and therefore of wedlock, taught us spiritually in the first two chapters, we come naturally to the third chapter, "Marriage," where we reproduce morally in our daily lives what it means to be wedded to the divine Principle Love, and therefore to one another. For this is where our outward humanity reflects, in increasing measure, the Principle taught us in the first chapter, and which is shown as being fully demonstrated by Jesus in the second.

In the organic sense of marriage (body-joining, or church-joining, which is here being outgrown) sexually separated mortals join themselves together secretly, for the purpose of reproducing openly the image of their own mortality.

In purely scientific terms, the Word as the Word (typified by the little open book--- first section, first chapter) having led to the Word as the Christ (typified by the God-crowned woman--- second section, second chapter), we arrive at the Word as Christianity, which, in the textbook, is the third chapter, "Marriage," and in the third section of "The Apocalypse" is where the woman is "travailing in birth, and pained to be delivered."

The chapter opens accordingly with the citing of Jesus' words to John when he is being baptized in the waters of Jordan - that is, in the waters of repentance for belief in mortal origin. "Suffer it to be so now," he says, "for thus it becometh us to fulfill all righteousness."

In our own experience, Jesus' twofold baptism stands, first, for our acceptance of what is divinely true (baptism from heaven by the Holy Ghost, or by the divine idea of wedlock taught in the first two chapters) and, secondly, repentance for what is false (believing that men and women are "as gods," in opposition to the one Father-Mother God).

The fact is, God does not create man through the agency of an Adam and an

Eve, but through the union of Himself and "the woman" that is, through the wedding of the divine Principle, Love, to its own uncut, non-sexual spiritual idea, or embodiment. Of this spiritual at-one-ment of God the Father with the woman in the Apocaylpse "the mother of us all" our own Christ identity is born.

Hence the text at the end of the chapter: "Some day the child will ask his parent: 'Do you keep the First Commandment? Do you have one God and creator, or is man a creator?' If the father replies, 'God creates man through [mortal] man,' the child may ask, 'Do you teach that Spirit creates materially, or do you declare that Spirit is infinite, therefore matter is out of the question?'"

The truth that, in the third chapter, Spirit does not create man through the agency of mortal man, leads to the textbook's fourth chapter, where it is explained correlatively that Spirit does not communicate with humanity spiritualistically, through the mediumship of matter.

#### **4. Christian Science versus Spiritualism**

Based on the Principle taught in the first chapter, "Prayer," Jesus, in the second chapter, "Atonement and Eucharist," proves the nothingness of the mortal birth-death cycle. In the third chapter, "Marriage," in consequence, we begin to demonstrate the unreality of organic birth, and in the fourth chapter, "Christian Science versus Spiritualism," the corresponding unreality of organic death.

That God creates man through the male and female of mortality (handled in the third chapter), is basically the same misconception of life as that of Spirit supposedly communicating with (having intercourse with) humanity through the mediumship of matter in the fourth chapter.

The belief that Spirit mingles with, and operates through, its opposite, matter that matter therefore originates in Spirit; that mortal man originates in God; that evil originates in good - this, basically, is the one evil, or evil one, which the text elsewhere calls the serpent's "first voluble lie" (S & H 533:13). This primitive, mythological mingling of good and evil, Spirit and matter, appears in the fourth section of "The Apocalypse" in the form of the unbridled egotism, the lust, the

hatred, the malice and greed, of the great red dragon.

The original serpent seen here as having developed into a carnivorous dragon is resistance on the part of suppositional evil to the mighty revolutionary changes in consciousness brought about by the teachings of the textbook's first three chapters, and by the Apocalypse's first three sections. The dragon is the unconscious-conscious, invisible-visible, "sum total of human error," described in the Apocalypse's first section as "elementary, latent error" and its outcome, "visible error and audible sin." As a second "wonder in heaven," he is the mythological reversal of the first wonder, namely, the God-crowned woman herself.

That he appears supposedly in heaven is suggestive of his claim to have originated in God. This primordial lie, this fundamental statement of evil, must be handled at the point of each individual consciousness through union with God as the source of all that truly exists. Because the dragon does not originate divinely he does not in fact originate at all. He is without cause, without effect, has no actual existence, and is therefore without visible form.

The difference between the two heavenly "wonders" is the difference between the human race as it is in Science and its mask-like, temporal, unreal appearance suggested mesmericall by the mortal senses.

No spiritualistic mediumship, no division of man from God, exists therefore in Christian Science. No obstruction in the form of material obstetrics, or a temporal birth-death cycle, lies in between. There is thus no such thing as the breakup of the one Spirit into a plurality of good and evil spirits communicating with mortals through the mediumship of good and evil personalities. The spiritualistic belief of matter here now but Spirit hereafter, life in matter before death but life in Spirit after is obsolete in Christian Science. What the term signifies is God and man one and inseparable here, now, forever. But how is the nothingness of this "sum total of human error," typified by the dragon, to be proved? By understanding how to unmask it. By knowing how, in Science to remove a deceiving, hypocritical mask seeming to hide the face of reality, and so distort the face of God. In proportion as this is done (as in the coming fifth chapter) God and man, Spirit and its reflection, the deep underlying realities of consciousness and what appears as the visible surface of consciousness will be

found one in identity, with no obstructing egotism in between.

## **5. Animal Magnetism Unmasked**

The word "mask" is from the same root as "person, or persona, meaning 'to sound through' ". Masks were worn by actors when impersonating characters different from themselves. The metaphysical meaning is hypocrisy, veil, cover-up, signifying a distortion of the identity that is present behind the mask. As a result of what chapters 1 and 2 analyse and uncover in chapters 3 and 4, it is established in chapter 5 that man is not a mediatorial mask, or persona, through which Principle sounds in its revelation of Truth to humanity.

What the fifth chapter represents therefore is the annihilation of a distorted image in order that, in chapter 6, no deceptive falsification even seems to intervene between God and man. Principle sounds only through its own spiritual idea typified by "the woman" in the second section of "The Apocalypse" —that is, through man in the universal generic sense, or man as the indivisible Christ consciousness.

Note that at the point of this fifth chapter we enter upon the four "Christ" chapters, having first encompassed, in their divine order, the four "Word" chapters.

To believe that Principle actually sounds through human personalities cut off from God and from each other, is to be deceived by a serpentine mask. It is true that, to personal sense, Principle seems to do this very thing, but this is because the persons in question (outstandingly, the prophets, Jesus, the apostles, Mary Baker Eddy, and others) have yielded up the belief of having personal egos of their own for the one all-inclusive Ego —God.

In the fifth section of "The Apocalypse" the dragon seeks to devour this indivisible, spiritual idea of God by presenting for acceptance the mask-like appearance of a fragmented human race made up of discordant, self-indulgent mortals, in some cases egotistically believing they are personal sounding-boards for God, or that they have some kind of spiritual 'hot-line' to heaven.

But the body of Principle cannot be broken up and devoured in this way, and Christian Scientists grow to understand this when they eat up the little book in its integrity and wholeness, thus preventing the dragon from devouring it. As the "body of this Principle" (S & H 559:25) they find themselves coming forth together in harmony and unity from the same divine source, all reciprocally blest.

Jesus said, "the Father hath sent me". Likewise, in Christian Science, the Father-Mother God sends forth us, man in our schismless, scientific wholeness, to prove that He Himself is All-in-all and that suppositional evil is nothing. This is our identity as the birth-giving mother in the coming sixth chapter, whereby we constitute the one "whom God has appointed to voice His Word."

Nothing, in this case, separates man from God, or manhood from womanhood. No dam, no dragon, no priest, no "spiritual wickedness in high places", no mask, no hypocrisy, interposes itself between the human and the divine. Subject-object, here-there, inside-outside, I-thou, are divinely inseparable and therefore one in identity. As Jesus said, "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you" (Luke 17:21). Individual (indivisible) man, exemplified by Jesus and by Mary Baker Eddy, is one with the source of the whole world's being, and is himself its unceasing revelation.

## **6. Science, Theology, Medicine**

In the textbook's sixth chapter, Mrs Eddy records her discovery of Christian Science, and tells of the years of God's gracious preparation which alone made the discovery possible. In the case of the individual student, his fidelity to the demands of the first five chapters prepares him correspondingly to attain to the standpoint of the sixth.

The revelation of Truth, which comes at this point to the individual consciousness, is spontaneous and unobstructed, on account of there being no mask-like persona standing in between it and God.

Hence the author writes: "In the year 1866, I discovered the Christ Science or



divine laws of Life, Truth, and Love, and named my discovery Christian Science." Correlatively, in the sixth section of "The Apocalypse," the woman gives birth to her man child. Note therefore how exactly parallel are the two texts.

Note also how the standpoint of the second chapter, "Atonement and Eucharist," where the accent is on the mission of the individual Jesus, and therefore on the first of the two Christly advents, becomes true for us all at the point of the sixth chapter, where the accent is on universal Christian Science, and therefore on the second Christly advent.

But this is possible only in the measure that the three intervening chapters, "Marriage", "Christian Science versus Spiritualism", and "Animal Magnetism Unmasked", have done their work of purging us of the belief that we are personally creative "sound-throughs" for God, channelling Truth egotistically.

Once we are free from this false sense of person then, in Bible language, the Holy Ghost descends. Revelation is immediate. The "scientific translation of immortal Mind", featured in the early pages of this sixth chapter, applies in the case of every inspired individual. Like leaven chemicalizing a lump of dough, it begins to raise him and all mankind from the deadness of mortality. That is to say, it puts into operation the "scientific translation of mortal mind" (S & H 115-116), and so medicines the world.

We could express it this way: the true understanding of body (or church) as the deathless Christ-embodiment begins at once to put into effect the scientific translation of the mortal, physiological misconception of body. And thus it is that when Science is truly divine Theology —when it is God Himself speaking (theos-logos), and not the voice of speculative human theory —this makes it the divine Medicine, which heals and resurrects the world.

## **7. Physiology**

And therefore, like the children of Israel (the members of the Christ-body) in the Apocalypse's seventh section, we are, at the point of the textbook's seventh

chapter, "Physiology," delivered from Egyptian servitude, or from the belief that body is physiologically organized and subject to sin, disease, and death.

In consequence, from the human point of view, we are led through a transitional, temporal wilderness as we make our way to our divinely bestowed heritage, the land which is promised to the entire human race as the church, or body, of the one Christ, Truth.

This is why the underlying metaphysical tone at this point is Christ in the aspect of Christianity. Christ, the guiding, governing head, and Christianity, the obedient, governed body, is immediately the immortal translation of the physiological relationship of brain and body which features so largely in this chapter on physiology, and from which, in our journey heavenward, we are in process of being delivered.

## **8. Footsteps of Truth**

But this journey of ours "from sense to Soul" is not, we realize, one in which we take our own wilfully contrived human footsteps, but rather, it is a journey which is wholly God-determined, and therefore is the unfolding footsteps of Christ, Truth, itself.

