

THE TRUE CHURCH

THE STRUCTURE OF TRUTH AND LOVE

PEGGY M. BROOK

Published by
THE JOHN W. DOORLY TRUST
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A STUDY OF THE FUNDAMENTALS OF CHRISTIAN SCIENCE

*(Written in collaboration with Clifford B. Stamp,
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GOD'S NATURE AS LIFE

GOD'S NATURE AS PRINCIPLE

GOD'S NATURE AS SOUL

GOD'S NATURE AS SPIRIT

GOD'S NATURE AS MIND

JOB — AN INTERPRETATION

SCIENTIFIC HEALING TODAY

FOREWORD

The true nature of "church" and the great overturnings that must inevitably take place as "the structure of Truth and Love" (S.&H. 583:12) urges its acceptance upon all spiritually progressive thought, was the impulsion behind two weekend series of talks on this subject given in London in 1978. This booklet is the outcome of those talks. It is in no way a verbatim report, but rather a summary of the main theme, namely, the identification of the spiritual reality of "church" — its basis, structure, and purpose — and the tracing of the various forms in which it has appeared throughout the Bible and now in this scientific age. The spiritual reality is the same, but its outer form continually changes, for "Truth cannot be stereotyped; it unfoldeth forever" (No. 45:27).

PEGGY M. BROOK

London, England

July 1979

The following is a list of abbreviations of the titles of the writings of Mary Baker Eddy used in this booklet:

S.&H.	<i>Science and Health with Key to the Scriptures</i>
Mis.	<i>Miscellaneous Writings</i>
Ret.	<i>Retrospection and Introspection</i>
Pul.	<i>Pulpit and Press</i>
Rud.	<i>Rudimental Divine Science</i>
No.	<i>No and Yes</i>
Mess. '01	<i>Message to The Mother Church, 1901</i>
My.	<i>The First Church of Christ, Scientist and Miscellany</i>
Man.	<i>Manual of The Mother Church</i> <i>The First Church of Christ Scientist in Boston, Mass.</i>

All books other than the Bible and Mary Baker Eddy's writings mentioned in the footnotes are published by The Foundational Book Company Limited, London, unless otherwise indicated.

THE TRUE CHURCH

THE STRUCTURE OF TRUTH AND LOVE

“They have taken away my Lord, and I know not where they have laid him.” Such was the cry of Mary Magdalene at the sepulchre of Jesus when she saw the empty tomb, whilst close at hand, communing with her, though as yet unidentified by her, was the risen Christ. Do we not hear a similar cry today when sincere, earnest spiritual seekers have devoted themselves to the accustomed form of their spiritual idealism, and then the form changes? A new paradigm appears, not fully recognizable, even as Mary mistook the risen form of Jesus for the gardener! It was only when he spoke her name and demanded of her a less materially tangible allegiance that Mary recognized what had taken place. Infinite progression continually demands of us that we leave old landmarks, but never before an increasing understanding of the spiritual substance of an outgrown symbol has prepared us to leave the old for the new.

So it is with the familiar concept of church. We may conceive of it as a divinely ordained organization, a body of like-minded believers, or even as a much-loved building. We may have wedded ourselves to its current outward form, but the outward form is merely a temporary symbol of the eternal structure of Truth. Ideally, the outward form has two purposes; first, to provide a protective womb and a cradle for the developing understanding of Truth, and second, to afford useful channels through which the understanding of Truth can be disseminated. But the form of church has changed with the advancing centuries, and continues to do so, though its spiritual structure remains the same.

“Church” is primarily defined in the “Glossary” of *Science and Health* as “The structure of Truth and Love; whatever rests upon and

proceeds from divine Principle." Truth and Love are forever unfolding to man from an inexhaustible source, and the spiritual structure of Truth and Love has always appeared in a form uniquely adapted to the specific stage of developing consciousness. It would seem, however, that mortals tend to think in too circumscribed a context, content to live with familiar forms, perhaps fearing to let them go, not realizing that "the determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love."¹ Such a determination prevents the universal nature of Truth from being seen, understood, loved, and lived in a new and wider way.

To look at the immediate situation from a larger perspective is always helpful in order to "flow" progressively with the unfolding spiritual idea and not resist its natural development throughout time and eternity. To itself, the structure of Truth and Love is an infinite self-containment, known to Mind from all eternity. From a relative standpoint this spiritual structure reveals itself to man in divine order, step by step. Because the very nature of Truth and Love is infinitely structured, the form in which it appears is also symbolized in a structured way, although naturally the symbols of structure change according to developing states and stages of consciousness.

What is the meaning of "structure"? The word derives from the Latin verb *struere*, "to arrange, to fit together." It means "the interrelationships of parts as dominated by the general character of the whole" (Webster). Professor Amar has written, "A structure is the sum total of relationships which maintains the communication among the various parts of a whole" and Dr Jacob Bronowski has defined it as "The recognition of an order between the individual parts whereby the meaning of the parts is explained through their whole arrangement." Each of these definitions stresses three factors — the whole, the parts, and the meaning of the parts when related within the whole. This is the essential nature of structure, and it is the essential nature of that which constitutes the true church — not as an organized body of people, but as the related movement of idea, moving in the universal Science of being, "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle." As

1 S.&H. 28:6-8

each one of us understands this “structure of Truth and Love” in its divine Science and system and lets the one Life individualize the living nature of this understanding in our lives, this is the true church in operation, “the Church Universal and Triumphant.”² The church cannot be a body of believers. It must be a body of “understanders”—a body of “lively stones.” Today it is clearer than ever before that the true church is *man*, not as materially conceived and organized, but as the unfolding idea of divine Principle, Love in its Science and system.

To see this more clearly in its right perspective, it is helpful to consider the progressive symbols of structure that appear throughout the Bible and lead on to today. They may be set in a historical context, but when interpreted through Science they reveal the natural unfoldment of spiritual understanding which each one of us has experienced in our spiritual journey and which eventually culminates in the realization that man himself, as idea, is the living church or structure of Truth and Love.

As many students of the Scriptures know, the Bible can be seen to unfold in distinct periods of one thousand years (from 4004 B.C.—65 A.D.), each thousand-year period embracing a definite phase of Hebrew history. There is a spiritual plan to be discerned here and it is indicated in Peter’s words, “one day is with the Lord as a thousand years, and a thousand years as one day.”³ Mrs Eddy quotes this interpretation of Biblical history in her exegesis of the first day of creation in *Science and Health* (see 504:16-26). Spiritually interpreted, therefore, the Book of Life takes the seven days of creation recorded in the opening chapters of Genesis, as symbolizing specific aspects of God’s nature (later identified by Mary Baker Eddy as Mind, Spirit, Soul, Principle, Life, Truth, Love), and then step by step illustrates the working out in human experience of each of these aspects through a thousand-year period of “history”. This accounts for the fact that Bible history is unreliable, and this should not surprise us, since its function is mainly symbolic. The historicity of the Bible is being increasingly questioned, but far from lessening the spiritual value of this great book, its deeper import is heightened.

Regarded in this symbolic way, the first day presents the light of Mind and the first thousand-year period relates the creation story of Adam and Eve with its few positive symbols piercing the darkness, illustrating that there is a way out of limited mortal belief, the so-called basis of material existence, and that this takes place through accepting the divine Mind as the one origin of all. The second day, with its firmament of the understanding of Spirit which divides the waters below from the waters above, works itself out in human experience through saving men from being overwhelmed by the floods of materialism. This is illustrated in the second thousand-year period through the story of Noah and his ark. The third day of Soul, presenting the dry land called "earth" of changeless spiritual identity, which is fruitful and brings forth grass, herb, and fruit tree, is shown as working itself out in human experience through the symbol of journeying to the "promised land" of God-given identity. In this third thousand-year period Abraham journeys to find "a city which hath foundations, whose builder and maker is God,"⁴ Jacob journeys, Joseph journeys, Moses takes the children of Israel through the wilderness to the promised land — each journeys in his different way to find divine identity as symbolized by the "promised land." The fourth day of Principle, illustrated by the two great lights that rule over the day and over the night, is symbolized in the fourth thousand-year period by what is termed the kingdom period or the prophetic age. The children of Israel were now in the promised land and what faced them was the question of government: what should govern them — kingship or prophetic vision? We also are always being faced with this question. Do we allow personal sense to govern, or divine Principle? The whole of this period is dynamic in what it teaches us about true government. Then the fifth day of Life with the creation of abundant life in the seas and in the air is clearly symbolized in the fifth thousand-year period, bringing us into the New Testament with the mission of Jesus, who declared, "I am come that they might have life, and that they might have it more abundantly."⁵ This he substantiated by healing all manner of sin and disease and overcoming death.

Historically, the Bible concludes with the opening of the fifth thousand-year period, wherein any sense of a "time" symbolization is seen as null and void in the light of Jesus' own words, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."⁶ Mary Baker Eddy wrote of her own period — six thousand years since Adam — that "material history is drawing to a close."⁷ Therefore the sixth day of Truth with the creation of man is not so much illustrated by human history as by the Science of man, that is, Christian Science, discovered in the sixth thousand-year period. The outcome of the seventh day of Love, the day of rest, is best described in Mrs Eddy's words, "Here prophecy pauses. Divine Science alone can compass the heights and depths of being and reveal the infinite."⁸

With this brief outline of the Bible's thousand-year periods and beyond, it is significant to note that in each period a specific symbol of spiritual structure arises. In the first thousand-year period there is *the tree of life* in the midst of the garden; in the second, Noah's *ark*; in the third, *the tabernacle* in the wilderness; in the fourth, Solomon's *temple*; in the fifth, *Christ Jesus* and the *Christian church*; in the sixth, *the Christian Science textbook*; and in the seventh, *the universal consciousness of Truth and Love*, loved and lived as the only being.

Following the appearance of each of these positive symbols of structure, there emerges each time a specific counterfeit structure, but always the true structure precedes and disproves its counterfeit. We shall see this as we consider the spiritual import of these structures throughout the Bible.

