

THE UNBREAKABLE LAW IN WHICH MAN STANDS
AND THE WHOLE ARMOR OF GOD

PRINCIPLE

A CHRISTIAN SCIENCE ARGUMENT
DRAWN WHOLLY FROM THE WRITINGS
OF MARY BAKER EDDY

*"Put on the whole armour of God,
that ye may be able to stand against
the wiles of the devil. . . .
and having done all, to stand."*

— EPHESIANS 6:11, 13



ONE GOD.
ONE GOVERNMENT.



THE WHOLE
ARMOR OF GOD.



TRUTH THAT
SEVERS ERROR.



STANDING IN
DIVINE PRINCIPLE.



*"Divine Love always has met and
always will meet every human need."*

— MARY BAKER EDDY,
Science and Health with Key to the Scriptures

MALCOLM KINGLEY

FOUNDER OF THE KINGLEY FOUNDATION



KINGLEY
FOUNDATION



PRINCIPLE

*The Unbreakable Law in Which Man Stands and the
Whole Armor of God*

A CHRISTIAN SCIENCE ARGUMENT

DRAWN WHOLLY FROM THE WRITINGS OF MARY BAKER EDDY

THE KINGLEY FOUNDATION

PRINCIPLE

The Unbreakable Law in Which Man Stands and the Whole Armor of God

Copyright © 2026 Malcolm Kingley and the Kingley Foundation. All rights reserved.

Published by the Kingley Foundation, a faith-based ecclesiastical organization recognized under Internal Revenue Code § 508(c)(1)(A), registered in the State of Washington, United States of America.

No part of this work may be reproduced, stored in a retrieval system, or transmitted in any form or by any means — electronic, mechanical, photocopying, recording, or otherwise — without the prior written permission of the publisher, except for brief quotations embodied in reviews, articles, or scholarly works, with attribution.

Quotations set in quotation marks are drawn from Science and Health with Key to the Scriptures and other works of Mary Baker Eddy that are in the public domain. Scripture quotations are from the Authorized (King James) Version. All other text is the original expression of the author.

Notice and Disclaimer

An ecclesiastical and theological work. This book is a work of religious, theological, and metaphysical expression. It sets forth the doctrine and spiritual teaching of the Christian Science tradition as a matter of sincerely held religious belief, and is published as an exercise of the rights of religious liberty and the free exercise of religion. It is offered for study, contemplation, and the encouragement of faith.

Not medical, psychological, or professional advice. Nothing in this book is, or is intended to be, medical, psychiatric, psychological, legal, financial, or other professional advice, and nothing in it is a substitute for such advice. Nothing herein is intended to diagnose, treat, cure, mitigate, or prevent any disease, disorder, or condition. The statements made concerning law, mind, the body, healing, protection, and government are presented solely as the theological and metaphysical teaching of the tradition discussed, and are not offered or to be construed as statements of medical or scientific fact.

No professional relationship; individual responsibility. The author and publisher are not licensed physicians or healthcare providers, and no practitioner-patient, therapeutic, or professional relationship is created by reading this book. Readers are solely and fully responsible for their own health, welfare, and decisions, and for those of any person in their care. Readers are encouraged to seek the counsel of qualified, licensed professionals regarding any medical or health matter, and to make their own free and informed choices.

Care of minors and dependents. Decisions concerning the health and welfare of minors and other dependent persons are the sole legal responsibility of their parents, guardians, and caretakers, who are expected to comply with all applicable laws and to obtain appropriate professional and medical care.

Independence and non-affiliation. Malcolm Kingley and the Kingley Foundation are independent and are not affiliated with, endorsed by, sponsored by, or connected to The First Church of Christ, Scientist, in Boston, Massachusetts (the Mother Church), The Christian Science Board of Directors, The Christian Science Publishing Society, or any of their related entities. References herein to “Christian Science” denote the body of religious teaching set forth by Mary Baker Eddy, whose works quoted in this volume are in the public domain. No endorsement, affiliation, or official standing of any kind is claimed or implied, and nothing in this work should be understood as representing the official position of any church or organization.

No guarantee; limitation of liability. No representation, warranty, or guarantee of any result or outcome is made or implied. To the fullest extent permitted by law, the author and the publisher disclaim all liability for any loss, injury, or damage of any kind alleged to arise, directly or indirectly, from the use, application, or interpretation of any material in this book. By reading further, the reader accepts sole responsibility for the use of its contents.