Coming from Truth and returning to Truth (by reason of all that the first seven chapters have taught us), the footsteps of our own Christly divinity govern, determine, and actually constitute those of our unfolding humanity. In doing so, they progressively eliminate from our human experience the footsteps of carnality, or animality.

According to the eighth section of "The Apocalypse" (corresponding to this eighth chapter of the textbook) what actually puts this true sense of "footsteps" into operation is the combined ministries of Michael and Gabriel, the archangels of Truth and Love. Like the two pillars of fire original foundations of Truth and Love (in the Apocalypse's opening section) Michael and Gabriel move before us by night and by day, reducing to nothingness the serpentine belief in personal egotism, or that we are capable of acting independently of God by reason of

having had a "sea" or a carnal mind origin.

Hence, at the end of the chapter, we stand, like Moses, on the "Horeb height" — on our two unshod feet, our own individual understanding— where the I AM THAT I AM, the one and only Ego of all creation, is revealed. As the final page of the chapter shows, Christian Science is, at this point, understood to be absolute. This signifies that what is taking place is resurrection, and therefore that the last enemy, death, is being overcome.

## **9. Creation**

On account of this absolute standpoint of our own deathless life, creation is to us now on new unconfined foundations. In the words of the text of the ninth chapter, "Creation," the cosmos wherein we live has "a boundless basis," from which the infinite idea, man, is forever developing itself, "broadening and rising higher and higher."

And the reason we can now view creation in this unbounded way is because, as shown in the ninth section of "The Apocalypse," Michael and Gabriel, manifesting divine Truth and Love, actually, at this point, cast the red dragon out of heaven —out of subjective individual consciousness —having waged what the text calls "the divine method of warfare in Science".

What is really cast out of course is the primeval myth that man himself was ever cast out of God. And therefore it is that the one I AM, the subjective Ego of all creation, is understood by us now to be God and not man.

It is important to realize (as the text of this section clearly states) that to wage the divine method of warfare in Science is identical with using the divine method of creation in Genesis (the method of the seven days of creation) in contrast to using the Adam and Eve method.

In other words, the false method of warfare (defined as "the fatal effects of trying to meet error with error") and the false method of creation (contriving to do things personally with the human mind and the human will) yield to the true

method of warfare and the true method of creation, as being one inseparable activity.

This lays the axe at the root of error. It gives us control over animal magnetism. It casts evil into its native nothingness subjectively, individually, instead of our believing we have to battle with it objectively, as if it were some aggressive reality assailing us from 'over there'.

Note that at the point of this ninth chapter, we have entered upon the textbook's third group of four chapters, where the emphasis changes from "Christ" to "Christianity."

## **10. Science of Being**

Seeing creation in the way it is presented in the ninth chapter, we come in the tenth chapter to where this becomes to us the Science of the whole world's being. For now it is established, more radically than ever before, that there are not, and never can be, two opposing creations, two antithetic bases of being, Mind and matter, but one alone, Mind. And therefore only scientific metaphysics (pure Mind) not semi-metaphysics (mixing Mind with matter) is able to overcome the inherent self-destructiveness of physics (pure matter).

In the tenth section of "The Apocalypse" the dragon, having (in the ninth section) been cast from heaven to earth, it is imperative now that he be dealt with on earth. And because of this need the term "Christian Science" is used in the Apocalypse text for the first time. All previous references have either been to "divine Science," or to "Science" by itself without the qualifying adjective.

That is to say, while divine Science (Science in its oneness as it applies to divinity) casts animal magnetism out of individual consciousness subjectively, Christian Science (Science in its diversity as it applies to humanity) proves that animal magnetism has no objective reality anywhere on earth, or as any of the specific material happenings apparently going on in the world. If animal magnetism has no place in divinity (heaven) then it has no place in humanity (earth), for the two are one and inseparable.

The problem of evil's supposed reality out there is handled and resolved by demonstrating (in the words of Jesus) that "the prince of this world cometh, and hath nothing in me" in here (John 14:30). All of which stems from the Principle elucidated in the first chapter, "Prayer," where our outward lives, which we live openly, must be found to be reflections of our inward union and communion with God.

Inconsequence, at the end of "Science of Being", we find ourselves standing on the Platform of infallible divine metaphysics, surveying our world as it is in Science, not the way it appears to be to material sense. Remember that we began to take up this position when, at the end of "Footsteps of Truth," we stood on "the Horeb height where God is revealed," and entertained the vision of an absolute boundless creation.

### **11. Some Objections Answered**

And so what ever appears to be objectively 'there' is really, in Science, our own subjective state of consciousness 'here'. This is why, throughout the twentieth century, physicists and cosmologists have been impelled to battle with the revolutionary discovery that in fact observer and observed are one in identity — with the realization, that is, that what is observed is that which does the observing.

Hence it is that all apparently objective objections to Christian Science, coming from what appears to be a hostile outside world, have to be answered subjectively, inwardly, at the point of the individual consciousness, in order to solve the problem of an apparently dualistic, self-contradictory creation.

And why is this so? Because these objections (as we see from the eleventh section of "The Apocalypse") are the outward surfacing of what lies in the depths of elemental "occultism," or in what, today, psycho-analysis calls the cosmic uncon-scious, identical with the sea of elementary latent error over which our unity with our divine source gives us power and dominion in the very first chapter and first section of the unfoldment.

This invisible "source of all error's visible forms" is proved non-existent when it is understood that the evils of occultism have no source in God and therefore are not out-pictured in man.

Standing on the Christian Science Platform at the close of “Science of Being” we see our world (in “Some Objections Answered”) not as objecting to Christian Science, but as Christian Science itself birthing what it is from within itself, and thereby healing and transforming the sinful, sick, dying misconception of itself.

## **12. Christian Science Practice**

We have thus arrived at the true healing practice of Christian Science. For the way in which we begin to heal our apparently sick, sinning, and suicidal world is by understanding that in truth this world is none other than the subjective state of our own God-Mind, our own God-Ego, our own all-powerful, everywhere present I AM, the very embodiment of God Himself, which is sinless, diseaseless, deathless. Loving God supremely, we have begun to love our world as our own indestructible, God-imparted self.

In which case (as shown in the twelfth section of “The Apocalypse”) our world, our earth, opens her mouth and swallows up the flood of occult mesmerism and mass hypnotism, which the dragon casts out of his mouth in his efforts to keep mankind from understanding (and therefore being) the unsplitable unity of spiritual reality, which is what the world is in Truth and Love.

“And the earth [generic man] helped the woman.” This is because the earth finds itself to be the woman. Instead of the red atheistic dragon setting out to destroy Christian Science, earth itself destroys the dragon by causing it to be self-seen or by swallowing it up in a process of translation and reversal. Thus “error, urged to its final limits, is self-destroyed” (S & H 476:6).

In the words which conclude the textbook’s twelfth chapter, we have reached the point where we are a law to ourselves that mental malpractice (the dragon) cannot harm us either when asleep or awake, either unconsciously or consciously, subjectively or objectively, by night or by day. In other words, we have realized our dominion over the sea and over the earth —over hidden occult error, primarily, and over the visible out-picturing of this, secondarily. Our earth (as our real spiritual identity) is, we understand born divinely of heaven, and does not originate in the mythological sea of elemental occultism.

The four “Christianity” chapters thus come to an end, and we enter upon the four where the emphasis is “Science”.

## **13. Teaching Christian Science**

In the thirteenth section of "The Apocalypse," corresponding to the textbook's

thirteenth chapter, "Teaching Christian Science," there appears, in consequence, a new heaven and a new earth. This is heaven and earth in their original undivided reality, the old material sense of them as separable having passed away, so that there is no more occult sea.

We have found freedom at last from the murderous assaults of outside indoctrination, from political and religious methods of insemination, from hypnotic compulsions to toe the party line, which all false teaching methods engender in one form or another.

This means to say, we have passed from death to life, or rather our real immortal life has passed over death. We have partaken fully of the original Paschal (Passover) meal. We have passed through the city's twelve open gates (the twelve preceding sections of the foursquare framework) into the heart of the city itself (the remaining four sections). In accordance with Revelation 22:14, we have won our right to the tree of life, having kept the divine commandments.

Earth being thus born of heaven (not of sea) is, as shown in the text of this thirteenth section, the human consciousness "which God bestows," and is identical with our being taught Christian Science divinely of God instead of its being inseminated humanly by man.

Hence, in the prophecy of God's "new covenant" (correlative with the appearing of this new heaven and earth) we read: "I will put my laws into their mind, and write them in their hearts... And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest"(Heb 8:10-11).

And the conditions for being thus taught of God rather than of man are the divine ethics, the spiritually based morality, demanded throughout the textbook's thirteenth chapter.

#### **14. Recapitulation**

We come therefore to the great summarizing fourteenth chapter itself where, as a result of conforming to the ethical demands made in the thirteenth chapter, we are taught of God, and not of man. And this fact is represented correspondingly in the fourteenth section of "The Apocalypse "by the descent from God out of heaven of the universal bridal city, given away by God the Father for Lamblike (selfsacrificing) humanity to wed as its body, or as its real spiritual self.

This holy, foursquare city is none other than man himself as the idea of Mind, Spirit, Soul, Principle, Life, Truth, Love (in the textbook's fourteenth chapter - S & H 465) in actual manifestation as the Word, Christ, Christianity, Science (in the Apocalypse's fourteenth section - S & H 575).

Whereas, therefore, "Teaching Christian Science" stipulates the moral requirements for our being taught of God, "Recapitulation" summarizes systematically what it is that God teaches. "Recapitulation," in other words, is the textbook's epitome of all its teachings, and therefore of the teachings of the whole vast subject of Christian Science.

We have turned unreservedly from person to Principle, and have moved therefore from humanity as mortality to humanity as the manifestation of divinity itself. These, says the text, are "God's requirements," to which every student must resolutely conform.

Unless these requirements are properly acceded to, and all unethical, occult malpractice, all control of persons by persons, is rejected, it is impossible for the student to be taught of God he can only be taught of man. Hence, at the end of the chapter, what Mary Baker Eddy says she founded was a scientific system of ethics, "which neither dishonesty nor ignorance can ever overthrow.

'What are you God?' we ask, in effect, at the beginning of the chapter. And the answer comes: 'I am incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love. This is my infinitely synonymous idea of Myself, and is therefore what you, man, are as the body of Me, God. The form this idea takes in its unity and in its diversity is the rhythmically structured healing system of the Word, Christ, Christianity, Science, which is the true idea of church. Never is this a thing of numerical, measurable quantity, but always of infinite, unexpendable quality. Therefore it is that you, man, are the very spirit (little s) of Me, God, Spirit (capital S).'