6 John 4:35
7 No. 45:27

8 S.&H. 292:4-6

1st Thousand-year period (1st Day — “Let there be light” — MIND)**Structure symbol: Tree of life****Counterfeit: Tree of knowledge of good and evil**

In the creation story there is a tree of life in the midst of the garden. This is surely the same tree of life which appears at the end of the Bible in the Book of Revelation (Chapter 22), the tree which “bare twelve manner of fruits” and whose leaves “were for the healing of the nations.” We read in *Science and Health* that this tree of life “is typical of man’s divine Principle, . . . offering full salvation from sin, sickness, and death,”⁹ and is also “significant of eternal reality or being.”¹⁰ This symbol — like the seven-branched candle-stick in Exodus (Chapter 25) — has the significance of a central trunk, illustrative of the foundational sense of Principle, with its branches representing the whole range of the divine nature as expressed through Mind, Spirit, Soul and Life, Truth, Love (see My. 225:27-30). Adam and Eve in the garden of Eden are symbolic of mortal man imprisoned in the body (in a limited, material concept of life), but the one Mind is eternally saying, “Let there be light” — in other words, “Exercise the right which every man has to awaken to the eternal reality of his being — always present in the midst of every one of us — and partake of the understanding of man’s divine Principle, whose ideas (‘leaves of the tree’) offer a full salvation to mankind.” The complete structure of being is presented in this “tree” symbol. Moreover, it is a natural symbol. No human being has ever constructed a tree; it grows naturally.

Counterfeiting this tree of life is the tree of the knowledge of good and evil. Eating of the fruit of the latter tree — believing that spiritual good, which is of the nature of idea, and mortal beliefs about existence are equally real — leads to the acceptance of sin, disease, and death as the natural “routine” for man. This is the dreary round to which so many submit, when they could listen to the inner voice of the one Mind and continually go forward in the light of the life-giving ideas of the divine Principle of all being.

2nd Thousand-year period (2nd Day — “Let there be a firmament” — SPIRIT)

Structure symbol: Noah’s ark Counterfeit: Tower of Babel

The second thousand-year period in the Bible is taken up with the story of Noah building his ark, and how the ark saves him and his family from the flood. This is followed by the building of the tower of Babel, which concludes this period. So the positive spiritual symbol of structure here is the ark, which Noah was told by God to make. Spiritually interpreted, the foursquare ark with its rooms and its three storeys and other details of construction represents all the categories which the divine system of Christian Science presents to us today. The symbols are the more primitive symbols of that age, but the reality is the same. In the “Glossary” of *Science and Health* “ark” is defined, in part, as “Science showing that the spiritual realities of all things are created by Him and exist forever.”¹¹

We can liken the building of the ark to the building of an understanding of God, Spirit. The definition of “ark” in the “Glossary” is also given as “the understanding of Spirit, destroying belief in matter.” This understanding is impelled by Spirit saying to each one of us, “Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.” In the exegesis of this second day of Spirit, Mary Baker Eddy writes, “Spiritual understanding, by which human conception, material sense, is separated from Truth, is the firmament.”¹²

On our spiritual journey, it is as if we see the value of the tree of life and then use that tree to build an ark of spiritual understanding, for the ark is made of gopher wood. This may seem a fanciful interpretation, but it is a fact that every man builds his understanding of the divine Principle of being on that which is natural to him (the tree was a “natural” symbol) and Mary Baker Eddy further writes in the exegesis of this second day of Spirit, “This understanding is not intellectual, is not the result of scholarly attainments; it is the reality of all things brought to light.”¹³

The ark saves Noah and his family from the flood, and going

11 S.&H. 581:11-13

13 S.&H. 505:26-28

12 S.&H. 505:7-8

forth from the ark they are destined to "overspread" the whole earth. Spiritual understanding saves us from the floods of material conceptions and enables us to inherit the "earth" of our true spiritual identity. But if we try, on a material basis, to "build unto heaven" in order "to make us a name," as the builders of the tower of Babel did in the story that immediately follows that of Noah, only separation and confusion ensues. The Bible states that God confounded their language. "Babel" is defined, in part, in the "Glossary" as "a kingdom divided against itself, which cannot stand; material knowledge."¹⁴ A merely intellectual understanding, based on a corporeal sense of things, leads to "confusion of tongues," whereas pure spiritual understanding brings the spirit of order and unity.

3rd Thousand-year period (3rd Day — “Let the dry land appear” — SOUL)

Structure symbol: Tabernacle Counterfeit: Golden calf

This third thousand-year period is pre-eminently one of journeying. It begins with Abraham coming out of Ur of the Chaldees, called by God “unto a land that I will shew thee.”¹⁵ Jacob is forced to journey to his uncle Laban through fear of Esau. Joseph is sold into Egypt by his jealous brothers, who later journey to him to buy corn in time of famine and finally settle in Egypt. Moses, born in Egypt, is destined to lead the children of Israel out of what had become Egyptian bondage to journey through the wilderness into the promised land. This whole period, illustrating the “dry land” appearing, the earth that is fruitful — the third day of Soul — typifies in many different ways the journey from sense to Soul, whereby man eventually finds his true spiritual identity.

The symbolic structure in this period is the tabernacle that Moses was commanded to make on his sixth ascent up the Mount when he was leading the children of Israel through the wilderness. This tabernacle, in which they worshipped God, was portable; it was made of wood and was carried by the Levites on the journeyings of the Israelites. When they camped they erected it, and when they moved on they carried it with them until they camped again. It was always accompanying them.

Reviewing these first three structures, we can see that they symbolize a very real process of spiritual development which we have all experienced. The light of Mind shows us that there is a divine Principle of being whose ideas bring salvation. We desire to understand it and Spirit then impels us to build an ark of understanding, which saves us from the floods of material beliefs that would engulf us. At this stage it is the floods that dictate where the ark shall go and when and where it shall rest. As a Chinese proverb has it, though, “Where'er the floods take me, I go as their guest.” Spiritual understanding does preserve us, whatever the circumstances, if we abide with it. But the Israelites carried the tabernacle with them, on *dry*

land — no longer is the symbol that of turbulent waters — and they were making a definite journey as an identified people. We have this experience too. There comes a time when the “ark” of understanding becomes to us a “tabernacle” which is constantly with us and our Soul identity carves our way forward spiritually. This third period is one wherein many characters were re-named — Abram became Abraham, Sarai became Sarah, Jacob became Israel — and this signifies the change that takes place with us when we are transformed by Soul and accept our natural spiritual identity and the testimony of spiritual sense in our lives, rather than relying on a belief of identity ruled by material sense.

The counterfeit structure that makes its appearance in this period is the golden calf which the people persuaded Aaron to fashion. The Israelites often complained about their wilderness journey, but on this occasion they were disillusioned with Moses because he was a long time in the Mount communing with God, and they felt their material needs were not being met. The people broke off their golden earrings and gave them to Aaron to make the golden calf, and they then worshipped this. When Moses came down from the Mount, he saw their idolatry, and he immediately destroyed the calf and punished the people.

A similar temptation comes to us. Soul or spiritual understanding constitutes our true identity and it is infinitely satisfying because of this. The Psalmist wrote, “I shall be satisfied, when I awake, with thy likeness.”¹⁶ But sometimes, when we are not fully awake to our spiritual identity, we can be tempted to believe that the spiritual idea is not demonstrating itself in human experience quickly enough, or in the way in which we would have it do. We immediately build a “golden calf” of material values, worshipping the testimony of the material senses instead of the testimony of spiritual sense. Only Soul satisfies. Soul translates our experience to bring about the divine purpose in its own freedom-giving way and not according to our limited outlinings. There are some arresting words in *Science and Health* as to how to measure our progress in the journey from sense to Soul: “To ascertain our progress, we must learn where our affections

are placed and whom we acknowledge and obey as God. If divine Love is becoming nearer, dearer, and more real to us, matter is then submitting to Spirit. The objects we pursue and the spirit we manifest reveal our standpoint, and show what we are winning.”¹⁷ So we can never measure our progress through a judgment based on the testimony of the material senses, but only through what spiritual sense tells us.

It is significant that each of these first three counterfeit structures is connected in some way with words and their influence. With the tree of the knowledge of good and evil it was the whisper of the serpent which tempted Eve to eat of the tree; the building of the tower of Babel resulted in the confusion of languages; and here it was Aaron who was persuaded to make the golden calf — Aaron, who was given to Moses to speak for him, since Moses believed he was “slow of speech.” Mere words — persuasive, emotional, personal, or intellectually couched — can fool us, but the Word of God — never! Jesus said, “The words that I speak unto you, they are spirit, and they are life.”¹⁸ His words were the very spirit of Truth, its living presence. Mary Baker Eddy wrote of this, “In the walk to Emmaus, Jesus was known to his friends by the words, which made their hearts burn within them, and by the breaking of bread. The divine Spirit, which identified Jesus thus centuries ago, has spoken through the inspired Word and will speak through it in every age and clime.”¹⁹ Today we are bombarded with words through the press, radio, television, and words claim to be a very important part of the church too, so it behoves us to listen always to the “still, small voice” of Truth which speaks increasingly clearly to us as we partake of the “tree of life,” build an “ark” of understanding, and identify ourselves with “the tabernacle” of Spirit.

Words that are the outcome of the living Spirit forever speak with power. In man’s spiritual journey the inspired Word of the Bible has always been invaluable. Mrs Eddy said that when she discovered Christian Science and was following the leadings of scientific revelation, she used the Bible as her only textbook. She then says of her own textbook, “No human pen nor tongue taught me the Science

17 S.&H. 239:16-22

19 S.&H. 46:5-10

18 John 6:63

contained in this book, SCIENCE AND HEALTH; and neither tongue nor pen can overthrow it.”²⁰ Words are symbols and “spiritual teaching must always be by symbols,”²¹ but the symbols must necessarily be adapted to the thought of the seeker — hence Mary Baker Eddy was inspired to use the scientific terminology of her age to state the same eternal truths that the Bible was stating in the symbolism and language of its age. She explained, “Divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live.”²²

So these first three counterfeit structures would seem to say to us in this respect: Be wary of words, but listen to, love, and cherish the inspired Word, so that the Word is “made flesh” in your experience, the “tabernacle” of God is with you. Then we are actively aware of being one with God and God one with us (see Rev. 21:3) — the true identity of Soul.

20 S.&H. 110:17-20

22 S.&H. 146:31-1

21 S.&H. 575:13-14

4th Thousand-year period (4th Day — Lights that rule over the day and night — PRINCIPLE)

Structure symbol: Temple Counterfeit: High places

The predominant symbol of structure in this fourth thousand-year period is the temple which Solomon built. In the course of time there were three temples — Solomon's, Zerubbabel's, and Herod's — and also a fourth imaged in Ezekiel, but the temple made its first appearance in this kingdom period or prophetic age, when the children of Israel were established in the promised land. It was made of stone rather than wood, and was fixed in location, unlike the ark and the tabernacle.