First Edition · 2026

“Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. . . . Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.”

— **Ephesians 6:11, 13**

— . —

“There is no life, truth, intelligence, nor substance in matter.”

— **Mary Baker Eddy, Science and Health**

Contents

Preface

Part One · The Ground

1. The Stand Stated Before the Enemy Is Named
2. What the Scripture and the Discoverer Saw: One God, One Government
3. Defining the Terms: Principle, Law, Standing, Armor, Power

Part Two · The Indictment

4. The Claim That Circumstance Can Govern Man
5. The Claim That the Body Can Betray Its Owner
6. The Claim That the Future Can Ambush the Present
7. The Claim That Another Mind Can Wield Malice Against You
8. The Claim That Man Must Defend Himself by Will

Part Three · The Hidden Operator

9. Unmasking the One Error: Animal Magnetism as the Engine of the Battle
10. The Forms of the One Suggestion: Fear, Doubt, and the Argument for Two Powers
11. Why the Operator Has No Power: The Nothingness of Evil

Part Four · The Whole Armor

12. The Girdle of Truth: The Belt That Holds All Else in Place
13. The Breastplate of Righteousness: Right Thinking Over the Heart
14. The Gospel Shoes: Feet Shod, the Whole Posture of Peace
15. The Shield of Faith: Understanding That Quenches Every Dart
16. The Helmet and the Sword: Salvation Already Given, the Word That Severs

Part Five · The Practice

17. Putting On the Armor: The Argument as the Act of Standing

18. Standing in the Evil Day: Meeting the Claim at Its Sharpest
19. The Floodtide of Truth: Pouring In the One Fact Line Upon Line
20. Standing for Another: The Armor Worn on Behalf of the World

Part Six · The Absolute

21. As Principle Governs Its Own: The View from Above the Battle
22. The Whole Armor Is One: Principle Wearing Itself in Man
23. Having Done All, To Stand: The First Commandment Restored

Coda — Benediction

A Word on Giving

Preface

Standing, Not Striving

This book makes one argument. It states it many ways, from many sides, in rising layers, because the thing it confronts is not an idea the reader holds by reason but a posture the reader keeps by reflex — the reflex of fighting. The reflex is this: that life is a contest against opposing powers, and that safety must be won by struggle, vigilance, and force of will against principalities, against circumstances, against the very body and its fears. The argument of this book is that there is no contest; that the victory was never in question; and that the whole of man's defense is a Principle in which he already stands and from which he was never moved.

I take nothing on loan from psychology, from the literature of willpower, or from the philosophies of self-defense to prove this. The case is built from a single quarry: the writings of Mary Baker Eddy. Where her exact words are reproduced, they appear in quotation marks and may be checked against her published text. Everywhere else, her teaching is restated in the author's own words, in the order of argument — paraphrase offered as paraphrase, never as quotation. Scripture is cited from the Authorized Version. The reader who wishes to weigh the restatement against her actual text is not only permitted but expected to.

The figure that organizes the book is Paul's, in the sixth chapter of Ephesians: the whole armour of God, and the command, repeated until it cannot be missed, to stand. Four times in three verses the apostle returns to that one verb — withstand, stand against, stand, having done all, to stand. He

hands the soldier almost no weapon. The armor is a girdle, a breastplate, a shoe, a shield, a helmet; only one piece, the sword, can strike, and that sword is not a blade but “the word of God.” The passage is not a manual of attack. It is a command to occupy a position, and the position is the Principle of God.

A word on the synonyms. Eddy gave seven names for the one God — Mind, Spirit, Soul, Principle, Life, Truth, Love — not as seven gods, nor as seven moods of one, but as seven facets of a single infinite. This is the fourth book to take up one of those names and dwell in it.¹ Here the name is Principle, and Principle is the name under which the others stand fast. Mind knows; Spirit substantiates; Soul senses; Life animates; Truth declares; Love embraces — and Principle is the changeless law by which each does so without failure, deviation, or appeal. To know God as Principle is to know that none of these can break down, be bargained with, or be turned aside, because law does not negotiate. The armor of God is the armor of Principle: it is the standing that Principle alone makes possible.