At the close of "Recapitulation" (where we reach the chapter's final question and answer) man qualifies for membership of the all-harmonious Christ-body (Christ's church), as being the embodiment of the Principle which is Love. For at this point we arrive at the Christian Science Tenets. To these Tenets all individuals must lovingly subscribe in order to be members of the church-body.

"For as the body is one," says Paul in his epistle to the Corinthians, "and hath



many members, and all the members of that one body, being many, are one body: so also is Christ" (I Cor 12:12).

Here, then, the first part of Science and Health ends, and the second part called "Key to the Scriptures" begins. Because of all that the first fourteen chapters now mean to us (closing with the Christian Science Tenets) we are able to enter upon the four remaining chapters of the book, where we are qualified members of the one universal church.

## **Key to the Scriptures** Key to the True Idea of Church

### **Chapters 15,16,17,18: Genesis, The Apocalypse, Glossary, Fruitage**

Clearly the four final chapters, "Genesis," "The Apocalypse," "Glossary," "Fruitage," which make up the Key to the Scriptures, relate metaphysically with the Word, Christ, Christianity, Science (the four sides of the holy foursquare city) as the ultimate truth about body, or church, and therefore as the timeless reality of the Church of Christ, Scientist.

The two consummate chapters, "Genesis" and "The Apocalypse," signifying the beginning and end of the entire Scriptural development, not only conclude the textbook's first sixteen chapters (that comprise the main body of its foursquare structure) but they also open the "Key to the Scriptures" where, in conjunction with "Glossary" and "Fruitage," they bring the book to its triumphant close.

Let us note how the Tenets, which conclude the fourteenth chapter "Recapitulation," are the single statement which Science and Health and the Church Manual have literally in common, and how, therefore, they can be said to be the actual spiritual link that unites the two books. Where they are placed in the textbook, and where they are placed in the Manual, signifies, in each case, qualification for church membership – on the one hand, membership of the church as it divinely and forever is (membership that is, of the universal Christ-body), and on the other hand, membership of the humanly organized sense of church which, rightly understood, is the church's temporal and preparatory symbol. The relationship, self-evidently, is that of Jesus to John the Baptist.

In the case of the textbook, what the Tenets do is to open the door to the "inspired Word of the Bible as our sufficient guide to eternal Life" (S & H 497:3) — that is to say, they lead to the Key to the Scriptures. In the case of the

Manual, they form the creed to which every aspiring member of the church in Boston subscribes, and to which he signs his name, before being admitted to membership.

Is it not apparent, therefore, that when, from the basis of the Tenets, we identify with the textbook's last four chapters, we are finding our unity with the divine reality of church (or body), and that in identifying with the Manual, on the basis of these same Tenets, we are subscribing to the eventual dissolution of the organic symbol, or to its translation into the reality that not only lies behind the symbol, but which itself actually produces the symbol.

But we must remember that membership of a centralized organization applied only to the period of Mary Baker Eddy's leadership, and not to the period of the hierarchical counterfeit of this leadership which prevails in Boston today. In advancing thus from "John" to "Jesus," we allow the one to "decrease" and the other to "increase" (John 3:30).

### **Spiritual Conception of the Church of Christ, Scientist**

That the textbook's last four chapters do indeed pertain to the ultimate divine idea of church is made clear when we examine the state of consciousness to which the "Key to the Scriptures" is given - that is, when we turn to the text from Revelation 3 (quoted S & H 499) on which all four chapters are based, namely:

"These things saith He that is holy, He that is true, He that hath the key of David [the Key to the Scriptures], He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it." "These things saith He that is holy, He that is true, He that hath the key of David [the Key to the Scriptures], He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it."

Taking this citation within the context of Revelation 2 and 3, we see that the Key to the Scriptures (called the key of David) is awarded only to the sixth of "the seven churches which are in Asia," to whom the message of Revelation as a whole is sent. The church in question is the church in Philadelphia, which is, by interpretation, the "church of brotherly love."

Note therefore that it is this same church of brotherly love with which Mary Baker Eddy identified her own exemplary branch church in Concord, when she wrote (My 153): "The healing and the gospel ministry of my students in Concord

have come to fulfil the whole law. Unto' the angel of the church in Philadelphia,' the church of brotherly love, 'these things saith He that is holy.'"

Architecturally, like the Mother Church itself in Boston, this model branch church, in Concord, embodied what was called its own "mother's room," signifying that the quality of birth-giving motherhood must become subjective to each individual consciousness, once the early necessity for being mothered from outside itself has served its temporary teaching and disciplinary purpose.

In conformity with the fact that "Love fulfils the law of Christian Science" (S & H 572:12), Mrs Eddy's Concord church thus came, in her words, to "fulfil the whole law."

Understood spiritually, this church of brotherly love is seen to typify the very body of the divine Principle, Love, and as such, to represent the undying reality of the Church of Christ, Scientist.

The message in Revelation 3 to the church in Philadelphia continues in part as follows:

"Behold, I will make them of the synagogue of Satan... to come and worship before thy feet, and to know that I have loved thee... I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name . . ." (italics added).

Three fundamental names! - the name of my God, the name of the city of my God, and my new name.

What is the "name of my God" but the name enshrined in the Christian Science textbook - the name that is basic to the ultimate Science and system of Christian Science - the name of "Mind, Spirit, Soul, Principle, Life, Truth, Love" (S & H 465), teaching mankind what God is. And what is the name of the "city of my God" but the name of "the Word, Christ, Christianity, and divine Science" (S & H 577), teaching how God operates universally as man. And what, thirdly, is "my new name" but the name of Christian Science itself – the Science of Jesus' original Christianity - as this applies to the identity of the whole human race.

These three names, which identify thus the church in Philadelphia, the church of brotherly love, necessarily identify also the original and ultimate reality of the Church of Christ, Scientist.

But listen at the same time to what Jesus' beloved disciple, the same John the Revelator, says in the first of his three epistles regarding this need for universal brotherly love, and the glory which this ensures. He says: "We know that we have passed from death unto life, because we love the brethren" (I John 3:14).

What these words relate to surely is what Jesus called his new commandment," which he urged upon his disciples at the passover meal when he was about to prove to them the nothingness of death, or when he was about to pass from death to life. "A new commandment I give unto you," he said, "that ye love one another; as I have loved you, that ye also love one another" (John 13:34).

For us to love as Jesus loved is for us, like him, to pass from death to life - to pass from the material sense of church to the spiritual - and therefore to be the deathless Christ-body. And so it is that as the last four sections of "The Apocalypse" unfold this idea of living, deathless love (in relation to the last four chapters of the textbook) we find ourselves led to the 23rd Psalm at the end of the chapter, where we are represented as dwelling "in the house [the consciousness] of [LOVE] for ever" (S & H 578:17).

To denote the climax of her founding mission, Mary Baker Eddy was inspired to identify the Shepherd, or Pastor, of this 23rd Psalm with the union of the Bible and Science and Health, as signifying the reality of the Christian Science church, and as standing for the timeless, deathless "pastor" on which alone she bade us depend. She wrote: "Your dual and impersonal pastor, the Bible, and 'Science and Health with Key to the Scriptures,' is with you; and the Life these give, the Truth they illustrate, the Love they demonstrate, is the great Shepherd that feedeth my flock, and leadeth them 'beside the still waters'... though I be present or absent, it is God that feedeth the hungry heart, that giveth grace for grace, that healeth the sick and cleanseth the sinner. For this consummation He hath given you Christian Science..." (Mis 322:10).

She was preparing her followers for the time when they could no longer depend on her personally to lead them; when the organization of the Mother Church in Boston would be self-dissolved; when they would pass over to the divine Science and system of eternal Life itself, which she had found to be the deep

spiritual meaning of the Bible, and which she had enshrined in Science and Health. In this case, obedience to the wedlock of these two books, operating in conjunction with the Church Manual, would lead the Christian Science movement safely forward under God's exclusive control.

In the words of John the Baptist: "This is he of whom I said, After me cometh a man which is preferred before me: for he was before me" (John 1:30 - italics added).

## **PART II CHURCH MANUAL**

### **Metaphysical Structure**

Turning now to the Manual itself, in its relationship with the textbook, Science and Health, our thought focuses on the spiritual translation of the organized sense of church (therefore of the organized sense of body) into the immortal "structure of Truth and Love," that both underlies and determines the temporal human symbol.

By organized church as symbol, is meant of course the form the church took when it was administered by Mary Baker Eddy and shown to be self-dissolving; it does not refer to the self-perpetuating (therefore self-destroying) counterfeit into which the church has seemed to decline since her passing.

Is it by chance, one asks, that, in the Manual's preliminary pages, the extract from the letter in Miscellaneous Writings concerning the Manual's "Rules and By-Laws" (Man 3) is enclosed by its author in a regular geometric square, or is this just a typographical device? Is not the reason for it the fact that the By-laws themselves, constituting the main body of the book, are seen to be arranged under precisely sixteen headings which, we now realize, form the familiar foursquare matrix pattern; and is not this deliberate square enclosure, which surrounds the letter, designed to hint at this very fact.

The wonder is that, in this sixteenfold form, the By-laws correspond with the system of laws that govern the foursquare city itself as these are found in, and are taught by, the foursquare textbook. Arranged in this pattern they point to the Scientist's release from restrictive organizational boundaries, or from what Mary Baker Eddy herself called "laws of limitation for a Christian Scientist" (My 229:26). Because of the state of thought of her followers at the time, she was

reluctantly compelled to impose these laws upon them.

### **Table of Contents**

As we see from a glance at the Table of Contents, the Manual consists of four main departments, the first three very short, the fourth one very long. They are: first, the Christian Science Tenets; secondly, an Historical Sketch; thirdly, the List of Church Officers; and fourthly, the extensive section dealing with the Church By-Laws themselves in their sixteen different categories.

The question arises, can there possibly be a connection between these four main sections of the Manual (Tenets, Historical Sketch, Church Officers, By-Laws) and the four chapters that make up the Key to the Scriptures in Science and Health (“Genesis,” “The Apocalypse,” “Glossary,” “Fruitage”), where the spiritual idea of church is unfolded as the living expression of brotherly love.

Remember therefore that, in the textbook, the Tenets open the door to what church really is, as found in the four chapters of the Key to the Scriptures, while in the Manual, with its four main sections, they do the same thing regarding membership of the organization.

#### **TENETS**

Inasmuch as the order of the six Tenets can be seen to relate with the first six days of creation at the beginning of the Bible, the Tenets and the chapter “Genesis” have in common this fundamental scale of scientific values, and because of this may be said to point to the first side of the holy city, the creative Word.

#### **HISTORICAL SKETCH**

The Historical Sketch is in two distinct parts, relating to the two main phases of Mary Baker Eddy’s work as discoverer and founder of Christian Science — that is, with her two consecutive phases of church organization.