In our spiritual journey, having accepted the one Mind as the basis of all creation, built an ark of spiritual understanding (which naturally is a continuing process, for understanding is always unfolding), and identified our whole being with this understanding, we then see that everything is found in and emanates from the divine Principle of the universe. The fourth day of Principle symbolizes the government of divine Principle through its Science and system. Just as the lights in this fourth day rule over the day and over the night, so the one Principle is the sole governor of every level of consciousness. The temple is symbolic of this fact. It constituted the centre of Jewish worship in the capital city of Jerusalem.

“Temple” is defined spiritually in the “Glossary” in terms of Life, Truth, and Love. The word means “body.” Jesus used it in this way (see John 2:19) and Paul spoke of the one body that has many members, relating it to the temple or church (see Eph. 2:19-22, I Cor. 12:12-31, Col. 1:18). In its spiritually scientific structure it embodies all the categories through which the divine Principle of the universe expresses itself in its Science. Every detail of Solomon's temple, when spiritually and scientifically interpreted, patterns the eternal divine system of Being. It was foursquare, typical of the Word, Christ, Christianity, and Science. It consisted of the Outer Court, the Holy Place, and the Holy of Holies — clearly symbolizing three levels of thought: Christian Science in its application to the human, absolute Christian Science, and divine Science. This can be more clearly seen when one learns that the Outer Court had three features — an entrance, a laver where the communicants washed and purified them-

selves, and an altar of burnt offering, symbolizing Mind, Spirit, and Soul. Do we not enter into the understanding of the true spiritual structure through Mind — “Let there be light”? We then purify thought through letting the understanding of Spirit cleanse our consciousness. With this understanding we then willingly sacrifice a false sense of selfhood for our true, God-given identity. This takes us into the Holy Place, where again there were three features — the altar of incense, the table of shewbread, and the golden candlestick, symbols of Life, Truth, and Love. With the accent on the absolute sense of Christian Science, the processes of entering into the true structure, cleansing, and sacrificing are not stressed, but rather the perpetual inspiration of Life, the substantial facts of Truth, and the glory of Love. In the inner sanctuary, the Holy of Holies, was housed the Ark which contained the Commandments, and over the Ark was the mercy seat, these two indicative of divine Principle, Love in divine Science — the operation of Principle-based law that is overshadowed by Love. The construction of the tabernacle in the wilderness in the third thousand-year period was very similar to that of this temple. Bible commentaries say, however, that in actual fact the tabernacle must have been just a simple tent of meeting, and the more elaborate construction was ascribed to it by the prophetic writers in the fourth thousand-year period, when they wrote or edited all these Old Testament documents and the details of the temple were very much in the forefront of their thought.

Just as the temple symbolized to the Israelites the centre and circumference of their worship, so we see that the divine Principle of Science is One and that with this divine Principle lies the interpretation of the whole universe.

Again, immediately following the building of the temple came the counterfeit, which arose from Solomon’s association with his many foreign wives and concubines. Instead of remaining true to the one God, he began to take on their gods, and in consequence built many “high places” scattered throughout Israel, on which were altars devoted to these false gods.

This practice is repeated in man’s experience today at various levels of consciousness. Basically it is fragmentary worship — a “high place” here and a “high place” there. From the standpoint of mortal existence, it can refer to worshipping material values that claim to

bring satisfaction, such as money, image building of personality, organizations, and so on. Every man would no doubt single out something slightly different which is all-important to him, although health, happiness, and success figure prominently in everyone's worship. But could these last three ever be permanently achieved on a false or fragmented basis? On the metaphysical level, worshipping at these "high places" can also refer to the worship of isolated spiritual truths or building up a whole pattern of thinking from spiritual facts torn from their context. The Science of Being is one infinite whole, interpreting itself through one infinite Principle, and every problem, whether considered positive or negative, has its resolution within this one Principle and its all-embracing system.

5th Thousand-year period (5th Day — Waters bringing forth abundantly the moving creature and fowls flying in the open firmament of heaven — LIFE)

Structure symbol: Christ Jesus and the Christian church
Counterfeit: Denominational Christianity

With the fifth thousand-year period we move into the New Testament and the mission of Christ Jesus. Paralleling the fifth day of Life with its creation of prolific life in the sea and in “the open firmament of heaven,” Jesus said, “I am come that they might have life, and that they might have it more abundantly.”²³ And this he proved by demonstrating Life in and of Spirit and its abundant healing, redeeming, and resuscitating effect.

Mary Baker Eddy wrote of him in her first edition of *Science and Health* that he was too wise to found a religious organization (see pp 166-7). Jesus, appearing as he did in a human form, himself symbolized the structure of “church.” He spoke of his body as the “temple,” saying, “Destroy this temple, and in three days I will raise it up.”²⁴ Here we have what one might call a living and moving symbol of spiritual structure. In the first period there was the natural symbol of the tree of life, and then in the second, third, and fourth periods the symbols of the ark, the tabernacle, and the temple were what might be called “objective” symbols. Here, however, the divine Principle is seen to be subjectively demonstrating itself in what appears as an individual life, a Christ exemplar, a true prototype of the ideal man. From this point on, in the unfolding sense of the thousand-year periods, the symbols of structure are concerned with man in his true depict as the idea of Principle and the living consciousness of Life, Truth, and Love. This is where, in our spiritual journey, as idea of Principle we begin to let the divine Life live us as the facts of Truth in the plan of divine Love.

This fifth thousand-year period saw the inception of the Christian church, founded on Jesus’ demonstration of the Christ. For the first time there was a church, but it was known as an “ecclesia” — a body of Christians. Organization and church buildings appeared to

be unimportant. The Westminster Dictionary of the Bible says, "The Protestant doctrine of the Church is that the Church may exist without a visible form, because it is both invisible and visible. The invisible Church is composed of all who are really united to Christ (I Cor. 1:2, 12:13 . . .). The visible Church consists of all who profess to be united to Christ."

It was the impersonal Christ as the true selfhood of every man which constituted the body of the church. When, on the mount of transfiguration, Peter, James, and John wanted to make three tabernacles for Moses, Elijah, and Jesus (see Mark 9:2-9) — an attempt to "hold Spirit in the grasp of matter" — a cloud overshadowed them and a voice said, "This is my beloved Son: hear him." The impersonal Christ is "the true Light, which lighteth every man that cometh into the world."²⁵ Again, just as there can be no fragmentary Principle, so there can be no fragmentary idea, and therefore no fragmented "tabernacles." When on another occasion Jesus said to Peter, "Thou art Peter, and upon this rock I will build my church"²⁶ it was, as Mary Baker Eddy writes in *Science and Health*, that "Jesus purposed founding his society, not on the personal Peter as a mortal, but on the God power that lay behind Peter's confession of the true Messiah."²⁷ There is a wonderful fact indicated by Jesus' statement here, namely, that the true church is built on discerning and accepting the God-power which lies behind a recognition of Truth. Zealous believers are usually trying to "put over" on their fellow-men an organized sense of church, rather than recognizing that the foundation of the true church is already present in the hearts of countless individuals who discern Christ, Truth in some measure. Paul realized this clearly when he went out to the Gentiles and found them receptive to the Christ message he had to give, for it was already within them. He wrote to the Corinthians, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free."²⁸ He saw too the diversity of gifts which appertained to this one body.

With the breakthrough of Christianity into the non-Jewish world, this whole period opens up a new attitude of thought. It cuts

25 John 1:9

27 S.&H. 138:2-5

26 Matt. 16:18

28 I Cor. 12:13

through the belief that there can be a "chosen" people in a restricted, narrow sense. All men are "chosen," in that all have a Christ identity. Therefore we are not engaged in persuading our fellow-man to become something that he is not already — in converting him to an alien religious belief — but rather in discerning and accepting the Christ that is already apparent in him. The apostle Paul wrote, "Christ is all, and in all,"²⁹ but it was left to the mission of Christian Science to define this Christ, Truth in its Science and so to show men what to discern and accept in their fellow-man and how to do it. The one body in Christianity is not a vague, amorphous whole welded together solely by a declared belief in Jesus Christ, an emotional sense of the spirit or a merely moral concept of being good. It is the continuous activity of the Christ-idea — idea governed by the divine Principle — and this is defined and interpreted through a living understanding of Science. That is why Mary Baker Eddy wrote, "Christianity must be Science, and Science must be Christianity, else one or the other is false and useless."³⁰

It was in this fifth thousand-year period that the apostle John in the twenty-first chapter of his Book of Revelation painted, in Apocalyptic imagery, a picture of the ideal spiritual structure. He portrayed a holy city, a city that "lieth foursquare." All the structures that have been described so far in the thousand-year periods have been foursquare, and here at the climax of the Bible, they are all focussed in this city that has "no temple therein." Mary Baker Eddy says of this, "There was no temple, — that is, no material structure in which to worship God, for He must be worshipped in spirit and in love."³¹ How is this possible unless there is a divine Science and a divine system with specific fundamentals understandable by all men? This, a later age was to reveal in divine Science, the Comforter or "Spirit of truth" which Jesus promised would lead men into all truth and teach them all things (see John 14:16-17,26). This was to constitute the true church "built without hands," the structure of Truth and Love.

To return to the fifth thousand-year period, the counterfeit structure here is surely the denominational sense of religion. In Jesus'

29 Col. 3:11

31 S.&H. 576:12-14

30 S.&H. 135:21-23

time it was symbolized by the rigid Jewish temple. Mrs Eddy wrote of this, "Judaism was the antithesis of Christianity, because Judaism engendered the limited form of a material or tribal religion. It was a finite and material system, . . . That he made 'himself equal with God,' was one of the Jewish accusations against him who planted Christianity on the foundation of Spirit, who taught as he was inspired by the Father and would recognize no life, intelligence, nor substance outside of God."³² As time went on and Christianity became the accepted religion of the Roman Empire and churches were established, creed and dogma began to enter into it. The living body of Christianity in many cases lost its vitality and inspiration, as any organized body tends to do. This is not so much the fault of its adherents as implicit in the very nature of organization when the foundation of Spirit is overlooked and creed and dogma take the place of spontaneous spiritual inspiration. Nevertheless, it is up to the adherents to be awake to this tendency. In its counterfeit sense Christianity tended to settle down into a scholastic theology on the one hand and moral righteousness on the other, but this is the counterfeit and by no means applies to the entire body of Christianity. There has always been a nucleus or "remnant" which has kept alive the true spirit of Christianity.