A word on the two standpoints. Eddy taught Christian Science from two altitudes, and this book honors both. There is the Absolute — Science as God knows it, the divine Principle governing its own infinite and perfect creation, in which the question of a battle never arises because no opposing power ever arose. And there is the relative, the human scene, where the belief in opposing powers seems real and must be met, withstood, and dissolved. The error is to confound them: to argue from the human scene as though the battle were final, or to declaim the Absolute over a frightened belief without doing the work of standing. This book opens in the Absolute, descends to meet the claim where it lives, dismantles it there, and returns to the Absolute — so that the reader is left standing where Eddy stood, in the unbroken government of Principle.

PREFACE

The aim is not to make the reader a better fighter but to retire him from the war — to show that the powers he was taught to wrestle are not strong enemies but no enemies, not a lesser law but no law, a counterfeit government with no throne. When that is seen, the stand is not achieved; it is uncovered, having been man's position all along.

Put on the whole armour. Take the stand. Let us begin.



¹ The companion volumes take up Soul (Soul-Sense), and the work continues through the seven synonyms of Deity as Eddy named them in *Science and Health*, p. 465.

PART ONE



The Ground

Laying the Principle before the stand

CHAPTER ONE

— • —

The Stand Stated Before the Enemy Is Named

I. The thesis set at the head of the book

We do not begin with the enemy. To begin with the enemy would be to grant him the first thing he asks — a field to fight on. We begin instead where Mary Baker Eddy began, and where God has never ceased to be: with Principle, the divine Law that governs all that is, in which man stands already and from which no power has ever moved him.

Let the conclusion stand at the head of the book, plainly, so that everything afterward is seen as its unfolding and not its discovery: man does not win his standing; he has it. He has it now. He has never been without it. There is no contest in which it is at stake, no enemy with the power to dislodge it, no hour in which it must be defended by force; for the standing of man is the operation of divine Principle, and Principle is not a prize to be fought for but a law that already holds. The belief in a battle against opposing powers is the belief in a second government — a rule that is not Principle's — and the whole of this argument is the demonstration that a government which is not Principle's is no government at all.

This is not a cautious claim, and Eddy was not a cautious teacher. Her whole system rests on the declaration that there is no power apart from God — a declaration that does not weaken

the enemy's authority by degrees but abolishes his standing entirely. If there is no power but God's, the principalities Paul names cannot rule. If there is one government, there is no second throne for them to occupy. The opposing power is not defeated in this Science by a stronger blow. It is found never to have reigned.

II. Why we begin in the Absolute

Eddy taught from two standpoints, and the order matters. There is divine Science as God knows it — the Absolute — and there is its application to the human scene. The temptation is always to start in the human scene, to begin with the cry I am under attack, to grant the assault its reality and then attempt, belatedly, to fight it off. That method loses before it begins, because it has already signed the lie's first premise: that there is an enemy in the field with standing to oppose.

So we start above the claim. In the Absolute, God — whom Eddy names Mind, Spirit, Soul, Principle, Life, Truth, Love — governs His own creation. This governing is not the rule of a monarch who might be challenged; it is the operation of a Principle that is also the All, in which there is no second thing to govern and no rival law by which to contest it. Divine Principle holds its own infinite and unbroken creation in place. This holding is the only government there is. It is whole, untroubled, and eternal, because that which it governs — infinite good — is whole, untroubled, and eternal.

Man, in this Science, is not a lone defender granted a small plot to hold against the dark. Man is the reflection, the image and likeness, the very expression of Principle. Eddy is exact on the point: man is the idea of Spirit, reflecting the divine presence and originating nothing of his own. What man reflects, he has; what man reflects, he is, as the reflection in the glass is nothing but the original it shows. And what man reflects is

Principle's own government. Therefore man's standing is Principle's standing — not a foothold he secures, not a position he must garrison, but Principle's one unbreakable law appearing as the security of God's man. There is the entire affirmative case, stated once, before a single enemy has been allowed to speak.

III. The lie of “two powers”

Every fear this book will examine — that circumstances can crush, that malice can reach, that the body can betray, that the future can ambush — is a variation on a single, prior error, and that error is the belief in two powers.

There is one God, and Eddy will not divide His government. God, in her teaching, is All-in-all — infinite Mind and its infinite manifestation, with nothing left over to stand outside Him. If God is All, then there is not God and an opposing force, Principle and a rival principality, the law of good and a law of evil running alongside it. The conjunction “and” is the whole war. The moment a second power is admitted — a rule that proceeds not from Principle but from some dark authority — the allness of God has been quietly denied, and every subsequent terror follows as a matter of course from that first concession.