The major part of the chapter “The Apocalypse” (devoted as this is to an elucidation of Revelation 12) is said by the author (S & H 559:32) to relate specifically to her own founding footsteps. In this case, the Historical Sketch and “The Apocalypse” have in common the story of the foundations which she herself laid, and can be said therefore to point to the second side of the holy city, the Christ, as the rock on which the church is built.

## **CHURCH OFFICER**

A vital factor regarding the seven Church Officers is that when these are translated out of being a governing hierarchy of persons into the essential elements of Principle's government of its own church-body, they relate with the order of the seven synonymous terms for God as we find them unfolded in the "Glossary". This particular sequence: Principle, Mind, Soul, Spirit, Life, Truth, Love (S & H 587), comprises the terms in their Christianity order (as distinct from their Word order on page 465, and their Christ order on page 115); and therefore it is that the list of Church Officers and "Glossary," having this order in common, point to the third side of the holy city, Christianity.

## **BY-LAWS**

Inasmuch, fourthly, as the foursquare statement of the By-laws stands for the solving of the problem of organic church (and therefore for the healing of organic body), and inasmuch as the textbook itself is that which has healed every one of the 84 cases of sickness listed in the chapter "Fruitage," therefore it is that both the By-Laws and "Fruitage" point to the process of bodily healing, and, correspondingly, to the fourth side of the holy city, which is the putting into practice of a demonstrable Science.

Accepting as self-evident the meaning and purpose of the Tenets and the Historical Sketch, let us focus our attention first on the list of Church Officers, and then on the sixteen sets of By-Laws, as comprising our main concern with the Church Manual in this particular study.

### **List of Church Officers**

According to Paul, what really governs the church body (the membership of which is man in the universal sense) is not a group of persons as such but the body's own Christly "head" — the capitalized Godhead itself, represented in Christian Science by the capitalized, synonymous terms for God, specifically in their "Christianity" order. For this is the order which relates particularly to Principle's own governmental system, that rules, regulates, and administers the church body, which is man.

The seven officials who are called upon to implement this government humanly, in the form of a church organization, are (1) Pastor Emeritus (2) Board of Directors (3) President (4) and (5) the church's First and Second Readers (6) Clerk (7) Treasurer.



### **Pastor Emeritus: Principle**

No one could reasonably doubt that the Pastor Emeritus, who heads the list, stands for the one all-governing Principle voicing its Word of supreme authority through the church's "dual and impersonal pastor," the Bible and Science and Health (Mis 322:10). Because of her fidelity to the pastorship of the divine Principle, Love, Mary Baker Eddy's apparently personal pastorate (having, in 1889, dissolved the organization, and having, in 1892, resurrected this in temporarily rebuilt form) merited honourable retirement. The word "emeritus," from the root "to merit," means accordingly "retired from office." What the Pastor Emeritus typifies therefore is Principle's own absolute government of its world-wide body, or church.

### **Board of Directors: Mind**

That which, under the authority of Principle, owns the church property and directs its affairs, is the body's all-knowing, all-wise, all-controlling Mind, or intelligence —the very Mind of the Principle itself.

Four Directors only appear in the legal Deed of Trust, given them in 1892, in which they are allowed to be self-perpetuating, and where the church is known solely as The First Church of Christ, Scientist, in Boston. This number was increased to five in the Manual of 1902, where the church is known also as The Mother Church. In the Manual, the Board is not self-perpetuating, because Mrs Eddy's personal approval is required for the election of its members.

Two distinct Boards are evident, therefore, a fiduciary Board consisting of four members, and an ecclesiastical Board consisting of five. (Remember, in the story of Abraham in the Old Testament, how a battle raged between four kings and five! - Gen 14.)

But why is it that, in the Manual only, the change was made from four to five? To ensure that the "Mother" aspect of The First Church of Christ, Scientist (safe only in the hands of the Pastor Emeritus), dissolves with the passing of Mary Baker Eddy, leaving only self-governing branch churches (including The First Church of Christ, Scientist, operating under its own Deed of Trust, where its directors are four and self-perpetuating) to constitute the world-wide Christian Science Church.

Five directors, administering illegally an authoritarian organization (governed no



longer by the Principle of the Pastor Emeritus but by themselves personally) typify, it seems, the five organic senses holding the body in the grip of mortal mind, and therefore under “laws of limitation.”

Four directors, on the other hand, owning and administering The First Church of Christ, Scientist, as the local Boston church, typify the church’s real spiritual estate, the holy city itself, with its four cardinal points reaching out in all directions at once.

In view of this, examine carefully (in Joseph Armstrong’s *The Mother Church* p62), what is called the Directors’ Window in the original Mother Church edifice. Designed with the authority of Mrs Eddy herself, this window depicts the holy city as the “city of our God” (S & H 577), in that it incorporates these four unbounded cardinal directions.

In Science, the body which is man, is possessed and activated by the all-directing Mind which is God, in order, says the textbook, that we may “unite with the one Mind,” and so bring out “the proper sense of God’s unerring direction” (S & H 424:7 - italics added).

### **President: Soul**

Under the control of Principle’s all-directing Mind, the church is presided over by infinite Soul. Typified by its symbol, the “sun”. (S&H 595:1) Soul presides over the body which is man even as the sun’s “central stillness” (S & H 121:24) does over its own solar system. The word preside is from the root “before + to sit.” Thoroughly conversant with the church’s rules of conduct, the President takes charge of its annual meetings, when the church is represented as coming together as one body.

When, under Principle’s provisions, the five directors yield to the four, this would seem to typify the five organic senses yielding to the senses of Soul, and therefore to Soul’s presidency of the body. On the other hand, “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” (S & H 274:17 –italics added).

### **First and Second Readers: Spirit and Life**

In Principle’s orderly system of government, the Bible and Science and Health stand for the inseparable man-hood and womanhood of God, having one Mind, and being one in identity in Soul. Together they voice the Word of God. The two Church Readers (consisting ideally of a man and a woman) impart this Word to

the assembled congregation. The First Reader reads from Science and Health, the Second Reader reads from the Bible.

Science and Health articulates the pure language of Spirit, as the opposite of the language of matter, and in so doing translates the language of matter back into its original spiritual tongue. The Bible is known as the Book of Life. The Bible, interpreted thus by the 'new tongue' of Spirit, becomes to us our "sufficient guide to eternal Life" (S&H 497:3).

What Mary Baker Eddy originally discovered, she said, was "Life in and of Spirit; this Life being the sole reality of existence" (Mis 24:17). Afterwards she recorded her discovery in Science and Health, as constituting the Bible's spiritual and original meaning. "Even the Scriptures," she wrote later, "gave no direct interpretation of the scientific basis for demonstrating the spiritual Principle of healing, until our heavenly Father saw fit, through the Key to the Scriptures, in Science and Health, to unlock this 'mystery of godliness'" (Ret 37:16).

The language of Spirit in Science and Health becomes, in this way, the Key to the understanding of Life, as unfolded by the Bible.

### **Clerk: Truth**

Through the ministry of Christ, or Truth, man is said to be "reconciled to God" (II Cor 5:20). A relevant By-law declares accordingly, "All applications for membership must be addressed to the Clerk of the Church" (Man 36:24).

What is the idea behind this symbol? Surely that only through Christ as the mediatorial head of the body does man join himself to, or become a member of, the universal Christ-embodiment, or the true idea of church.

The term Christ, like the term Truth, conveys the idea of God and man one and inseparable, and the impossibility of their ever being fragmented or torn apart. The office of Clerk in the running of the organized church is likewise mediatorial. All correspondence, all communications, between membership and church are, therefore, to be conducted (says the Manual) through the office of the Clerk.

### **Treasurer: Love**

Throughout Mrs Eddy's writings, the term Love, the seventh and last term in the Christianity order, is characterized by ideas of riches, recompense, wealth, treasure, and by the divine bestowal of all that is good. The outpouring gift of God, the gift of divine grace, the divine affluence, as well as that which meets every human need, result from the fact that the all-providing Principle of the

body which is man, is infinite divine Love.

Man's real treasury, his true riches, are to be found in the limitless capital resources of his system of capitalized, synonymous terms for the one absolute God. The single consummate term which defines for him his munificent divine Treasurer is, accordingly, impartial, inexhaustible, universal Love.

In the spiritual reality of church (where the accent is universal Christianity) Principle, Mind, Soul, Spirit, Life, Truth, Love thus govern harmoniously the system of spiritual relationships which is their own embodiment. Their government is reflected symbolically in the human picture by the Officers of the Christian Science Mother Church, whose duty, under the authority of the Pastor Emeritus, is to lead the membership to the point of total self-government under this same sevenfold Principle, free from outside maternal control.

### **THE SIXTEEN SETS OF BY-LAWS**

We come therefore to the Manual's principal department, the By-Laws themselves, conforming, as they do, to the familiar sixteenfold pattern of the foursquare mother city as surely as do the first sixteen chapters of the textbook, and the sixteen sections of text that make up the chapter "The Apocalypse."

Remember that what we are engaged with in this particular study is the translation of organized church (achieved through obedience to the Church Manual) into the eternal reality of church itself—that is, into the triumphant "structure of Truth and Love" (taught and understood through consecrated devotion to the textbook, Science and Health).

#### **1. Church Officers**

The first of the sixteen groups of By-laws concerns the seven Church Officers themselves, and it is evident from a glance at the relevant text that, second only to the office of Pastor Emeritus, the Readers of the Word of Science and Health and the Bible take pride of place among them.

Why is this so? Because these two books constitute the church's single impersonal Pastor, or Preacher, and together voice the actual Principle by which the church is governed. What the full quota of the seven Officers represents therefore is the all-controlling Principle, or Word, imparted by these two textbooks.

Correlatively, in the chapter "Prayer," the body (man) is in communion with, and is listening to, this self-same Principle; while in the opening section of "The

Apocalypse” the little book (Science and Health, the Bible’s spiritual and original meaning) elucidates this Principle’s system of ideas, which man is bidden to eat up and assimilate.

We must be clear, however, that infinity has nothing to do with the number seven as such. Seven is the appropriate numerical symbol for conveying to humanity the idea of God’s oneness, wholeness and perfection. The synonymity of the spiritual identities that make up the God-embodiment is infinite-fold, not sevenfold. It is the dragon with his “seven heads” (seven disparate capitals) that would break up the infinite One into a numerical, quantifiable seven.

The purpose of the seven in Christian Science is to teach mankind the Principle of an harmonious diversity of identity in unity, and unity in diversity. A diversity of members in unity necessarily characterizes the congregation of the Church of Christ, Scientist under Principle’s official ruling.

## **2. Church Membership**

The diversified yet unified body of the church is thus made up of its individual members. Hence the second group of Bylaws concerns qualification for membership, together with the way of applying for this, and of being subsequently admitted to the fold.