The basic structure of spiritual consciousness is foursquare and *Science and Health* interprets the four sides of the holy city in Revelation as the Word, Christ, Christianity, and divine Science (see S.&H. 575:17-19). When this is counterfeited by organized Christianity in a limited, unprogressive way, then instead of the inspired Word of Life, this living Word becomes fossilized into creed and dogma; instead of the living, healing, eternal Christ consciousness, the limited religious sense personalizes Christ Jesus and confines to his era the works which this great Master did for all men to emulate in every age; instead of Christianity embracing all men in the sense of one body and one Spirit, it is allowed to degenerate into denominational classifications; in the place of divine Science, "the Science Jesus taught and lived,"³³ Christianity is imprisoned in numberless organized churches, very often under hierarchical control.

Whatever the counterfeit, however, the leaven of Truth is ceaselessly at work in the Christian church, in every denominational field, and indeed with all men everywhere. Like the leaven that the woman took and hid in three measures of meal (see Matthew 13:33), it is leavening the whole range of science, theology, and medicine. As Mrs Eddy wrote, "Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God."³⁴

6th Thousand-year period (6th Day — The cattle and man created — TRUTH)

Structure symbol: Christian Science textbook, *Science and Health with Key to the Scriptures*

Counterfeit: Christian Science confined in organization

How natural that the reappearing of “Christ’s Christianity” in the scientific age should be a Christian Science, the Science of Christianity. The American philosopher Ralph Waldo Emerson fore-saw the inevitability of religion taking such a form when he wrote in *The Conduct of Life*:

The religion which is to guide and fulfil the present and coming ages, whatever else it be, must be intellectual. The scientific mind must have a faith, which is science.

There will be a new church founded on moral science, at first cold and naked, a babe in a manger again, the algebra and mathematics of ethical law, the church of men to come, without shawms, or psaltery or sackbut; but it will have heaven and earth for its beams and rafters; science for symbol and illustration; it will fast enough gather beauty, music, picture, poetry.

When Mary Baker Eddy first discovered this Science of Christianity she believed that all religious leaders and thinkers would rejoice over such a discovery and that the clergy would take this scientific interpretation of the Scriptures into their pulpits and preach it, but her hopes in this direction were not fulfilled. In the main, Christian Science met with bitter opposition, as all progressive truth appears to do, and so she was forced to start a separate church organization. One feels, from the very nature of her discovery, that her desire would have been to establish it as spiritual Science, disseminated through a college and teaching facilities. Indeed she herself established a college, which was later dissolved and then re-established on a new basis, but primarily it is a church organization that has been perpetuated, although it is also concerned with teaching and other faculties. The nineteenth century was still a church age, and maybe Mrs Eddy wanted to make certain that the accent on her revelation would remain a spiritual one, rather than a merely intellectual one, and so, although she says her first school on this subject was in 1867

when she taught one student,³⁵ she first established a church and then a college. But it is interesting to note that at the conclusion of the Preface to *Science and Health*, where she writes of her means of proclaiming the Gospel to this age, there is much more emphasis laid on her first school of Christian Science Mind-healing and subsequent College than on church organization. It is evident that Mary Baker Eddy saw the Science she had discovered as a universal, undenominational Science, or else she could not have foreseen that "the education of the future will be instruction, in spiritual Science, against the material symbolic counterfeit sciences,"³⁶ nor could she have written of it, "Give to it the place in our institutions of learning now occupied by scholastic theology and philosophy . . ."³⁷

The discoverer of Christian Science was led to write a textbook on the subject and to establish a church organization, but it is evident that it is the Christian Science textbook itself, containing as it does the living Science of God and man, that is the structure of the true church; it presents "the structure of Truth and Love," all "that rests upon and proceeds from divine Principle," which is, in part, the definition of "Church" in the "Glossary" of *Science and Health*. It is significant too that one of Webster's definitions of "textbook" is "an institution" and the "Glossary" definition continues, "The church is that institution which affords proof of its utility and is found elevating the race, raising the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick." Is not this exactly what the truth embraced in the Christian Science textbook has done and is doing? Mary Baker Eddy stated that it was "raising up thousands from helplessness to strength and elevating them from a theoretical to a practical Christianity."³⁸ She also wrote, "Is it too much to say that this book is leavening the whole lump of human thought? You can trace its teachings in each step of mental and spiritual progress, from pulpit and press, in religion and ethics, and find these progressive steps either written or indicated in the book. It has mounted thought on the swift and mighty chariot of divine Love, which to-day is circling the whole world." She adds here

35 See S.&H. xi:25-27

36 Mis. 61:4-6

37 S.&H. 141:30-32

38 S.&H. 341:2-3

that she would blush to write of "Science and Health with Key to the Scriptures" in this way were she not aware of God using her and conscious of being merely "a scribe echoing the harmonies of heaven in divine metaphysics."³⁹

A textbook is available for every individual to study and ponder for himself, and today through scientific, spiritual understanding of the Principle presented in it, the prophecy in the Book of Hebrews is irresistibly fulfilling itself: "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."⁴⁰

The Christian Science Church organization

It is true that Mary Baker Eddy established a church organization, believing, as she writes in her article "The Way" in *Miscellaneous Writings*, that "material organization is requisite in the beginning." However, she followed these words with this statement, "but when it has done its work, the purely Christly method of teaching and preaching must be adopted."⁴¹ Jesus adopted this Christly method of teaching and preaching, saying, as interpreted by Science, "No man cometh unto the Father [the divine Principle of being] but by me, Christ, Life, Truth, Love; for Christ says, 'I am the way.'"⁴² He never bowed down to "red tape" or restrictive religious organization, but "acted and spake as he was moved . . . by Spirit."⁴³ She also says in "The Way": "When students have fulfilled all the good ends of organization, and are convinced that by leaving the material forms thereof a higher spiritual unity is won, then is the time to follow the example of the *Alma Mater*."⁴⁴ Mrs Eddy certainly did just that in her working out of the life-problem — she left the material forms of organization. And not only did she do this herself, but also provided the means for her followers to do the same.

In her lifetime Mary Baker Eddy established two church

39 My. 114:28-9

42 S.&H. 286:9-11

40 Heb. 8:10,11

43 S.&H. 20:4-5

41 Mis. 359:2-4

44 Mis. 358:30-1

organizations. She founded the first in 1879 and dissolved it ten years later. There followed three years with no central church organization; the church in Boston that had been a central Mother Church, together with the branch churches, continued to function, but were all individually self-governed. She wrote of this "spiritually organized Church" that "a new light broke in upon it."⁴⁵ Then in 1892 she re-established her church organization on a new basis and with the natural seeds of the dissolution of authoritative control within its constitution, seeds which would inevitably take effect as the pure Science of the subject began to be understood.

In the unfoldment of the discovery and establishment of Christian Science there are marked stages that can be discerned, just as there are in the Bible with its thousand-year periods; in fact these stages parallel the evolution of the days of creation and their corresponding periods in the Bible, for this divine order, this "chain of scientific being," does indeed reappear "in all ages" and maintain "its obvious correspondence with the Scriptures." (ibid.)

As the truths of the Science of being dawned on Mary Baker Eddy, right from the start she wrote them down and eventually embodied them in a textbook, which was first published in 1875. This textbook underwent several hundred editions, embodying many outstanding revisions. These were also accompanied by constant changes in her church organization, which was first established in 1879. Such changes clearly kept pace with the continual new revelation that was dawning.⁴⁶

At the outset of the discovery of Christian Science, when the light of this Science began to dawn, there was naturally no textbook and no church. As we read in the Preface of *Science and Health*, its author, as early as 1862, merely "began to write down and give to friends the results of her Scriptural study," and "to jot down her thoughts on the main subject." Then in 1870 she copyrighted a pamphlet, and at length in 1875 the first edition of *Science and Health* was published. This breaking of the light constituted the *first* evolution in the unfoldment of Christian Science to its discoverer, and it corres-

45 See Ret. 44:29-4

46 See *Christian Science Non-Sectarian*, W. Gordon Brown, pp.85-109
(published by Gordon and Estelle Brown)

ponds to the first day of creation and the first thousand-year period in the Bible.

With the second and third editions of her textbook in the period 1879-1882, Mrs Eddy found it necessary to establish a church as a protection to her discovery. It was a period when the floods of antagonism, malpractice, and every kind of violent opposition were loosed against her and against Christian Science. In the second thousand-year period in the Bible the ark of spiritual understanding is built to save from the floods of material belief, and it is interesting to find that the second edition of the textbook carried an ark embossed on its cover; parallel to this, the establishment of a church organization offered a temporary safeguard for the revelation. The purpose of this first church organization is stated in the "Historical Sketch" in the *Church Manual* as follows: "To organize a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing."⁴⁷ At this juncture, however, there was no Christian Science Church Manual as we have it today. There was merely a pamphlet containing three tenets and seven by-laws. The present Manual was not written until her second church organization came into being. At the *second* stage of development the firmament of the spiritual understanding of Christian Science was being established.

Then, in the *third* phase of its development, the Christian Science movement expanded considerably all over the world, with new church activities spreading far and wide. One can see the third day being illustrated at this point (where the dry land is fruitful, bringing forth from "the seed within itself") and also the "journeying" of the third thousand-year period. This extended throughout the *fourth* phase, illustrative of the fourth day of creation and the working out of the government of divine Principle, but at the end of this period, in 1889, Mary Baker Eddy dissolved both her Church and her College, at the height of their prosperity. She wrote of this dissolution of her Church, "The history of that hour holds this true record. Adding to its ranks and influence, this spiritually organized Church of Christ, Scientist, in Boston, still goes on. A new light broke in upon it, and more

beautiful became the garments of her who ‘bringeth good tidings, that publisheth peace.’ ”⁴⁸ It was an interval when a glimpse of individual self-government by the divine Principle was in evidence. She stated of her purpose at the time of closing her College and leaving Boston for Concord, that she desired to seek “in solitude and silence a higher understanding of the absolute scientific unity which must exist between the teaching and letter of Christianity and the spirit of Christianity, dwelling forever in the divine Mind or Principle of man’s being and revealed through the human character.”⁴⁹ This same desire impels us all to leave any semblance of organization at a certain stage of our experience. The “absolute scientific unity” between the letter and the spirit in its deep, living essence is not ultimately found in the atmosphere of organized or collective activity, though such activity, when divinely impelled, may initially be of value and also from time to time yield much inspiration. But just as Jesus so often retired to a mountain alone to pray, and made his greatest demonstration of Life in and of Spirit in the solitude of the tomb, so it is true that “the Christian Scientist is alone with his own being and with the reality of things.”⁵⁰ Paradoxically, though, this very aloneness with the divine Principle has the most universal implications. Mrs Eddy wrote of Jesus’ victory over death and the grave that it was “for the enlightenment of men and for the salvation of the whole world from sin, sickness and death,”⁵¹ and of the closing of her College and retirement from Boston that it was “in order to gain a higher hope for the race.” There is a great difference between “fondling our religion in private,” as a Bible commentator once wrote of “certain types of believers,” and withdrawing from the clamour of personal sense in order to be further used by the universal divine Principle of being.