This is why the stand cannot be merely the stronger of two forces, the good power we hope will prevail over the bad. To call it the stronger of two is still to grant the two. The stand of Principle is the only standing precisely because Principle is the only Mind and the only Law. A power proceeding against God would have to proceed from a mind opposed to God, and Eddy has already told us there is no such mind for it to proceed from. The opposing power, then, is not a formidable adversary to be overcome. It is a claimant to a throne that has no second seat. It is the number two wearing the costume of an enemy.

IV. What “to stand” actually means

We must be clear what we mean by standing, or the reader will hear it as a poetic substitute for bracing oneself and miss the whole. To stand, in Paul's command and in this Science, is not to plant the feet and absorb a blow. It is to occupy, knowingly, a position that was never contested — to rest in the operation of a Law that holds whether one strains or not. The question is never whether man holds his ground; it is on what ground he believes he stands, and by what he believes it is held.

The belief in two powers answers: man stands on his own footing, by his own vigilance, and must defend it against all comers. On that account, security is a thing achieved and a thing perpetually at risk: what watchfulness wins, a lapse can lose. Christian Science answers otherwise. Man stands on Principle, and Principle holds him. Divine Love, Eddy teaches, has always met and will always meet every human need. The standing is not man's accomplishment, perpetually re-earned; it is Principle's act, eternally accomplished, reflected in man as his unassailable place.

V. The objection that founds the rest of the book

The reader will already be pressing the one objection that every page hereafter exists to answer: But I am attacked. Circumstances did close in; the diagnosis did come; the malice was real and it reached me. The battle is not a theory to me; it is my life. How can you tell me my own war is no war?

The objection is honest and it is the right one, and this book will not dodge it or dissolve it in rhetoric. But notice, at the outset, what the objection actually establishes and what it does not. It establishes that there is experience — that something is suffered. It does not establish that the something has the standing of a power, or that it proceeds from a government able

to oppose God, or that it touches the man Principle governs. The whole creed of the world is the unproven assumption that the answer to all three is yes. The whole of Christian Science is the demonstration that the answer to all three is no, and that the apparent assault is not a true campaign by a real enemy but, in Eddy's understanding, nothing that merely claims to be something — for in her teaching evil is a negation, the absence of good rather than a power opposed to it.

We will earn that demonstration. We will take the claim of the enemy apart joint by joint — his claim to be a power, to govern circumstance, to rule the body, to dictate the future, to wield malice — and at each joint we will find the same thing: not a real authority doing real harm, but mortal belief producing its own phantom and then crediting it to a power outside. The enemy is the shadow the believer casts and then mistakes for a giant. The assault it seems to mount was never in it; it was a belief, projected onto a void, and read back as the act of a foe.

Vb. The counterfeit and its denominations

Consider how a counterfeit operates, for the figure governs the whole book. A forger does not invent a new currency; he imitates the real one, printing his notes in the denominations men already trust, so that the false passes for a moment in the traffic of the true. The belief in opposing powers works precisely so. It does not announce itself as a rival to God; it borrows God's own denominations — power, law, government, authority — and issues its decrees in that trusted currency, so that the fearful mind, seeing the familiar words, honors the false note as though it were sound. Error, Eddy teaches, is a supposition that pleasure and pain, that intelligence, substance, and life, are existent in matter. The supposition is plausible only because it is printed in the denominations of the real. To stand in Principle is to be the teller who knows the true note from the false at sight,

and refuses the counterfeit not by destroying it — a thing without substance cannot be destroyed — but by declining to accept it as currency.

And mark: the counterfeit is backed by nothing. A sound currency is backed by a real treasury; the false note is backed by the believer's fear alone. Withdraw the fear, and the note is exposed as the worthless paper it always was. This is why Eddy makes fear the foundation of every claim, and why the whole armor is, at bottom, the casting out of fear by the knowledge of God's allness. The scientific government of the body, she teaches, must be attained through the divine Mind. Attained, not seized; the government was always Mind's, and the standing is the conscious return to a treasury that was never empty.

VI. Returning to the Absolute

So we end this first layer where we began it, only now with the enemy named. In the Absolute, God governs His own creation, and that government is whole. Man, His reflection, stands in Principle's one law and no other. The belief in opposing powers proposes a second government, seated on a second throne, wielding a second law — and at every point the second thing is found to be nothing, because God is All-in-all and there is no room in allness for a second of anything.