Ideally, membership of the Church of Christ, Scientist, is correlative with membership of the church in Philadelphia in Revelation 3—membership, that is, of the church of brotherly love. It implies membership of the body of generic man, the spiritual idea of God, and this means, in turn, belonging to a fraternity that is sinless and deathless because its origin is divine.

Bear in mind therefore that the Key to the Scriptures in Science and Health (called in Revelation the key of David, and bestowed only on the church in Philadelphia) is, in the Key’s own words (S & H 534:7), the key to “the spiritual origin of man.” Nothing less than mankind’s origin in God ensures salvation from mortality for the members of the human race.

“Take, eat; this is my body”—“understand that you are members of one original Christ-body” —Jesus is re-corded as saying to his disciples in the textbook’s second chapter, “Atonement and Eucharist.” What this implies is, understand your relationship to the woman crowned with the twelve stars in the second section of “The Apocalypse.” In other words, Jesus says to them, “Be the body of generic man as the divine reality of the

human race.” In both instances the implication is that of church membership in its universal, nonsectarian meaning.

The Manual’s second group of By-laws thus concerns the church-body itself, which its Officers in the first group (standing for the sevenfold ruling Principle) administer and govern. And how is this government exercised? Through what is detailed in the third group of By-laws, where the subject is church discipline.

### **3. Discipline**

The third section of the By-laws is the longest one of all. Significantly, it includes not a single estoppel clause. And what this means surely is that the same code of discipline applies both to an organized membership, when Mary Baker Eddy is at the helm, and to the state of spiritually self-governed membership, which ensues when she is no longer personally present.

The purpose behind the disciplinary rules is to establish, on the part of the church membership, faithful discipline to the continuity of Principle’s government. Members must wed themselves to this Principle, and therefore to what each other is in the sight of Principle. or they will never bring to birth the church’s and their own real spiritual identity, which is their diversity in collective unity.

There is correspondence therefore between this third set of By-laws and the textbook’s third chapter “Marriage,” and also with the third section of “The Apocalypse,” where the woman, loyally wedded to this strict but loving Principle, is travailing in birth and pained to be delivered of her own true being as the Son of God.

Painful birth-throes result from resistance to divine discipline—resistance, that is, to surrendering personal relationships to the relationships that pertain in the divine Principle, Love; resistance also to giving up the sense of personal goodness for the morality that derives from the good which is God.

To discipline means not only to chasten, and possibly to punish, but also to train in self-control. The third chapter speaks of Socrates marriage to Xantippe, as being “a discipline for his philosophy.” When therefore church members decline to submit to Love’s corrective discipline they are liable to excommunication. But this really means that they have separated themselves from the wholeness harmony, and unity of the body. Hence it

is under this third set of By-laws that we learn to be wedded to one whole body, and therefore wedded to one another.

#### **4. Meetings**

Once divine discipline has healed us of our personally disruptive egotism, we can, like the disciples on the day of Pentecost, meet together “with one accord in one place” and be receptive of the influx of the Christ-Spirit, or the Holy Ghost.

The fourth subject of the By-laws is thus mainly concerned with the church’s Annual Meeting, or Assembly. This represents the church as a whole meeting in unity to listen to reports from the Treasurer, the Clerk, the different Committees, as well as to “general reports from the Field.” Think of the happenings at Pentecost when the Word of God radiated out from the apostles in Jerusalem, and was fed back to them from the world at large, or “from the Field.”

The role of the Clerk is paramount. What are named “special meetings” must always be called by the Clerk. Is it because the church’s divine reality is “the structure of Truth and Love” that Clerk and Treasurer feature so prominently in this section of the By-laws dealing with church meetings?

When students meet together in a true sense of unity—when, like the disciples, they are with one accord in one place—they listen not to persons as such but to the outpourings of the Spirit of God. This is the exact opposite of listening spiritualistically to spirits seeming to sound through the mediumship of different personalities, such as is denounced in the textbook’s fourth chapter, “Christian Science versus Spiritualism,” and which is typified by the divisive, opinionated workings of the great red dragon in the fourth section of “The Apocalypse.”

The battle cry of the dragon is always “divide and conquer.” Hence what silences the dragon and demonstrates its impotence is union and communion with the divine source of our being—that is to say, our having “audience with Spirit, the divine Principle, Love, which destroys all error” (S & H 15:12). As the “sum total of human error.” the dragon is mediumship and priestcraft claiming to stand between man and God and between man and man, preventing their meeting and communing together in a state of harmony and meeting and reciprocity for the purpose of healing and serving mankind.

#### **5. Church Services**

“I am among you as he that serveth, “Jesus said (Luke 22:27). Like the non-

schismatic body of Christ, the church in its unity lives to serve the human race by imparting to it the truth of man's being as the "structure of Truth and Love."

Hence the greater part of the Christian Science church service consists of the two Readers reading to the congregation the Word of the Bible and Science and Health, as signifying the oneness of the manhood and womanhood of God, or the unity of Truth and Love.

An outstanding feature of the service is the absence of any kind of officiating priest. In consequence, that to which the congregation listens, and of which it partakes, is "a sermon undivorced from truth, uncontaminated and unfettered by human hypotheses, and divinely authorized," as says the Christian Science Quarterly. This unmasking and forestalls the personal encroachments of animal magnetism in accordance with the fifth chapter of the textbook, "Animal Magnetism Unmasked." The Word of the Bible and Science and Health does not sound through human personae, fallible priests, or any other kind of error-concealing mask.

Masklike animal magnetism (what the textbook calls "masked personal sense," and Paul calls "spiritual wickedness in high places") is that which (in the fifth section of "The Apocalypse") would devour the woman's child as soon as it is born. The purpose of the dragon is to cut man off from direct communion with God, and generally to disintegrate the unity of being. Hence the need to eat up the "little book" from which the First Reader reads, in order to prevent this from happening.

In the words of Paul, what the church membership is called upon to do is to present itself "a living sacrifice, holy, acceptable unto God" as its "reasonable service" to mankind (Rom 12:1).

That the two textbooks, according to the By-laws in question, shall "continue to preach for this Church and the world," and shall do so without interruption "throughout the year," identifies the real Church of Christ, Scientist, with the continuity of the human race in its nonsectarian reality.

There must be no sense of exclusiveness. Strangers shall be welcomed to the church services, even if this means self-sacrifice on the part of members in giving up their seats! "In honour preferring one another," and being "not forgetful to entertain strangers" (Rom 12:10, Heb 13:2), is what Paul demands of the members of the early Christian



church.

Note that at the Christian Science church service, the Word of God is read to the congregation objectively, collectively, audibly, whereas at the point of the sixth main heading of the By-laws, which we come to next, it is read subjectively, individually, silently.

## **6. Reading Rooms**

In other words, when a Christian Scientist or a member of the public enters the quiet sanctuary of the Christian Science Reading Room, he does so in order to read and study Truth for himself individually—that is, to make it his own subjectively, and in this way bring forth the Christ-idea out of his own spiritual loins, and as his own true being.

While, in the church, the Word of Life, Truth, and Love comes to the congregation collectively, objectively, in the Reading Room the same universal truths are conceived of individually, subjectively. This latter circumstance of deep consecration, in what might be called the “secret place of the most High,” makes it possible for the Christ child to be spiritually mothered and individually born.

Hence, in the sixth chapter of the textbook, “Science, Theology, Medicine,” Mary Baker Eddy records how, in the year 1866, as the result of her single-minded devotion to Truth, and her individual communion with God, she discovered and birthed the Christ Science, and named her discovery Christian Science. Precisely correlatively, in the sixth section of “The Apocalypse,” as a result of being clothed with the sunlight of the divine Principle Love, the woman brings forth her man child.

Under the heading “Solitary research” (S & H 109), suggestive of the purpose of the Reading Room, Mrs Eddy writes, regarding her original discovery, of how she “searched the Scriptures and read little else,” how she “kept aloof from society, and devoted time and energies to discovering a positive rule.” “The search,” she says, “was sweet, calm, and buoyant with hope, not selfish nor depressing.” She concludes: “When a new spiritual idea is borne to earth, the prophetic Scripture of Isaiah is renewedly fulfilled: ‘Unto us a child is born... and his name shall be called Wonderful.’” This sixth section of the unfoldment has basically to do, therefore, with the individual birth of universal Science.

“The Bible was my only textbook,” Mrs Eddy declares when, alone with God, she spent three years searching the Scriptures. The corresponding By-law



regarding Christian Science Reading Rooms reads in part as follows: "The literature sold or exhibited in the Reading Rooms of Christian Science Churches shall consist only of Science and Health with Key to the Scriptures, by Mary Baker Eddy, and other writings by this author; also the literature published or sold by The Christian Science Publishing Society" (Man 64).

## **7. Relation and Duties of Members to Pastor Emeritus**

The relation of man (idea) to God (the divine Principle of the idea) consists of idea obeying absolutely the Principle which forms it and births it. In the founding of the Christian Science church, the Pastor Emeritus, Mary Baker Eddy, stands for the Principle itself, and an obedient church membership for the idea.

The relationship in Science is that of Christianity, the church body, to Christ, the head of the body. Hence what is basically at work at this point is Christ in its aspect as Christianity, the physiological counterfeit of which is handled in detail in the textbook's seventh chapter, "Physiology," as the relation of brain to body.

Messages which flow from head to body spiritually, are the divine counterfact to nerve messages that flow from brain to body physiologically.

The same idea is dealt with also in the seventh section of "The Apocalypse," where the children of Israel, typical of the total church membership (therefore of all humanity), are seen coming up out of Egypt (slavery to physiology) and being conducted by their leader, Moses, through a transitory human wilderness prior to taking possession of their promised land, or what body (church) truly is.

The first of this set of By-laws accordingly stresses the need for instant obedience on the part of the church membership to the Pastor Emeritus as Leader, but no longer as personal mother. The latter title is required, at this point, to be dropped. In fact, if members do not thoroughly understand the communications that come to them from their Leader (the Pastor Emeritus) the Clerk of the church shall immediately inform her of this, and, says the By-law, "await her explanation."

Much is made in these particular By-laws of the duty of members (when called upon) to serve the Leader in her home, signifying the fact that idea must always be located in and of the heavenly Principle of the idea. Home is heaven, the textbook teaches. Hence, in the Apocalypse, the woman's child must be found

caught up unto God and to His throne, where it is absolutely governed by divine Principle alone.

In her home, Mrs Eddy, we are told, was exacting in her demands that in every detail the order and precision of divinity itself.

## **8. The Mother Church and Branch Churches**

While the previous tone (Christ as Christianity) demands immediate obedience on the part of members to their Leader (particularly with regard to serving her in her home), this eighth tone (Christ as Science) demands, in consequence, through an eighth set of By-laws, absolute self-government, complete democratic freedom, for all branch churches from control either by The Mother Church, or any other church. That is to say, strict obedience, in the seventh instance, is the divine prerequisite for individual and collective self-government, in the eighth.