Out of this quiet communion with Principle — ushering in a *fifth* stage of development — was born the 50th edition of *Science and Health*, which was in a completely new form. Not only did it contain all the chapters which are in the final, the present, edition (with the exception of “Fruitage”), but also the “city foursquare” from Revelation 21 was introduced into the chapter “The Apocalypse” for the

48 Ret. 44:29-4

50 Mess. '01 20:8-9

49 My. 246:13-18

51 S.&H. 45:7-10

first time with its spiritual and scientific interpretation. As we saw in the fifth thousand-year period, the four sides of the city symbolize the foundation of all spiritual structure, and may not this vision have been the divine impulsion which prompted Mary Baker Eddy in 1892 to form a church once again, not on the same basis as the old, but on a new and more universal basis? In the Manual we read of the purpose of this second church that it was "designed to be built on the Rock, Christ; even the understanding and demonstration of divine Truth, Life, and Love, healing and saving the world from sin and death; thus to reflect in some degree the Church Universal and Triumphant."⁵² No longer was it to be a Church merely commemorating "the word and works of our Master" and designed to "reinstate primitive Christianity and its lost element of healing," as the first church was organized to do (see Man.17), but it was to be based on Christ, on the "understanding and demonstration" of this Christ as "Truth, Life, and Love" and it was to save *the world* from sin and death—it had a more basic, impersonal, and universal mission. Moreover, when in 1895 Mary Baker Eddy wrote a *Church Manual* to govern this new church organization, she incorporated into it many rules and by-laws which demanded her consent or signature for their implementation, providing by this means for the dissolution of any hierarchical control after her passing. Her Church would still be able to continue, but with branch churches free and individual, with no central control by a Board of Directors.

It is not the aim of this booklet to enter into all the details of the effects of what are called "the estoppel clauses" in the Manual, for much has been written about them, and it is well known that the effects of such clauses remaining in the *Manual* were pointed out to Mrs Eddy at the time. She adamantly refused to change them, however, stating that she was divinely led to put them in this way. She must have seen that the time would come when the pure Science of her discovery would be understood and then these "laws of limitation for a Christian Scientist," which she herself termed the *Manual* and felt should never have been necessary (see My. 229:24-27), would be superseded by scientific and spiritual understanding. This would natur-

ally bestow on man his inalienable right of self-government (see S.&H. 106:6-11). And in the light of such an understanding the intelligent spiritual freedom provided by the *Church Manual* would be discerned.

The absolute Science conveyed through the symbol of the holy city in Revelation was apparently dawning on Mrs Eddy when she wrote the revolutionary 50th edition of her textbook. This city had "no temple therein" — "no material structure in which to worship God." And must it not have been the clarity of this vision of the city foursquare — its four sides interpreted as the Word, Christ, Christianity, and Science — which impelled the next important edition of the textbook in the *sixth* phase of the development of this discovery? This was the 226th edition when, for the first time, the chapters in the textbook appeared in the order in which we have them today, an order which forms a fourfold structure interpreting the Word, Christ, Christianity, and Science.⁵³

In the sixth thousand-year period, as we have seen, the structure of church is the textbook, presenting the complete Science and system of Christian Science, the Science of God and man, Principle and idea.

After 1906 the editions were no longer numbered or copyrighted. In this *seventh* phase of development, the Science contained therein was left to unfold under the fatherhood and motherhood of Love (see S.&H. 519:10-11).

The fourfold structure of the textbook, interpreting the inspired basis of the Word, the dynamic power of the Christ, the universality of idea in true Christianity, and the oneness of Principle and idea understood in its forever unfolding Science, has stood the test of being counterfeited on every side. The living Word has been counterfeited by the belief that literature on Christian Science can be humanly authorized or unauthorized, when the Word must always "have free course and be glorified" (see No. 45:24). The Christ has been counterfeited by the belief that in the pursuit of Christian Science one must be obedient to hierarchical control rather than to the power of the Christ impulsion that is ceaselessly coming direct to every individual from its divine Principle. True Christianity has been

53 See *The Structure of the Christian Science Textbook — Our Way of Life*,
Max Kappeler

counterfeited by the belief that membership of a church organization makes one a Christian Scientist, when the truth is that we are all "members one of another" in the wider context of man as idea moving under a common universal Principle, this idea being discernible at work everywhere. And finally Science has been counterfeited by the belief that the continuous unfoldment of the revelation of Christian Science can be confined in organization, when it is the very nature of Science to unfold continually from its fundamentals, the developing idea being controlled by its understood Principle.

Here, though, lies the keynote to the unfoldment of the church of today as Science — there must needs be *understanding*. There can be no true freedom in Science without the scientific spiritual understanding of its divine Principle. This is surely why the second Church that Mary Baker Eddy established, wherein lie the seeds of freedom from organized control, stressed as its purpose the *understanding and demonstration* of the Christ in its Science (see Man. 19).

Understanding the Science of Christian Science

Naturally there have been many in the Christian Science Movement who have contributed to the deeper understanding of Christian Science, but it seemed in the '30s and '40s of this century that the time was ripe for the fundamental Science and system of Christian Science to crystallize in thought. It was the Christian Science teacher, practitioner, and lecturer, John W. Doorly (1878-1950), whose researches led him to catch the strong light of this inevitable development. He it was who saw that Mary Baker Eddy had been led to reduce the infinite truth of being to certain basic fundamentals and their operation, and that she indeed meant what she said when she wrote, "Divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live."⁵⁴

He came to see that just as the system of arithmetic is based on the ten digits and their operation through addition, subtraction,

multiplication, and division, and just as the system of music is based on the seven notes and their operation through tone, rhythm, melody, and harmony, so the divine system of Christian Science is based on the spiritual meaning of the seven synonymous terms which Mary Baker Eddy was led to give to God, namely, Mind, Spirit, Soul, Principle, Life, Truth, Love, and their operation in a divine infinite calculus of the Word, Christ, Christianity, and Science. John Doorly saw that the Bible, spiritually interpreted, presents just such a system in the unique language of its time, for it begins in Genesis with seven days of creation, depicting the basic tones of Being in universal symbols, and concludes with the city foursquare in Revelation, illustrating the operation of spiritual consciousness.

The understanding of this divine system of Christian Science dawned on John Doorly by degrees and over a period of many years of study and practice of Christian Science. Again, it is not the purpose of this booklet to go into this whole development, which is recorded elsewhere.⁵⁵ Suffice it to say that as the understanding of the divine system of Christian Science began to establish itself in thought from a deep and comprehensive study of the meaning conveyed by each of the seven synonymous terms for God and the four divine processes of operation, both in the textbook and in their Bible symbolization, students began to value as never before the true church as "the structure of Truth and Love." They also re-appraised Mary Baker Eddy as the discoverer of the universal Science of being. Understanding these clear spiritual fundamentals and their specific operation, they could discern them at work in every field of progressive thought and endeavour. The "Church Universal and Triumphant" became a living reality to them.

The church of today is Science

The new church today has the form of Science in the sense in which Mary Baker Eddy uses the term "Science" as applied to her discovery. She wrote, "The term Science, properly understood, refers

⁵⁵ See *John W. Doorly and the Scientific Evolution of Christian Science*,
Peggy M. Brook

only to the laws of God and to His government of the universe, inclusive of man.”⁵⁶ If the conclusions which John Doorly reached are right — and he encouraged his pupils to check up for themselves from the Christian Science textbook and the Bible everything he taught them about Christian Science — then the references to “church” in the textbook would tend to substantiate very forcibly the conclusion that Science is the church of today.

In explanation of this, it is necessary to consider a third great fundamental category which unfolded to John Doorly in his spiritual research — the synonymous terms for God and the infinite calculus being the first two. It was in studying Mrs Eddy’s chapter “The Apocalypse” that it became clear to him that there are three planes, or levels of consciousness. First, there is the plane of *divine Science*, which emphasizes the oneness and perfection of being wherein — in the symbol of “the holy city” — there is no night (see S.&H. 575:20), for it knows no human problem. Second, there is the plane of *absolute Christian Science*, where the accent is on the relationship of ideas to one another, governed by the divine Principle in the system of Christian Science; this involves the ceaseless workings of the spiritual idea, which operate as a preventative to sin, sickness, and death in human experience. Finally, there is the plane of *Christian Science*, where the stress is laid on how these “workings” inevitably apply themselves to the human picture in dealing with sickness, sin, and death, thus bringing healing, redemption, and regeneration. Indeed the holy city, New Jerusalem, with all its exact measurements as described in Revelation 21, coming down from heaven and bringing comfort and healing in human experience, is symbolic of this threefold — and yet unified — operation. Later John Doorly saw that all through *Science and Health* Mrs Eddy embraces these three standpoints in her textbook. When this is understood — as also in the case of the Bible — it clarifies many statements in these books that might appear to be contradictory. Eventually — again through spiritual research and pondering and his years of culture of this subject — John Doorly was able to discern that the following synonymous terms for God were used in the textbook to emphasize the basic fourfold structure of Science from these

three standpoints.⁵⁷ (See chart on opposite page.)

Once again, it is not the purpose of this booklet to explain this chart in detail — there is much literature available on this subject.⁵⁷ Here we shall confine ourselves to the last column of this chart, headed "Science," for it highlights a significant fact with regard to the church, a fact that would seem to be confirmed from the various references to "church" in the textbook and which tend to support the conclusion that Science is the church of today.