This is the ground. Upon it the indictment is built. Before we permit the enemy to make a single one of his great claims, let it be on record that he makes them as a counterfeit sovereign issues his decrees — with every appearance of authority, in the language of rule, and backed by no throne. Man stands in Principle. The rest of this book is the standing made plain, until the counterfeit government is seen to have governed nothing.

CHAPTER TWO

What the Scripture and the Discoverer Saw: One God, One Government

I. The First Commandment as a statement of fact

“Thou shalt have no other gods before me.” The world reads this as a prohibition — a rule forbidding a thing otherwise possible, as though other gods existed and were merely off-limits. Eddy read it as a statement of fact, and called the First Commandment her favorite text, the very one that demonstrates Christian Science. It does not forbid the worship of a second power; it announces that there is none. Having one God and one Mind, she taught, unfolds the power that heals the sick and fulfils the saying of Scripture, “I am the Lord, and there is none else, there is no God beside me.”

Read so, the commandment is the foundation of the whole armor. For if there is in truth no other god, no rival mind, no competing principle, then the enemy Paul tells us to withstand has no deity behind it, no power to draw on, no kingdom from which to launch its campaign. To restore the First Commandment is to disarm every principality at the source — not by defeating its god, but by discovering that it never had one.

II. What the Discoverer saw

Mary Baker Eddy did not invent a doctrine; she reported a discovery. What she saw was not a better strategy for the spiritual battle but the absence of the battle's second combatant. She won her way, she said, to absolute conclusions through divine revelation, reason, and demonstration, and the conclusion to which she won was singular: that God is All, that good is the only power, and that evil, having no creator and no substance, has no actual existence to oppose Him.

This is the hinge on which Paul's armor turns. The apostle says we wrestle “not against flesh and blood, but against principalities, against powers.” The world has always heard in that line the confirmation of its worst fear — that behind the visible trouble stand invisible powers, vast and malign. Eddy heard the opposite. She heard Paul lifting the struggle out of matter, where it could never be won, and setting it in the only place it could be settled: in thought, where a lie is unmasked not by force but by light. The “powers” are not strong spirits to be out-fought. They are, in her reading, the testimony of the corporeal senses organized into a belief — and a belief is undone by understanding, not by war.¹

III. One government, not a truce

The peace Christian Science declares is not a truce between two powers, in which good and evil agree to a boundary. A truce concedes that both parties exist and have territory. Eddy concedes nothing. “There is but one primal cause,” she writes; and from this it follows that there can be no effect from any other cause, and no reality in anything that does not proceed from that one cause. The government of God is not the larger of two kingdoms; it is the only kingdom, and what lies outside it is not a smaller realm but no realm — the mere lie of life in matter, which vanishes as the lie is seen.

This is why the soldier of Ephesians is told to stand and not to march. One does not march on a kingdom that does not exist. One stands in the kingdom that does, and the standing itself is the demonstration that no other kingdom is there. “Stand porter at the door of thought,” Eddy wrote — the posture is custodial, not martial; the work is to admit the true and refuse the false, and the refusal is total because the false has no right of entry it can press.

IV. Why the matter is settled in advance

The reader trained in struggle will find this difficult, not because it is obscure but because it is too simple to be believed by a mind that has staked its life on the war. If the victory is already won, what is left to do? Everything — but not what was supposed. What is left is not to win the battle but to know it is won; not to defeat the enemy but to see he was never enthroned; not to seize the ground but to stand, consciously, where Principle has placed us. With Love at the helm of thought, Eddy teaches, there is nothing to fear and everything to enjoy in God and man.

This is the matter the rest of the book makes plain. The Scripture and the Discoverer saw the same thing from two ages: one God, one government, one standing, no second power. The armor is the consciousness of that fact, worn as a man wears his own skin — not gripped, not strained after, but inhabited.

IIf. The two altitudes and the danger of confounding them

A word of caution belongs here, for the doctrine of two standpoints is as easily abused as it is essential. Eddy taught from the Absolute — God's own view, in which evil never arose — and from the relative, the human scene where the belief in evil must be met. The danger is to confound them in either

direction. To argue only from the relative is to grant the claim its premise and lose before beginning; one ends by managing a disease one has conceded is real. But to declaim the Absolute carelessly over a suffering belief, without doing the work of correction, is no better — it is to mock the sufferer with a truth one has not troubled to demonstrate. The Science of Mind-healing, Eddy wrote, must be begun in the Absolute — and begun is the operative word: the Absolute is the standing-ground, but the demonstration descends to meet the claim where it lives, dismantles it there, and returns. This book keeps that order — Absolute, descent, demolition, return — not as a literary device but as the very method of the stand.