The By-law in question says accordingly, “The Mother Church of Christ, Scientist, shall assume no general official control of other churches, and it shall be controlled by none other” (Section 1)”. “...each branch church shall be distinctly democratic in its government, and no individual, and no other church shall interfere in its affairs” (Section 10).

Clearly, the note which is being sounded is that of individuality spiritually self-governed in its relationship with the collective church body.

The same idea characterizes the textbook’s eighth chapter, “Footsteps of Truth.” Here, as the result of being founded on, and obedient to, divine Principle, humanity is led (at the end of the chapter) to the “Horeb height” where the I AM THAT I AM is revealed as the I, the Ego, of each individual. Hence, on the chapter’s final page, Christian Science is spoken of for the first time in the book as absolute - that is, wholly independent of outside control, and therefore deathless. The five or so references in the textbook, to “absolute Christian Science” show this to be the standpoint of resurrection, or where the last enemy, death, has been overcome. Nothing can devour or destroy the God-idea once its foundations are, in this way, secure.

Correlatively, the true branch church, being dependent on, and subordinate to, nothing outside itself, is likewise safe and secure—is likewise absolute—for it is founded on the rock of divine self-government, self-completeness, or on the Christ in its absolute Science.

In the eighth section of "The Apocalypse," Michael and Gabriel, God's two foremost angels, vanquish the great red dragon. That is to say, they overcome malicious animal magnetism as that which would cause men to control one another despotically, devour each other's God-given identity, and so trespass on the rights of individual self-govern-ment.

The human parallel to this would be a Mother Church illegally controlling branch churches, instead of leading them to, and granting them, spiritual and scientific independence, such as is bestowed on them by the Mother Church Manual at this eighth stage of the development.

### **9. Guardianship of Church Funds**

The word "fund" is from the same root as "foundation." It implies a deposit of resources, a store, a supply, stock, or capital. The word "fundamental," from the same root, means "a principle, law .. which serves as the groundwork [Foundation] of a system" (Wbr). To fund means to provide capital for. Spiritually understood, church is the body of the Principle on which it is Founded, and by which it is funded.

For man to be self-governed, having no outside dependency (as in the previous section) is (in this section) for him to be supplied infinitely from within his own being with everything he humanly needs.

Science and Health, as the self-declared body of Principle, teaches the nature of the ideas, qualities, and intrinsic values, that flow and circulate from Principle to Principle, and which constitute, in doing so, the limitless income that unfolds to humanity from this Principle's capital resources. And this indeed is the theme of the textbook's ninth :chapter, "Creation," where, over and over again, we are told how all creation is infinite, boundless, without limits of any kind, and how it can never be put into an expendable organic form.

What concerns us therefore in this ninth set of By-laws is watchful guardianship of the church's (body's) divine resources, with their limitless spiritual capital and funds. The membership, through its Treasurer, must constantly and conscientiously guard these funds, for they constitute the church's wealth, and its self-sustaining treasure. "If we do not control our possessions with the understanding that they are spiritual," Mrs. Eddy once said to students, "they will control us with the belief that they are material" (Coll p206). At the same time, there is the Finance Committee which, under the heading "Provision for the Future," has Jurisdiction over the Board of Directors should this Board fail to

comply with the By-laws of the Church. The lure of ecclesiastical power, commercialism, and vested interest, causing annulment of the By-laws by waiving the estoppel clauses, would surely constitute the "deviation from duty" here referred to.

But are the three members of this Committee merely three persons as such? Are they not, at a deeper spiritual level, the "wisdom, economy, and brotherly love" that must consistently characterize "all the proceedings of the members of The Mother Church"? Do not the economics of a true sense of capital involve the wise distribution of brotherly love, as the basic commodity of the church in Philadelphia and therefore of the Church of Christ, Scientist?

"The love of money is the root of all evil," says Paul in his first letter to Timothy (I Tim 6-10). But it is the great red dragon, the instigator of "filthy lure," the false material sense of money, that is really the root of all evil. The dragon is lust for political, ecclesiastical, and commercial power and gain. He is greedy for an increasing quantity of matter, in contrast to the Christian Scientist's desire for a true sense of substance, available infinitely to all men equally because it cannot be finitely quantified.

Hence, at the point of the ninth section of "The Apocalypse," envy, greed, and the lust to possess things personally, are cast triumphantly from heaven to earth - cast subjectively, that is, out of individual consciousness, on account of the spiritual self-government, spiritual free enterprise and democratic freedom under God, established in the preceding tone.

This idea of government by divine Principle, including divine economics, is the great world-saving truth that needs to be published far and wide over the face of all the earth for the salvation of human society.

### **10 The Christian Science Publishing Society**

The idea of unlimited divine substance, supplying and sustaining the body of mankind, is what (ideally) Christian Science publishes abroad in the course of its world-healing mission. In terms of the textbook's tenth chapter, "Science of Being," that which the Publishing Society is commissioned to publish is the Science of the world's true being. There appears therefore at the end of the chapter the "Platform" of infallible divine metaphysics on which the Scientist learns to stand, and from which he views his world as it exists in divine Science.

The Platform's final sevenfold statement focuses this scientific outlook. It tells of

men and nations unified, one brotherhood of man, no more wars, man loving his neighbor as himself, all that is wrong in social, civil, criminal, political and religious codes annihilated, the sexes equalized, and nothing left that can sin, suffer, be punished, or destroyed.

As part of Mary Baker Eddy's founding career, four periodicals, four propagation channels, became the means of publishing to the human race the Science of its own real being. They were the Christian Science Journal (indicative of the Word), the Christian Science Sentinel (indicative of the Christ), the Christian Science Herald (indicative of Christianity), and the Christian Science Monitor (indicative of Science).

These four periodicals thus correspond to the four sides of the holy city, which stand, in turn, for the spiritual reality of all humanity. Just as the city's first three sides reach their natural climax in the fourth side, and are included within this fourth side, so the first three of the above publications are fulfilled in the worldwide purpose of the fourth. This is because the ultimate Science of the world's being lies in a race that is one and spiritually undivided. The declared purpose of the Monitor was, accordingly, "to spread undivided the Science that operates unspent" (My 353:16).

Because the world, in Science, is united both divinely and humanly, its capital resources, and its natural energy resources, can never be diminished, used up, or spent. Division depletes and finally destroys, because it quantifies substance materially.

When, therefore, in the tenth section of "The Apocalypse," Michael and Gabriel cast from heaven to earth the evil inherent in an expendable sense of life, a "loud voice" is heard singing a song "sweeter than has ever before reached high heaven." The words of the song are: "Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ." This is the song which the "brethren" sing to the world as constituting "the word of their testimony."

Yet it is not enough merely to publish the good news. In order that the news shall be disseminated and understood it must also be systematically taught.

## **11. Teaching Christian Science**

The need, in this case, is that Christian Science shall be presented in such a way that humanity brings it forth indigenously from within its own spiritual loins. "We understand best that which begins in ourselves," Mrs. Eddy wrote, "and by education brightens into birth" (My 253:26). In the measure that this becomes

the way of teaching, and therefore the way of birthing humanly the idea of God, human antipathy to Christian Science ceases.

Objections to Christian Science, such as those cited in the textbook's eleventh chapter, "Some Objections Answered," are, in this way, met and overcome divinely, rather than through human confrontation and argument. This lays the axe at the root of the objections which, as shown in the eleventh section of "The Apocalypse," are fundamentally the workings of occultism.

People who are taught to bring forth Christian Science from within their own being understand that latent, unconscious occultism is (in belief) the source of all that objects to, and opposes itself to, Christian Science. In this case the people are not a subservient, gullible mass, but are individually free, and democratically self-governed, in accordance with the preceding sets of Manual By-laws. Outside objections will then have given way to subjective understanding, and therefore to individual birth-giving.

The word "occult" is from the root "to hide." Animal magnetism, acting through occultism seeks to hide from the people what Christian Science truly is. The dragon would mesmerize the human race into believing that Christian Science is alien to humanity, instead of being inherently natural and subjective. To counter this hypnotic influence the proper teaching of Christian Science opens the eyes of the people to what their identity really is as Christian Science.

Articles 26 and 27 of the Manual By-laws deal respectively with "Teachers" and "Pupils." Teachers must have certificates; they must attest authoritatively to prospective pupils that they are properly qualified to teach Christian Science. What this means (ideally) is that they know how to let God not man be the teacher.

All of the meanings of the word "pupil" is "the pupil of the eye." A pupil lets in the light. What the pupil of Christian Science lets into consciousness is the understanding that spiritual enlightenment is already within him, and that this does not really have to be inseminated into him from outside.

Mary Baker Eddy once defined the true idea of teaching Christian Science as follows: "When I teach Science," she said, "it is not woman that addresses man, it is the Principle and Soul bringing out its idea by blotting out the belief that otherwise hideth it (Essays and Other Footprints p 227) - that is to say, by eliminating the belief that man teaches man personally instead of the Principle

teaching him impersonally.

Once the attitude to teaching is, in this way, a means of internal birth-giving, then it is that humanity swallows up the dragon's flood of occult propaganda and mental malpractice, and no longer objects to Christian Science because of its own prejudiced misunderstanding.

## **12. Board of Education**

The twelfth group of By-laws in the Manual corresponds, in the textbook, to the twelfth chapter, "Christian Science Practice," and, in "The Apocalypse," to the twelfth section, where humanity (earth) finally swallows up in translation the dragon's drowning flood, or its "sea" of hidden, elemental occultism. To this end, humanity is seen to be birthing Christian Science from within its own consciousness. Giving birth to the true and swallowing up the false is one simultaneous operation.

Then it is that the dragon is not only disposed of in heaven but on earth as well. Science, in other words, has operated divinely and humanly at the same time - simultaneously as divine Science and as Christian Science. Through the proper balance of healing and teaching or of spirit and letter the actual nonexistence of divisive animal magnetism is understood and proved.

In 1899, Mary Baker Eddy instituted a "Board of Education" as what she called an "auxiliary" to her (by then) reopened college and re-formed church, both of which she had dissolved in 1889.

In her words, the new Board of Education was the outcome of her having, in 1889, "sought in solitude and silence a higher understanding of the absolute scientific unity which must exist between the teaching and letter of Christianity [corresponding to college] and the spirit of Christianity [corresponding to church]" (My 246).

The advent of the Board of Education thus signified that spirit and letter, church and college, healing and teaching, were one and inseparable. Neither was objective to, nor existed apart from, the other. Hence the relationship between this twelfth subject of the By-laws and the twelfth chapter of the textbook, the "practice" chapter. Note therefore the statement made in the article "The Way" (written also in 1889, the year of the dissolution of the two separate organizations) that "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).