Mary Baker Eddy refers very seldom to the subject of "church" in *Science and Health*, and only a minority of her references treat it as a purely spiritual concept. The textbook speaks of the structure of the true church in connection with the synonymous terms for God in only three places, and the terms used in these three instances are "divine Principle, Love," "Truth and Love," and "Principle" (as the basic and central factor of being). Interestingly enough, these are the synonymous terms which are emphasized in this respect in the last column of this chart (Science).

The first reference to a spiritual sense of church is in the chapter "Atonement and Eucharist": "Our church is built on the divine Principle, Love."⁵⁸ The next two are in the definition of "Church" in the "Glossary," which reads, "The structure of Truth and Love" and then further, "whatever rests upon and proceeds from divine Principle." This latter statement is illustrated by the arrangement of the synonymous terms for God at the bottom of this last column and can best be understood through an Old Testament symbol, namely, that of the golden candlestick which Moses was told by God to make when he was in Mount Horeb receiving the Commandments, the laws, and the details of the tabernacle.⁵⁹ This seven-branched candlestick has religious significance for many, and therefore it must symbolize a fundamental compound idea of the nature of the

57 See *Talks on the Science of the Bible*, Verbatim report 58:9-16; *Oxford Summer School* 1948, Vol. II pp. 157-158; *Oxford Summer School* 1949, Vol. I pp. 21-24; John W. Doorly. Also, *John W. Doorly and the Scientific Evolution of Christian Science*, Peggy M. Brook, pp. 112-118. Also *The Four Levels of Spiritual Consciousness*, Max Kappeler.

58 S.&H. 35:19-20

59 See Exodus 25:31-40

THE WORD	CHRIST	CHRISTIANITY	SCIENCE
DIVINE SCIENCE See S.&H. 575:7-21, 298:2-3.	LIFE TRUTH LOVE	LOVE	DIVINE PRINCIPLE, LOVE
THE WORD	THE CHRIST	CHRISTIANITY	SCIENCE
ABSOLUTE CHRISTIAN SCIENCE See S.&H. 577:12-27, 573:23-28.	LIFE TRUTH LOVE	TRUTH LIFE LOVE	TRUTH LOVE
CHRISTIAN SCIENCE See S.&H. 127:14-16, 123:16-18.	MIND SPIRIT SOUL PRINCIPLE LIFE TRUTH LOVE	PRINCIPLE LIFE TRUTH LOVE SOUL SPIRIT LIFE TRUTH LOVE	PRINCIPLE SOUL P LIFE R SPIRIT N TRUTH C MIND P LOVE L E PRINCIPLE

infinite. In Christian Science, its base and central shaft indicate the divine Principle of all being, with the three branches proceeding from the central shaft on one side and on the other — representing Mind, Spirit, Soul, and Life, Truth, Love respectively. If one reads the line of lamps along the top of this candlestick, one finds them following the sequence Mind, Spirit, Soul, Principle, Life, Truth, Love — the complete nature of God. The base and three pairs of branches give it also a fourfold construction illustrative of the Word, Christ, Christianity, and Science.

We may ask: what does all this mean in practical living terms? The textbook tells us that we can unite with the church built on the divine Principle, Love "only as we are new-born of Spirit, as we reach the Life which is Truth and the Truth which is Life by bringing forth the fruits of Love, — casting out error and healing the sick."⁶⁰ So in order to unite with this church, we need to understand spiritually and scientifically what is the nature of the Life which is Truth and the Truth which is Life. Apparently this can only be done as we are "new-born of Spirit," so that we cease to reckon ourselves as mortals and realize our identity as spiritual idea, being lived by the one Life which is Truth and Love. From this foundation of unity with the divine Principle, Love, we shall then find ourselves being moved as idea in the flowing, integrated structure of Truth and Love; and in the human outpicturing we shall experience our every thought and action resting upon and proceeding from divine Principle — in the fulness of its nature as Mind, Spirit, Soul and Life, Truth, Love — instead of from the personal ego. Is not this the true church in operation?

To deepen such an understanding of the true church, it is helpful to study for ourselves, from the textbook, Mrs Eddy's use of the terms "divine Principle, Love," "Truth and Love," and indeed the whole system of Christian Science as presented through the seven synonymous terms for God operating in a divine infinite calculus. [This is the study referred to on page 34.] As we do this, and let our spiritual and scientific conclusions use us, we truly become "lively stones" in the true church.

Divine Principle, Love—"Our church is built on the divine Principle, Love" (S.&H. 35:19-20)

There are only twenty-one references in the textbook to the two synonyms "Principle, Love" used in this specific combination, most of them preceded by the adjective "divine." Naturally, we can touch only on a few, and every serious student will want to investigate them all for himself and come to his own conclusions. Exercising spiritual and scientific sense we each have to be an individual discoverer and founder of an understanding of the Science of being if it is to live for us.

The basic statement in the textbook with regard to church is, of course, "Our church is built on the divine Principle, Love." It is interesting to learn that this phrase "divine Principle, Love" was inserted by Mary Baker Eddy in her text in 1902 in many places where only "divine Principle" had appeared previously. A year later she requested her students to cease calling her "Mother." It was also around this time, in 1904, that her Concord Branch Church was dedicated, and the corner-stone of The Mother Church Extension was laid. She closely identified herself with the Concord Branch, but it is said that she never even entered The Mother Church Extension.⁶¹

These facts are mentioned because to spiritual sense they indicate that it was dawning clearly on the discoverer of spiritual Science that its divine Principle is the Mother of all. The divine Principle understood to be Love means that "Love inspires, illumines, designates, and leads the way," and that "Love is priestess at the altar of Truth."⁶² All personal mothering and benevolent dictatorship must eventually yield to the understanding of a Science that develops purposefully from within itself and directly governs all our actions. When Mrs Eddy was asked in 1901 in an interview with the New York Herald how the Church would be governed when all concerned with its government had passed from the scene, she replied, "It will evolve scientifically . . . Its government will develop as it progresses" and that man in the image and likeness of God would reveal her

61 See *Christian Science Non-Sectarian*, W. Gordon Brown, p.98
(published by Gordon and Estelle Brown)

62 S.&H. 454:18-19,21-22

successor. (See My. 342:27-28, 347:2-5.)

In this connection it is significant that the first three references to "divine Principle, Love" in the textbook are all to do with communing with this Principle. They make it plain that all prayer and communion is with the divine Principle, Love, and not with a corporeal God, which implies a material and personal sense of man. (See S.&H. 13:20-29, 15:9-13, 35:10-14.) So, right at the outset of this study in connection with church, we become aware that the basis of true church involves turning away from corporeal personality in any form and communing with the impersonal divine Principle in its Science. As we read on through *Science and Health* and come to the chapter "Footsteps of Truth," we find it stated there that salvation comes through divine Principle, Love alone. Then, in the "Science of Being," it is stressed that "all substance, intelligence, wisdom, being, immortality, cause, and effect" are "the eternal manifestations of the infinite divine Principle, Love,"⁶³ and that "the divine Principle, Love, creates and governs all that is real."⁶⁴ In "Recapitulation" and in "Genesis" the necessity of *understanding* the divine Principle, Love is brought out.

What is our church built on, then? Firstly, communing with divine Principle, Love; second, realizing that through this alone can salvation come; then that the divine Principle, Love includes the reality of all and "creates and governs all that is real;" finally that this divine Principle, Love demands a living understanding.

Truth and Love — "CHURCH. The structure of Truth and Love"
(S.&H. 583:12)

There are many more references to Truth and Love in the textbook than to divine Principle, Love. In fact it is the particular combination of synonymous terms for God which Mary Baker Eddy uses more frequently than any other — fifty-six times in all.

As one ponders these terms in the way they are used in combination with one another, it is as if a completely new realm of

operation is being conveyed through them. A realm of reality opens up that is above all human reckoning, where we are conscious of the true man as idea alone, idea moving as the image and likeness of God — of Mind, Spirit, Soul, Principle, Life, Truth, Love — in an infinitely self-contained and forever fulfilled plan of Love.

The structure of Truth and Love is the true "church" or "body." "Church" and "body" are very akin. Directly we imprison our concept of either in an organization, the healing of sin or sickness gradually becomes the main preoccupation and blind faith or mere argumentation is often adopted as the method, which inevitably proves inadequate.

The realm of Truth and Love does not concern itself with healing and yet, paradoxically, Truth and Love constitute the great healing power. In *Rudimental Divine Science* Mrs Eddy wrote, "Heal through Truth and Love; there is no other healer,"⁶⁵ and in *Science and Health* we read, "First in the list of Christian duties, [Jesus] taught his followers the healing power of Truth and Love."⁶⁶ Again, in "Christian Science Practice," it says, "By the truthful arguments you employ, and especially by the spirit of Truth and Love which you entertain, you will heal the sick."⁶⁷ The same type of statement occurs again in "Teaching Christian Science": "Remember that the letter and mental argument are only human auxiliaries to aid in bringing thought into accord with the spirit of Truth and Love, which heals the sick and the sinner."⁶⁸ Why should this be so? Because Truth and Love are the true body; it is an incorporeal body involving the pure spiritual form of Truth. This form is constituted of ideas of Mind, Spirit, Soul, Principle, Life, Truth, Love which exist at the point of fulfilment and move in harmonious relationship with one another in a divinely intelligent plan. The understanding awareness of this demonstrates the true body or form of the divine Principle of being. This understanding supersedes mere faith or argument and entirely rules out the belief of the mortal body with its claims of sin, sickness, and death as having any validity. The healing power of Truth and Love is based on the complete spiritualization of consciousness. It involves

65 Rud. 8:13-14

67 S.&H. 418:22-25

66 S.&H. 31:12-13

68 S.&H. 454:31-2

being "absent from the body, and present with Truth and Love"⁶⁹ — looking "away from the body into Truth and Love."⁷⁰

John Doorly was led to see the pure Science of Christian Science because he realized that the mere healing of bodies was not what it was all about. He saw that there must be an absolute Science to Christian Science which exists in its own right and is concerned with the scientific operation of ideas. That it heals, he had no doubt, for he had proved and witnessed this over and over again, but just as one does not study mathematics or music in order to correct mistakes, but to understand these subjects in their pure computations and harmony, so he was led to seek the Science and system of Christian Science which expresses itself in its own self-consistent realm of idea. This realm of Truth and Love, where the facts of being exist in all their completeness, fulfilling a purposeful plan of Love in its Science, Jesus demonstrated. And Science explains it. Jesus never held "Spirit in the grasp of matter," which Mrs Eddy says is "the persecutor of Truth and Love."⁷¹ She writes that he was "inspired by God, by Truth and Love, in all that he said and did,"⁷² that his persecutors could not "hide immortal Truth and Love in a sepulchre,"⁷³ and that Thomas had to acknowledge "how complete was the great proof of Truth and Love"⁷⁴ when Jesus resurrected his body, proving the nature of body to be the incorporeal facts of Truth and Love, completely untouched by death and the grave.