¹ It is worth noting that earlier Christian Science writers reached toward the same reading by other routes; the English teacher F. L. Rawson, for instance, framed the “powers” of Ephesians as impersonal mental claims rather than literal spirits. Such parallels are offered here only as resonances. The argument of this book rests on Eddy’s text alone, and where a reader finds the present author leaning on any source but her, the lean should be corrected toward her.

CHAPTER THREE

— • —

Defining the Terms: Principle, Law, Standing, Armor, Power

I. Why definition comes first

An argument is only as sound as its terms, and the terms of this one have been so worn by common use that they must be re-minted before they can carry weight. Five words bear the load of this book — Principle, law, standing, armor, power — and each means, in this Science, something other than what the world means by it. We define them now, plainly, so that no later sentence can be mistaken.

II. Principle

By Principle we do not mean a rule of conduct, nor a noble sentiment, nor the first item in a creed. We mean what Eddy meant: one of the seven synonyms for God, naming Him as the divine Law that governs all being without exception or appeal. Principle and its idea, in her teaching, are one, and that one is God — omnipotent, omniscient, omnipresent Being. Principle is God known as inviolable order — the All that cannot contradict itself, cannot be persuaded, cannot make an exception, cannot fail. When we say man stands in Principle, we mean he stands in the operation of a Law as sure as the law that makes two and two four — surer, for that law is but a faint shadow of this one.

Mark the consequence: a Principle has no moods. It cannot be flattered into favor or provoked into wrath. It does not reward the anxious with extra protection or abandon the careless to the enemy. It governs by what it is, evenly, everywhere, always. The whole comfort of the armor lies here. A personal god might be distracted; a Principle cannot. The divine Principle alone, Eddy teaches, governs the spiritual man and the spiritual universe of Mind.

III. Law

By law we mean the way Principle operates — not a statute imposed from outside upon a reluctant creation, but the very nature of being expressing itself. The law of God, in Eddy's teaching, is the law of Spirit — a moral and spiritual force of immortal and demonstrable power. The world believes in many laws: laws of matter, of heredity, of probability, of decline, each a small sovereignty able to enforce its sentence on the man beneath it. Christian Science knows one Law, and under it the so-called laws of matter are not lesser statutes but counterfeit decrees with no force to compel. There is no power in matter, she teaches, because all power is in Spirit.

IV. Standing

By standing we mean conscious occupation of one's true place under that Law — not the bracing of a defender but the rest of one who knows where he is. Paul's fourfold command to stand is not an order to hold out under fire; it is an order to remain, knowingly, where one already is, and to decline the invitation to step off Principle's ground and meet the enemy on his. To stand is to refuse the first move of the fight. The Christian Scientist, Eddy writes, has enlisted to lessen evil, disease, and death, and overcomes them by understanding their nothingness and the allness of God, or good. Standing is that understanding made a

posture.

V. Armor

By armor we mean the whole consciousness of Truth that surrounds and constitutes the man who stands in Principle — not a set of separate defenses buckled on, but the seamless awareness of God's allness, which presents to the enemy no opening because it admits no second power. Clad in the panoply of Love, Eddy writes, human hatred cannot reach you. The armor is not added to the man; it is the man's own true state of thought, which the belief in opposing powers cannot penetrate because there is, in that thought, nothing for it to penetrate to. Each piece Paul names — girdle, breastplate, shoe, shield, helmet, sword — we will find to be not a separate fortification but one Truth seen from one angle, the single armor of Principle described in its parts.

VI. Power

By power we mean what Principle alone possesses: the capacity to govern that which actually is. All power, in Eddy's teaching, belongs to God — and the word all forecloses the rest of the discussion. What the world calls the power of an enemy — of disease, of malice, of circumstance — is not a smaller portion of the same kind of power. It is no power at all, a claim with no capacity behind it, a lie and the father of it. When this book says the enemy has no power, it does not mean he has a little; it means he has none, in the strict sense Eddy gives the word.