The real letter is the scientific understanding of the spirit- the understanding, that is, of Spirit itself, hence the spirit must always take precedence over the human mind's belief in a letter that can apparently be divorced from the spirit. Thus we read in the By-laws at this point of how "Healing [is] better than Teaching." The word educate explains what teaching is in its truly spiritual signification. Deriving from the same root as educe, it means, to lead or draw forth that which is "conceived as present in a latent or undeveloped form . . . to fit for a calling by systematic instruction" (Wbr).

The same is true of the process of healing. The chapter "Christian Science Practice" speaks therefore of the patient's body as "the temple of the Holy Ghost," and of man's God-given "spiritual power to resuscitate himself." Spiritual education and spiritual healing indeed move forward hand in hand.

### **13. Board of Lectureship**

The four "Christianity" groups of By-laws having thus been encompassed, we come finally to the four "Science" groups, the first of which (the thirteenth) has to do with the Board of Lectureship.

Whereas the Publishing Society puts Christian Science before the world in written form, lecturers address the public by word of mouth. Every lecture, says the relevant By-law, shall include "a true and just reply to public topics condemning Christian Science," and shall also "bear testimony to the facts pertaining to the life of the Pastor Emeritus."

This latter requirement is evidently of the greatest importance, for Mrs Eddy always insisted that in order properly to understand Christian Science humanity must understand her. This was because her real spiritual identity was Christian Science itself, which she consistently demonstrated and lived.

In other words, her human life bore visible testimony to the one divine Life, thereby showing forth the human and divine coincidence, which is Christian Science. We only really know Christian Science when we see it being actively lived.

In the historical development of the idea of God, Jesus appears first and Mary Baker Eddy second. The divine identity of Jesus emphasizes the Christ aspect of the idea—individuality, manhood, head. The divine identity of Mary Baker



Eddy emphasizes the Christian Science aspect—universality, womanhood, body. The two are spiritu-ally inseparable, spiritually complementary, even as divine Science and Christian Science are inseparable in the non-historical Science of man. Because of the fundamental unity of divine manhood and womanhood, and the way in which this has been represented humanly by Jesus and by Mary Baker Eddy, every individual on the face of the earth reflects in his own identity the wedlock of the manhood and womanhood of God.

The relationship of Mrs Eddy to “the woman in the Apocalypse” is thus divinely impersonal, not humanly personal. As she herself is reputed to have said: ‘Can a little white-haired old lady be the woman in the Apocalypse?’

The point at issue therefore is that human identity is far from being the mortal counterfeit which the senses say it is. Gilbert Carpenter Sr., who served in Mrs Eddy’s household, resolved the dilemma scientifically: ‘When I am in her presence,’ he asserted, ‘I have to know that I am in the presence of the author of Science and Health.’ How many authors were there? Two or one? Was there God and Mary Baker Eddy? Carpenter’s simple assessment defines the inseparability of the divine and the human, in which all there is to the human is the divine showing itself forth in tangible self-expression.

Here then we have the teaching of the thirteenth section of “The Apocalypse,” where a new heaven and a new earth -a new understanding of divinity in relation to a new understanding of humanity - is born to human consciousness, and the old material sense of a separated heaven and earth, a divided divinity and humanity, passes forever away.

Belief that earth (humanity) is born of the dragon’s occult, mythological sea is swallowed up in the understanding that humanity in truth comes down from God out of heaven. Then there is “no more sea.” In the words of the text: “St John’s corporeal sense of the heavens and earth had vanished, and in place of this false sense was the spiritual sense, the subjective state by which he could see the new heaven and new earth.” This was John’s “foretaste of absolute Christian Science.” It was the standpoint of humanity’s spiritual resurrection in which the birth-death cycle was no more, or in which the last enemy, death, was overcome.

Surely this was Mary Baker Eddy’s understanding of “the life of the Pastor Emeritus” (reference to which was required to be included in all Christian

Science lectures). She longed for Christian Scientists and the world to begin to understand her real spiritual “life,” and to grow to emulate this for themselves. Then, ideally, the human and divine would be one in coincidence, and God would be man’s only, everlasting “I.”

The same idea pertains to the textbook’s thirteenth chapter, “Teaching Christian Science,” where the old sense of man as a personal inseminator passes away, and the divine Principle, God, is humanity’s permanent and only real teacher. Like the holy city that features in the coming fourteenth section of “The Apocalypse,” the student’s identity—his self, his body, his world, his life—must, in the words of this thirteenth chapter, be conceived and born of Truth and Love... born of the Spirit, born of God.”

#### **14. Committee on Publication**

Yet not only were the lecturers to bear witness to the new heaven and earth, as constituting the true idea of Christian Science, but the Committee on Publication, the subject of the fourteenth set of By-laws, must do this too - not verbally from a platform as in the case of the Board of Lectureship, not in writing through the periodicals of the Publishing Society, but out in the world itself through the magazines and newspapers of the world’s own accredited press.

Note how, in the textbook, chapters eleven and twelve answer (through healing) humanity’s objections to Christian Science, and chapters thirteen and fourteen are the teaching chapters. In the Manual the order is the other way round. Here, subjects eleven and twelve concentrate on teaching, while thirteen and fourteen (Board of Lectureship and Committee on Publication) answer the world’s condemnations and objections, with a view to these being corrected and healed.

Yet, in fact, all critical questions as to what Christian Science truly is are finally answered only by the twenty-four summarizing Questions and Answers that make up the textbook’s fourteenth chapter, “Recapitulation.” While all questions as to how Christian Science operates in practice are answered in the fourteenth section of “The Apoca-lypse” by the descent from God out of heaven of the city that lieth foursquare.

The former furnishes the student with the symbol of the seven (what God is as Mind, Spirit, Soul, Principle, Life, Truth, Love), the latter with the symbol of the four (what the world itself is as the Word, Christ, Christianity, Science)

The one can never be parted from the other. The Word, Christ, Christianity, Science remains forever the divinely subjective state of Mind, Spirit, Soul, Principle, Life, Truth, Love, so that the two are forever one.

As the faithful and obedient idea of the Principle, never does the foursquare holy city fall rebelliously from heaven to earth, to appear in the form of a fragmented matter universe, an opinionated and wilful Adamic race, a civilization based on dualistic values, needing to be saved from its own self-destructiveness and needing to be translated from matter back into Spirit.

The system of timeless divine ideas, taught through the complementary symbols of the seven and the four, is that which Committees on Publication should put before the world, in order to correct, in the world itself, mankind's condemnations and misconceptions regarding Christian Science. Then, at last, will the world be made aware of its own divine reality as the universal Church (body) of Christ, Scientist.

## **15. Church-Building**

The fifteenth group of Manual By-laws entitled "ChurchBuilding" concerns the building of the Mother Church edifice in Boston, U.S.A. On a deeper spiritual level it has to do with what this edifice is designed to symbolize, namely, the building, in Science, on a universal scale, of the infinite Christ-embodiment as the indestructible brotherhood of mankind.

Upon the rock of the human and divine coincidence—the oneness of the Son of man and the Son of the living God—"I will build my church," Jesus said, "and the gates of hell shall not prevail against it" (Matt 16:18).

What this involves humanly is the orderly building (the orderly birth-giving on the part of spiritual motherhood) of the true idea of the universe including all humanity. It corresponds to the orderly unfoldment of the seven days of creation in the textbook's fifteenth chapter, "Genesis," which eliminates the creativity methods (the material building methods) of the race of Adam and Eve.

The building of the Mother Church includes not only the building of the original edifice, called the 'little' Mother Church, but also that of the much vaster Mother Church Extension. Hence the fifteenth set of By-Laws concerns the setting up of both these edifices. The two buildings represent together humanity's progress from "cross" to "crown." "The modest edifice of The Mother Church of Christ, Scientist, began with the cross," Mrs Eddy wrote, "its excelsior extension is the

crown” (My 6:17).

What the extension typifies therefore is the crowning achievement on the part of spiritual motherhood of extending the idea of individual self-government (won through taking up the cross and being victorious over the need for external mothering) to embrace without limits the whole human race.

We read therefore in Pulpit and Press (p 20) of how “From first to last The Mother Church seemed [past tense] type and shadow of the warfare between the flesh and Spirit...”Note how this relates with the words in the textbook (p 568) that “the divine method of warfare in Science” is that waged by “the true method of creation” in Genesis, as against the false Adam and Eve method. This confirms a correspondence between the fifteenth set of By-laws and the textbook’s fifteenth chapter.

At the same time the fifteenth section of “The Apocalypse” shows the God-bestowed mother-city (the eternal reality behind the symbol of the Mother Church) restored to the source from which it emanates, and where it eternally belongs.

That is to say, what the preceding fourteenth section calls our city (S & H 575:18) becomes, in this fifteenth section, the boundless, limitless, city of our God (577:14), having no temple [no tempus, time, no material organization] therein. Thus at this point the cross is no more, for it has yielded to the ultimate, all-encircling crown.

In other words, the city, body, church, which is man, is none other than the city, body, church of God Himself. And therefore the basic human problem of “organization and time [which] have nothing to do with Life” (S & H 249:19) is now represented as solved. As Mary Baker Eddy once said: “Man has not got a body, God has a body, and this body is man”.

Hence the Manual, spiritually understood, releases humanity from the belief that man originates materially and is personally self-centered, and teaches instead that he originates spiritually and is impersonally God-centered.

So let us quote once more Mrs Eddy’s words regarding what she called “the twentieth century Church Manual,” when she declared, “Notwithstanding the sacrilegious moth of [organization and] time, eternity awaits our Church Manual”

(My 230:1). To understand what this means in terms of humanity's progress from cross to crown (symbol-ized by the two consecutive phases of Mother Church building) is for the period of "laws of limitation for a Christian Scientist" to be over, and for the church-body, typical of one harmonious human race, to be without boundary or limit.

## **16. Church Manual**

The sixteenth and final subject of the By-laws is the Church Manual itself—that is, the Manual in its wholeness from beginning to end. It corresponds to the sixteenth chapter of the textbook, "The Apocalypse," in its wholeness from beginning to end. It also relates to the sixteenth section of this sixteenth chapter, which is the Bible's 23<sup>rd</sup> Psalm interpreted in the light of Christian Science.

"The Lord is my shepherd; I shall not want," says the Psalm in its original version in the Bible. Here "the Lord" is the Lord God Jehovah, the God of Adam and Eve in the story of the garden of Eden. Interpreted spiritually in Christian Science, the Lord, as the Shepherd of mankind, is "DIVINE LOVE" (spelt with small capital letters). What this typography seems to indicate is Love (capital L) wedded to love (little l), or Love reflected in love (S & H 575:3, 17:7). In other words, the anthropomorphic Jehovah, who is God supposedly in the form of man, has at this point been transfigured and translated to appear as man in the form of God. Humanity in this case no longer believes itself mortal but understands that it is spiritual and immortal. God and man, divinity and humanity, are thus indivisibly one.