Mary Baker Eddy declared that the material world hates Truth and Love (see S.&H. 50:30-31). This is understandable since Truth and Love demand a complete turning away from material and human conceptions and an acceptance of the spiritual idea, "the new idea, conceived and born of Truth and Love."⁷⁵ She describes Jacob's wrestling as "struggling with a mortal sense of life, substance, and intelligence as existent in matter with its false pleasures and pains" and says that it was "a message from Truth and Love" which gave him the true spiritual sense of existence.⁷⁶ It is Truth and Love which "reign in the real man"⁷⁷ and are "the motive-powers of man."⁷⁸ In

69 S.&H. 14:21-22

74 S.&H. 24:32-2

70 S.&H. 261:2

75 S.&H. 463:14

71 S.&H. 28:6-8

76 See S.&H. 308:16-28

72 S.&H. 51:23-24

77 S.&H. 476:30-31

73 S.&H. 45:14-15

78 S.&H. 490:7-8

“The Apocalypse” it is “the fervent heat of Truth and Love” which “burns up the chaff of error,” having the effect of “melting and purifying even the gold of human character,”⁷⁹ since the reality of being is not a good human being, but the immaculate spiritual idea of divine Principle. In this chapter also Mrs Eddy speaks of the understanding of Truth and Love “working out the ends of eternal good,” a process which leads to “the discernment of the divine idea.”⁸⁰ Truth and Love are concerned solely with the spiritual idea forever operating at the point of fulfilment in a perfect plan that has an irresistible divine purpose. This constitutes the structure of the true church — “the structure of Truth and Love.”

Principle — “CHURCH . . . whatever rests upon and proceeds from divine Principle” (S.&H. 583:12-13)

The many references to Principle in the textbook emphasize the one Science in its infinite operation through law, order, rule, system, method, form, and plan. Mary Baker Eddy writes, “From the infinite One in Christian Science comes one Principle and its infinite idea, and with this infinitude come spiritual rules, laws, and their demonstration, which, like the great Giver, are ‘the same yesterday, and to-day, and forever’.”⁸¹

As we saw on page 36, the order of the synonymous terms for God as given at the bottom of the “Science” column of the chart (see p.37) is representative of the seven-branched candlestick. The definition of “Church” as “whatever rests upon and proceeds from divine Principle” is a perfect description of the symbolization of the synonymous terms here, with the candlestick resting on the foursquare base of Principle, and every other term proceeding from the central shaft of Principle — the divine Principle including them all (see My.225: 27-30).

This is a pictorial representation, but what is its living implication in human experience? It says to us individually that in all our thoughts and actions we should rest upon and proceed from divine

79 S.&H. 565:20-22

81 S.&H. 112:16-19

80 S.&H. 561:1-4

Principle, rather than from a personal sense of ourselves and others. This is something which takes place more and more naturally as we understand the Science of spiritual reality. No one could understand the science of mathematics and not be used by its principle in solving mathematical problems. No musician could understand music and give himself humbly to it and not be used increasingly by the principle of music. How much more must this be true with the Science of Life itself, revealing the nature of all life, the Science whose Principle governs the entire universe, including man.

We have seen that "our church is built on the divine Principle, Love," that its structure is that of Truth and Love, and here the vast import of these facts is witnessed in human experience. We may or may not belong to a church organization, but nevertheless the true church is at work with us. It is the universal consciousness of Truth in its Science expressing itself through infinite ideas of Principle. We cannot confine this operation in an organic body of any kind. We cannot join it or leave it, for in absolute Truth we *are* it. Idea, resting on and proceeding from Principle, is universally in operation, and through understanding the Science and system of being we become aware of being the spiritual idea and also of its presence throughout the entire universe.

It is not only our thoughts and actions which become Principle-based and Principle-impelled, but, through the consciousness of the workings of the spiritual idea, we also recognize the activity of the Principle of being at work all around us, collectively and universally. As we saw in the fifth thousand-year period, scientific Christianity lies in discerning and accepting the Christ-idea that is apparent in all men. This is the activity of true church. It is not accomplished through emotion and sentiment or a vague faith in the spirit. This true church is based on the understanding of the universal Principle of divine Science and its infinite idea. This divine Principle is Love, for its operation is entirely good and its laws fulfil an infinitely self-contained, purposeful, and blessed plan. The movement of these ideas in their "structure of Truth and Love" constitute, in an absolute sense, the Christian Science movement — not in its limited form, but in a universal connotation, "reflecting in some degree the Church Universal and Triumphant."⁸²

As we rest consciousness on this understanding, we cannot help but discern these scientific facts at work everywhere — in art, in science, in the medical and theological fields, in sociology, and indeed in every branch of human thought and endeavour. It may be that what we discern are approximations of these facts — Truth appearing “through a glass, darkly” — or even counterfeits which, by reversal, show us a specific spiritual fact at work. So we do not take these “signs of the times” at their face value nor trace them back to the human mind’s conception of them or to the many limited theories and systems from which they claim to spring. Rather do we find ourselves, with spiritual sense, purifying in consciousness whatever is speaking to us, seeing that behind it there is a fact of Science in operation, and identifying it with its Principle. We thereby see the universe as one and are never out of relationship with any part of it.

This is the process which Mary Baker Eddy outlines in her exegesis of the sixth day of creation in “Genesis” where, having previously written, “Man is the family name for all ideas, . . . All that God imparts moves in accord with Him, reflecting goodness and power,” she then says, “The substance, Life, intelligence, Truth, and Love, which constitute Deity, are reflected by His creation; and when we subordinate the false testimony of the corporeal senses to the facts of Science, we shall see this true likeness and reflection everywhere.”⁸³ But how can we “subordinate the false testimony of the corporeal senses to the facts of Science” unless we know and understand what “the facts of Science” are? If we did not understand “the facts of Science,” but believed “the false testimony of the corporeal senses,” we should be living wholly in a “people” universe, classified in a personal way, with both good and evil as equally real, rather than moving in a universe of Principle and its infinite idea, a universe where “infinite space is peopled with God’s ideas, reflecting Him in countless spiritual forms.”⁸⁴

These “facts of Science,” these “countless spiritual forms,” are understood as we accept the system of Christian Science to which Mrs Eddy reduced divine metaphysics and obey her admonition “Study thoroughly the letter and imbibe the spirit.”⁸⁵ The “facts of Science,” conveyed through the seven synonymous terms for God —

83 S.&H. 515:21-24, 516:4-8

85 S.&H. 495:27-28

84 S.&H. 503:15-17

Mind, Spirit, Soul, Principle, Life, Truth, Love — moving in their “countless spiritual forms” in the divine infinite calculus of the Word, Christ, Christianity, and Science, is the true church, the movement of the true man as idea. Its structure symbol is the textbook. The foundation of this church lies in divine Science, in divine Principle, Love, where everything has its basis and home. It operates in absolute Christian Science through “the structure of Truth and Love,” and it demonstrates itself in human experience through an understood Principle interpreting itself throughout the whole universe. We read in the chapter “Science of Being”: “The divine Principle of the universe must interpret the universe. God is the divine Principle of all that represents Him and of all that really exists.”⁸⁶

7th Thousand-year period (7th Day — God rested — LOVE)

Structure symbol: The fundamentals of universal Science

Counterfeit: The mere letter

And so we come to the seventh thousand-year period which, according to the record of time, humanity is entering today. But Science knows no time and in reality there is no time limit to spiritual development. We say that humanity is entering the realization of the seventh thousand-year period of Love, but this is from a relative standpoint. Even so, salvation is individual and no man has to wait until the whole world is transformed by Truth before he experiences the fulfilment of spiritual being in all its wholeness — “Beloved, now are we the sons of God.”⁸⁷ “Now is the accepted time; behold, now is the day of salvation,” wrote Paul.⁸⁸ As we saw in the fifth thousand-year period of Life, Jesus declared that men did not have to wait for the spiritual harvest — the fields were white already. He individually worked out the life-problem to the full and “set the seal of eternity on time.”⁸⁹ The infinitude of Love’s plan in divine Science is ever-present in all its fulfilment for each individual to accept and realize now.

There is a wonderful limitlessness about this seventh day of rest. It contains no creative act. Creation is finished, yet there is the infinite progression of resting in action. We have all felt this whenever the consciousness of divine Love has taken over and used us in our lives. In proportion as the standpoint of the seventh day is accepted in its *Science*, this consciousness is increasingly constant.

Typical of this day and of the seventh thousand-year period is Mrs Eddy’s statement, “Here prophecy pauses. Divine Science alone can compass the heights and depths of being and reveal the infinite.”⁹⁰ “Infinite” and “infinity” are key words in her exegesis of the seventh day. Under the marginal heading “Infinity measureless” it says, “Science reveals infinity and the fatherhood and motherhood of Love” — no limited human fathering and mothering of our understanding or of its demonstration in human experience has any place in this seventh day state of consciousness. *Science* reveals infinity and

87 I John 3:2

89 S.&H. 44:8

88 II Cor. 6:2

90 S.&H. 292:4-6

shows us that Love's plan in divine Science is fathering and mothering all. Again we read that "mortals can never know the infinite, until they throw off the old man and reach the spiritual image and likeness. What can fathom infinity!" It speaks here too of it being impossible for mortals to see or comprehend man's infinite Principle, Love, but that the numerals of infinity will appear in proportion as mortality disappears. The text ends by stating that the numerals of infinity can never be reckoned in a "time" context. As they appear they take off all limits, revealing eternity and a completely new sense of life, where man calculates being through a divine infinite calculus and no longer through limited mortal calculations (see S.&H. 519:9-520:15). This knowledge of the infinite is available to every man *now* in the ratio that he throws off the old man and accepts his natural being as the image and likeness of God — as idea of Mind, Spirit, Soul, Principle, Life, Truth, and Love.