VII. The terms assembled

Set the five together and the book's whole machine is visible at a glance. Principle is the one God known as Law. Its law is the operation of His allness, before which the laws of matter are

void. Standing is man's conscious occupation of his place under that law. Armor is the Truth-consciousness that this standing wears. And power belongs to Principle alone, so that the enemy's whole claim collapses the instant the terms are held strictly. The rest of the book holds them strictly.

PART TWO



The Indictment

Trying the enemy's five claims to power

CHAPTER FOUR

— • —

The Claim That Circumstance Can Govern Man

I. The first principality

The first and broadest claim of the enemy is that circumstance is a power — that the arrangement of events, conditions, and outcomes constitutes a government over man, dispensing fortune and ruin by a logic he cannot control. This is the principality Paul names first, the most respectable of the powers, because nearly all the world bows to it without knowing it has bowed. To say that circumstances were against me is to confess allegiance to a second god.

We try the claim. Does circumstance govern man? It can govern only if it is a power; it is a power only if it proceeds from a mind able to ordain; and there is no mind but the divine Mind, which ordains nothing but good. The Mind which is God, Eddy teaches, is potent and pre-eminent, while the human so-called mind is impotent. Circumstance, then, has no legislature. It cannot ordain because it has no mind to ordain with. What presents itself as the iron logic of events is the testimony of the senses organized into a belief, and “the testimony of the corporeal senses cannot inform us what is real and what is delusive.”

II. Where circumstance gets its apparent force

Yet circumstance seems to govern, and the seeming must be accounted for honestly. Its apparent force is borrowed entirely from the consent of the one it governs. Eddy is exact: we are sufferers, she says, from the belief in mind in matter. The events do not reach in and seize the man; the man reaches out and credits the events with an authority they do not possess, and then suffers under the authority he himself has lent. The principality of circumstance is a loan shark whose only capital is the belief of his debtors.

This is why the stand undoes it without a blow. To stand in Principle is to withdraw the loan — to cease crediting circumstance with the power to govern, and to know instead that “Divine Love always has met and always will meet every human need.” The events do not have to be rearranged by force; the consent that animated them is simply withdrawn, and the principality, having no capital of its own, collapses.

III. Standing, not arranging

The world's answer to hostile circumstance is to fight the circumstance — to push the events into a better shape by effort, anxiety, and stratagem. This is to meet the principality on its own ground and concede its rule in the very act of resisting it. The soldier of Ephesians is not told to rearrange the battlefield. He is told to stand, “having done all, to stand” — the doing finished, the position held. “Having done all” means having reasoned the matter to its end in Truth; “to stand” means to rest there while Principle, not the man's exertion, meets the need.

IIIb. The reversal that frees the captive of circumstance

The captive of circumstance believes the events hold him; the freed man discovers he was holding the events. This reversal is the whole of his liberation, and Eddy states it without softening:

We are sufferers, Eddy says, from the belief in mind in matter. Not sufferers from matter — sufferers from a belief about it. The circumstance never reached in and seized the man; the man reached out and credited the circumstance with an authority it did not possess, and then groaned beneath the weight he himself had hung upon it. To see this is not to deny that the events occurred; it is to deny that their occurrence constituted a government. The so-called laws of matter, in her teaching, are nothing but false beliefs that intelligence and life are present where Mind is not. Strip the false belief, and the circumstance stands revealed as what it always was: an appearance with no power to ordain, a decree with no legislature behind it.

IIIc. Why standing changes the appearance itself

The reader will ask whether this is mere resignation — a making of peace with bad circumstances by calling them powerless. It is the opposite. To withdraw the false authority from a circumstance is not to accept it but to dissolve its hold, and Eddy's whole record of healing is the testimony that the appearance itself yields when the belief that sustained it is corrected. When the sick are made to realize the lie of personal sense, Eddy teaches, the body is healed. The standing does not leave the man stranded among unchanged events, bravely indifferent; it dissolves the belief that gave the events their seeming power, and the events, having no power of their own, give way. The man does not climb over his circumstances by force of will. He stands in Principle, withdraws the consent that animated the false government, and watches the counterfeit decree lapse for want of a subject to enforce it upon.

IV. The boil that was no master

Eddy gives the pattern in miniature in her account of the boil, which she said was painful only as mortal belief rendered it

painful, and not otherwise. The lesson is general. The hostile circumstance, like the boil, is painful and powerful only as belief makes it so. Strip the belief and the circumstance is found to be matter without mind, which does not suffer and does not rule. The man who knows this does not escape his circumstances by climbing over them; he stands still and watches the false government dissolve for want of a subject.