In the words of Mary Baker Eddy, the Shepherd of the 23<sup>rd</sup> Psalm, the provident Pastor of all mankind, is none other than the church's "dual and impersonal pastor, the Bible, and 'Science and Health'" (Mis 322:10), conceived of now in conjunction with the Church Manual. Hence the words (My 251:29), "Adhere to the teachings of the Bible, Science and Health, and our Manual, and you will obey the law and Gospel."

The matrix structure of the Christian Science textbook, holding within it the Key to the original meaning of the Scriptures, and signifying the indestructible reality behind the symbol of the Mother Church, is, ideally, at this point, subjective to the understanding of the individual Christian Scientist. No longer is he being dictated to by an ecclesiastical organization imposing upon him laws of limitation. He has accepted the holy city, the mother of us all, as the outpouring source of his own and his world's everlasting life, and therefore he does not want.

Says the By-law in question: The Manual “is adapted to The Mother Church only.” Its womblike structure is “uniquely adapted to form the budding thought and hedge it about with divine Love.” It is designed, that is, to raise the infant thought to the status of mature manhood, or to the point of active unity with God, represented by the spiritually self-governed, spiritually independent, branch church.

And thus there is brought into being “the man whose name is The BRANCH,” who “shall grow up out of his place, and he shall build the temple of the Lord” (Zech 6:12). For, according to Isaiah 11:1, the Branch grows not from a Mother stem, but from the same roots in the divine Principle, Love, that the Mother herself came from.

In other words, the provision in the Manual is that the Christian Science branch church, standing for individual and collective self-government under God, shall reflect in itself without boundary or limit, all that the God-empowered, universal Mother is, always has been, and always will be, in the timeless reality and royalty of her being.

To the end of fulfilling this God-inspired purpose, the final By-law of all, under the heading, “Amendment of By-laws,” sums up the necessity for obedience to the Manual as a whole. It reads: “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 Eddy, the author of our textbook, SCIENCE AND HEALTH.” To obey this final By-law is, clearly, to obey every By-law throughout the book, including each one of its estoppel clauses.

Thus, with the passing of Mary Baker Eddy, the Mother Church, as an outside ruling mother, becomes necessarily self-dissolving, and, in its legal status as The First Church of Christ, Scientist, represents, in consequence, “the man whose name is The BRANCH.”

We can but marvel therefore that, in 1903, this final, imperative By-law was, in its entirety, included in the several legal Deeds of Trust which Mrs Eddy gave to the four directors of the original Trust Deed of 1892 (not to the five specified in the 1902 Manual) empowering them to acquire the land for, and to build, the Mother Church Extension.

For then would the human law of the land, in the form of these several Deeds of Trust, be itself compelled to put into operation the law of God demanded by the

Church Manual. Divine law and human law would, in this way, become one in coincidence, with the result that the release of mankind from ecclesiastical despotism would be enforced by civil law. And thus would be fulfilled Mrs Eddy's prophecy made in 1898 that the Manual would come to be "regarded as law bylaw." No wonder she wrote (also in 1903) in the article dealing with the twentieth century Manual, "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 230:10).

Here the By-laws end, for the church, typical of the body of universal humanity, is now represented as translated out of "organization and time" which "have nothing to do with Life"—out of a temporary sense of "laws of limitation for a Christian Scientist"—into the "eternity [which] awaits our Church Manual" (My 230:1).

## Conclusion

When, in the Old Testament, Israel's seventy years of Babylonian captivity were over, and her period of rebuilding began, the result was a new Jerusalem, a newly arisen resurrection body, in which she then could dwell.

What this rebuilding foreshadowed was not only Jesus' demonstration of deathless life in the coming era of the New Testament, but also the 'latter days' of Christian Science when all mankind would likewise be freed from everything that Babylon stood for.

Israel's new built city was thus but a prefiguring symbol of the eventual New Jerusalem of Revelation 21, the holy mother city of universal love and peace, the ultimate reality of a divinely civilized human society—in fact, the Christian Science Society of mankind.

As the New Testament dawned, and the advent of worldwide Christianity unfolded, this Apocalyptic New Jerusalem began to manifest itself to the human race, with the result that nothing henceforth could stop the spiritual rebirth of society from ultimately being fulfilled.

The reason Israel was able to rebuild her stricken temple and city was because she had studied, understood, and obeyed the book of the law of Moses, the book of the "law of God" (spoken of in Nehemiah 8), which was brought into prominence in the course of the captivity, and which, in the hands of Ezra,

taught her how to rebuild her identity individually and on a world scale.

So it must be in Christian Science regarding obedience to the law of God, appearing as the By-laws of Mary Baker Eddy, recorded in the Church Manual. Once this obedience is put into effect, the Church of Christ, Scientist (which, over the years, disobedience has disastrously undermined) will be resurrected—rebuilt on its original divine foundations—and freedom from ecclesiastical and political servitude will ensue for the Christian Science movement and the world.

As in the case of Moses, therefore, let the Christian Science church catch by the tail the serpentine rejection of the law of God, recover for itself its rod of deliverance, and thereafter use this healing rod as a staff upon which to lean. For this will release it from the stultifying limits of material organization, will put it back into the hand of divine Principle, will restore it to the arms of Love, or to where its founder left it in 1910.

In other words, it will “bridge over with life discerned spiritually” (S & H 598:26) the apparent death-interval of organization and time which claims to have imposed itself between 1910 and now, or during the period when the Manual has apparently been cast to the ground. Indeed, it will bridge over not only the interval of the past seventy or so years, but also the far greater time interval that has elapsed since the ascension of Jesus, when he proved on behalf of all mankind the truth of eternal, deathless life.

The descent of the Holy Ghost which immediately followed the ascension, was the advent of the same universal Science of Life, the foreshadowing of the same great mother city of mankind, which is revealing itself today in its order, its structure, its absolute Science and system, and is teaching the actual living form of the world as it truly is. The events of the day of Pentecost marked the beginnings of a newborn human race.

Today’s overwhelming need is thus to understand Christian Science’s Pentecostal origins—its descent to man-kind from the altitude of Jesus’ ascension—in order that the world shall respond to its own true identity and be scientifically reborn.

Then will “man the generic term for mankind” succeed to the leadership of the Christian Science movement, in accordance with Mrs Eddy’s nomination in 1901 regarding her successor. “What remains to lead on the centuries and reveal my



successor,” she declared, “is man in the image and likeness of the Father-Mother God, man the generic term for mankind” (My 347).

The Christian Science church, like Israel’s new Jerusalem, like the body of Jesus at the resurrection, and like Mary Baker Eddy’s second church organization, will then be “temporarily rebuilt” (S & H 576:17)—translated from death to life prior to being outgrown altogether, and, as its founder foresaw, “exist alone in the affections” needing “no organization to express it” (Mis 145).

Christ, Truth, outside (never inside) the body of Jesus, resurrected this body from the grave and temporarily reproduced it, preparatory to its final translation. Likewise Christian Science, in its nonsectarian reality, developing today not inside the church organization but outside it, will—must by its very nature—temporarily rebuild the dying church body. Christian Science can no more leave this body to disintegrate in a tomb than could the Christ in the case of the body of Jesus.

And the form the resurrected church will take? Mrs Eddy exemplified this in 1889 when she herself dissolved her central Boston organization and left only self-governing (independent God-governed) branch churches to constitute the Christian Science church.

During the three years’ interlude (1889-1892) that followed the dissolution, there was no visible centralized church.

Mrs Eddy herself retired from the organizational scene to seek and to find what she called “a higher hope for the race” (My 246:11). Correspondingly, the body of Jesus, following the crucifixion, was for three days removed from mortal sight. During these “three days’ work in the sepulchre” when he “set the seal of eternity on [organization and] time” (S & H 44:7), Jesus himself sought and found, as the race’s highest conceivable hope, proof of man’s eternal indestructible life.

In 1892, therefore, commensurate with the proof which Jesus had furnished, a rebuilt, resurrected church (a “spiritually organised Church” - Ret 44:30) began to take form in Boston. Its name was “The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts” (Man 1).

Yet the ‘mother’ element had inbuilt into it, in the form of its Manual’s 29 estoppel clauses, the seeds of its eventual self-dissolution, or its own self-

translation. As in the case of the resurrection of Jesus (that preceded the body's final ascension), the rebuilding was but temporary (see S & H 576:17).

Ideally, the process of the self-translation of the Mother Church was designed to take place when Mary Baker Eddy left the human scene in 1910, as had been foreshadowed by her retirement from public office in 1889, when she dissolved her first organization.

Edward Kimball once asked Mrs Eddy what would happen to the Christian Science movement if she were to pass on. "It would degenerate into material prosperity," she replied. He then asked what would happen if she ascended. "The Mother Church would be dissolved," she said (Coll 252).

Sometimes the Mother Church was called 'Mother's Church,' while in the Manual itself (p 102) it is referred to as "Mary Baker Eddy's Church." Church being a symbol of body, and Mrs Eddy herself being the representative of "the woman in the Apocalypse [who] symbolizes generic man (S & H 561:22), Mother's Church was in fact the symbol of the body of the human race.

Like the ascension of Jesus, therefore, that led, at the Pentecost, to the descent of the Holy Ghost as the reborn selfhood of mankind, so (symbolically) the ascension of the Mother Church organization (that took place ideally in 1910) was succeeded in the years that followed by the discovery of the original absolute Science of Christian Science, contained in the textbook, Science and Health, that (in Revelation 10) came down from God out of heaven. By reason of this discovery in the textbook of a system of ideas and their divine relationships (teaching the reality of the body of mankind) this true identity of the human race is destined, in the course of the coming seventh millennium of the history of civilization, to bring itself progressively to light.

Reiterating once more the issue that so profoundly concerns us today: Two classes of capitalization are basic to the language of this healing system found within the textbook's pages. They are the seven of Mind, Spirit, Soul, Principle, Life, Truth, Love, teaching what the infinite consists, of diversely, and the four of the Word, Christ, Christianity, Science, teaching how the infinite functions integrally. These two categories of capitalized terms for the oneness of God, man, and the universe, represent to the Christianly scientific student the ascension stand-point of the Godhead itself, from which his thought descends to that of mankind to prove, on the one hand, the allness of God, and, on the other, the nothingness of evil.

From this exalted viewpoint of the divine Principle, Love, Christian Science solves through translation and universal healing the problem of organic life.

Demonstrating the allness of Life, Truth, Love, it proves the nothingness of sin, disease, death. As the omnipotent Word, it proves the unreality of birth as the omniscient Christ, it proves the unreality of sin; as the omnipresence of universal Christianity, it proves the unreality of disease; and as the omni-action of eternal Science, it proves the unreality of death.