This throwing off of the old man in order to know the infinite is not a careless abandonment of mortality before the freedom-giving vision of the infinite. It is *Science* which reveals infinity. Mrs Eddy had experienced this to the full and wrote these warning words: "Thought, loosened from a material basis but not yet instructed by Science, may become wild with freedom and so be self-contradictory."⁹¹ It is only through the understanding of the *Science* of being that we find the old man being thrown off systematically, step by step, in a divinely ordered way, and a freedom-giving understanding of the infinite coming to us which quite naturally enables us to rest in action. First, "ye shall know the truth" — this is important — and then "the truth shall make you free." We have all experienced this and we are still doing so. These numerals of infinity are continually unfolding to us and we find ourselves accepting the divine infinite calculus — the spiritual structure of our being as it always has been and always will be. This is freedom.

Do we not see these "days" appearing and mortality disappearing as, through Science, we spiritually interpret the thousand-year periods in the Bible? This lifts them out of a time element — a historical context — and shows them to be symbols of the ever-presence of the Principle of being operating in our experience in its

eternal Science now. They illustrate the ever-present ideas of Mind, Spirit, Soul, Principle, Life, Truth, and Love at work now and forever. There is no time connected with their operation, just as there is no time connected with the numerals in mathematics. "The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously, whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence."⁹²

The specific symbols of structure which appear in each period all through the Bible have a timeless common denominator. They each represent the fundamentals of universal Science. The tree of life, the ark, the tabernacle, the temple, Christ Jesus and the Christian church, the Christian Science textbook — all symbolize in specific forms the sevenfold nature of the infinite and its fourfold operation and also the various levels of consciousness involved in working out the problem of being. We have not taken these specific fundamentals in detail every time when considering these structures, but they are all there to be discovered in each structure symbol, for God is the same yesterday, today, and forever. This is the absolute fact, but, from the standpoint of the application to the human in Christian Science, the eternal structure of being unfolds to humanity by degrees, the symbols themselves becoming more mental as thought develops. The light of Mind's ideas dawns on us (tree of life), we build a spiritually scientific understanding of Truth (ark), and discover our identity to be one with it (tabernacle). Then we see that this light, this understanding, this spiritual identity, stem from the one Principle of being (temple), and so we find that the divine Life is forever expressing itself as our life (Christ Jesus and the Christian church), and this is the activity of structured idea moving in eternal Science (the Christian Science textbook). But there is no time limit even to this unfoldment. Nor is it a "once and for all" process. We are and always shall be experiencing infinite progression, but the moment we see that the one Life lives us, at that moment a "time" sense of progression leaves us. We begin to measure time in terms of spiritual unfoldment. We literally experience the state of being described in the definition of "day" in the "Glossary," where "the objects of time and

sense disappear in the illumination of spiritual understanding, and Mind measures time according to the good that is unfolded.”⁹³

As the understanding of the true letter in its Science melts into the living spirit, we find ourselves with increasing naturalness reckoning being as idea moving in a divine infinite calculus of ideas, and we cease to reckon ourselves or our universe in terms of people and bodies of people. This is the movement of the Church Universal and Triumphant. We are all members of this one universal church of consciousness. How it manifests itself in human experience will continually be dictated by the fatherhood and motherhood of Love. Its symbolic form will never cease to change, but the true church will remain inviolate, for it is the living spiritual consciousness of Truth in its eternal Science. We do not need to know how this living consciousness will outpicture itself in our experience, but if we have a scientific spiritual understanding of the structure of Truth and Love, and identify our being with it, we shall always be consciously aware of an abiding sense of spiritual fulfilment, whatever the outpicturing may be. This spiritual understanding is truly “the substance of things hoped for, the evidence of things not seen,”⁹⁴ and we can say with Paul, “For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.”⁹⁵ We shall not be troubled by the changing symbols of structure as they come and go if we understand and are abiding in the essence of spiritual structure. The symbols of structure change throughout the thousand-year periods of the Bible and beyond, but the spiritual structure remains the same. “As we rise the symbols disappear” and we can fearlessly let them disappear, welcoming the new symbols and resisting always the temptation to hold Spirit in the grasp of matter and thus unwittingly persecute Truth and Love.

All the way through the thousand-year periods the counterfeit structures have been the result of this “determination to hold Spirit in the grasp of matter,” but this attempt has inevitably been self-destroyed through its own limitations and has had to yield to the infinite structure of Truth and Love continually manifesting itself in

93 S.&H. 584:4-6

95 II Cor. 5:1

94 Heb. 11:1

a more liberated form. The temptation today would be to imprison the infinite Science of being in the mere language of its symbols, to "bury the *morale* of Christian Science in the grave-clothes of its letter."⁹⁶ In the seventh day exegesis, after having said of this day of rest, "Unfathomable Mind is expressed. The depth, breadth, height, might, majesty, and glory of infinite Love fill all space," Mrs Eddy writes that "human language can repeat only an infinitesimal part of what exists."⁹⁷ We have to use human language as a symbol in spiritual teaching, and it needs to be used accurately for this purpose — and scientifically today in order to meet the need of the scientific age. But let us always exercise our spiritual sense to push questingly behind the symbol to the eternal reality. Then language becomes more and more a useful tool, a door to reality and not a wall or a barrier that can lead to thought becoming sterile, narrow, and partial. In infinite progression it is inevitable that the symbols will constantly yield and change, but not before the deeper reality that lies behind them is grasped. Mary Baker Eddy used every kind of symbol to illustrate her discovery, but her unique contribution was the use of Science and its symbols in connection with Christianity. In *No and Yes* she wrote that more mistakes were made in the name of Science than were understood and she stated, "Divinely defined, Science is the atmosphere of God; humanly construed, and according to Webster, it is 'knowledge, duly arranged and referred to general truths and principles on which it is founded, and from which it is derived.' I employ this awe-filled word in both a divine and human sense."⁹⁸ So the letter, springing from and leading to the spirit, and the spirit, finding its real freedom in the deeper understanding of the true letter, are both equally vital in order to have the whole structure of Truth and Love.

How this structure of Truth and Love will continue to manifest itself in this age individually, collectively, and universally no one can specifically outline. Each individual is a "lively stone" in the true church in proportion as he understands the fundamentals of spiritual reality in its Science and system and recognizes the ideas of this divine system at work with men in all branches of activity. This is the

96 S.&H. 367:2-3

98 No. 9:24-2

97 S.&H. 520:3-7

universal church which embraces all mankind, involving idea of Life, Truth, and Love in operation everywhere. As the universal Principle of Science is increasingly accepted and understood, this consciousness must and will leaven even the human symbol of church and overturn all that is unlike the spiritual structure of Truth and Love. This may cause chemicalization humanly, as we are witnessing today, but it can never harm one iota of Truth. Moreover, such uncovering can only take place because the fact of Science as the true church has already been seen and is being actively lived by many. This must be effecting a translation in each man's individual experience in some way, as well as in collective and universal consciousness. Whether we are members of a church or not, or form ourselves into groups or not, is immaterial. Organization of some kind is often requisite when a new form of Truth is coming to light. But only one thing is of prime importance, and that is a living spiritual and scientific understanding of the divine system of the Science of Being — the Science of our being, the Science of *all* being — the structure of Truth and Love. This will always lead us aright, relate us harmoniously to our fellow-man, and enable us to fulfil our mission in the eternal chain of scientific being.

The words of Mary Baker Eddy in her Dedicatory Sermon at the opening of The Mother Church in 1895, which she did not attend in person, have a vital message for us today, when there would seem to be warfare on the church front, as well as on every other front. Note that the emphasis here is on spiritual structure and its impregnability.

The real house in which "we live, and move, and have our being" is Spirit, God, the eternal harmony of infinite Soul. The enemy we confront would overthrow this sublime fortress, and it behooves us to defend our heritage.

How can we do this Christianly scientific work? By intrenching ourselves in the knowledge that our true temple is no human fabrication, but the superstructure of Truth, reared on the foundation of Love, and pinnacled in Life. Such being its nature, how can our godly temple possibly be demolished, or even disturbed? Can eternity end? Can Life die? Can Truth be uncertain? Can Love be less than boundless? Referring to this temple, our Master said: "Destroy this temple, and in three days I will raise it up." He also said: "The kingdom of God is

within you." Know, then, that you possess sovereign power to think and act rightly, and that nothing can dispossess you of this heritage and trespass on Love. If you maintain this position, who or what can cause you to sin or suffer? Our surety is in our confidence that we are indeed dwellers in Truth and Love, man's eternal mansion.⁹⁹

Truth and Love are not abstract symbols. They represent and open up a vast realm where idea, emanating from divine Principle, Love, moves in its eternal Science at the point of fulfilment. This movement has continuous divine purpose and plan. This is the living structure of Truth and Love, the true church of today, which is Science. As each one of us understands, accepts, and identifies himself with this living structure, we are — in our true depict as divine idea — the purposeful movement of the true church, the Church Universal and Triumphant. And this cannot help but leaven and translate the human picture — not as *we* may think, but in the way of Principle's appointing.

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**SUMMARY OF THE STRUCTURE SYMBOLS OF "CHURCH"
AND THEIR COUNTERFEITS IN THE BIBLE AND BEYOND**

1st Thousand-year period (1st Day — "Let there be light" — MIND)

Structure symbol:
Tree of life

Counterfeit:
Tree of knowledge of good and evil

2nd Thousand-year period (2nd Day — "Let there be a firmament" — SPIRIT)

Structure symbol:
Noah's ark

Counterfeit:
Tower of Babel

3rd Thousand-year period (3rd Day — "Let the dry land appear" — SOUL)

Structure symbol:
Tabernacle

Counterfeit:
Golden calf

4th Thousand-year period (4th Day — Lights that rule over the day and night — PRINCIPLE)

Structure symbol:
Temple

Counterfeit:
High places

5th Thousand-year period (5th Day — Waters bringing forth abundantly the moving creature and fowls flying in the open firmament of heaven — LIFE)

Structure symbol:
Christ Jesus and the Christian Church

Counterfeit:
Denominational Christianity

6th Thousand-year period (6th Day — Cattle and man created — TRUTH)

Structure symbol:
Christian Science textbook, *Science and Health with Key to the Scriptures*

Counterfeit:
Christian Science confined in organization

7th Thousand-year period (7th Day — God rested — LOVE)

Structure symbol:
The fundamentals of universal Science

Counterfeit:
The mere letter

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