CHAPTER FIVE

— • —

The Claim That the Body Can Betray Its Owner

I. The second principality

The second claim is more intimate and therefore more frightening: that the body is a power able to turn against the man who wears it — to sicken him, weaken him, and at last destroy him, on a schedule he cannot revoke. Here the enemy is felt to be not outside but within, garrisoned in one's own flesh, and the war seems lost in advance because the fortress itself has gone over to the other side.

We try the claim. Can the body betray its owner? It can betray only if it has a will of its own, opposed to the man's; it has a will only if it has a mind; and Eddy has settled that “there is no life, truth, intelligence, nor substance in matter.” A thing without mind cannot conspire. The body, she teaches, is the substance of the so-called material senses, and matter is neither self-cognizant nor mind-created. The body, in this Science, is not a traitor with secret intentions; it is mortal mind's own picture of itself, and a picture cannot betray the one who paints it.

II. The body as effect, never cause

The whole terror of the second principality rests on a reversal: the belief that the body is a cause, dispatching its conditions up

into a helpless mind. Eddy turns the arrow the other way. The body, she teaches, is not able to do this or that of itself, and cannot act apart from mortal mind. Whatever the body seems to enact, it enacts as the obedient expression of a belief held about it; it originates nothing. What we term mortal mind or carnal mind, dependent on matter for its manifestation, is not Mind at all. Strike the belief and the body has no independent verdict to deliver.

III. Why the body cannot reach the man Principle governs

Stand in Principle, and the body's claim is seen to miss its mark entirely, for the man Principle governs is not in the body to be reached. Man is not matter, Eddy insists; he is not made up of brain, blood, bones, and other material elements. The real man is the idea of God, held in the divine Mind, governed by Principle — and an idea cannot be made ill by the failure of a picture. The body may present its case; it cannot serve its summons on a man who does not reside at the address. When we learn the way in Christian Science, she teaches, and recognize man's spiritual being, we behold and understand God's creation, with all the glories of earth and heaven and man.

IIf. The body as the picture, not the painter

To call the body a picture is not to insult it but to locate it correctly. A picture is real as a picture and false as a power; it shows what the painter put there and originates nothing of its own. The material body and mind are temporal, Eddy teaches, but the real man is spiritual and eternal. The body, in this Science, is mortal mind's own portrait of itself, painted in the colors of its belief — and a portrait of sickness is no more a sickness than a painted fire is a fire. The terror of the second principality is the terror of a man who has forgotten he is the painter and fears the painting will consume him. Eddy returns

the brush to his hand: “Mortal mind sees what it believes as certainly as it believes what it sees.” The body shows the belief; correct the belief, and the picture changes, for it never had the power to hold its own form against the mind that drew it.

IIIb. The address at which the summons cannot be served

The image of the summons repays one more pass. A legal summons can be served only at the address where the defendant resides; serve it elsewhere, and it has no force, for the defendant is not there to receive it. The body's claim against the man is a summons served at an address where the real man does not live. Man is not matter, Eddy insists; he is not made up of brain, blood, bones, and other material elements. The real man resides in the divine Mind, governed by Principle, and the body's writ — sickness, decay, betrayal — is delivered to a residence he never occupied. He does not need to contest the summons; he needs only to know his true address. The man who knows he dwells in Principle is not at the door when the body's process-server knocks, and a summons that cannot be served compels nothing.

IV. The breastplate over the heart

Paul sets the breastplate of righteousness over the heart — over the seat the world calls most vulnerable, the very organ whose failure it most dreads. The placement is exact. The breastplate is not armor plating the heart against attack; it is the right knowing (“righteousness” is right-thinking) that there is no second power garrisoned in the flesh to attack from. The man who wears it does not defend his body against itself. He stands in the knowledge that his being is in Principle, and the body, having no mind to betray with, presents no traitor to fear.

CHAPTER SIX

— • —

The Claim That the Future Can Ambush the Present

I. The third principality

The third claim moves the war into time: that the future is a power lying in wait, stocked with ambushes the present cannot see — the diagnosis not yet given, the loss not yet come, the failure being prepared in the dark. This principality rules by anticipation. It need strike no blow today; it governs by the dread of the blow it promises tomorrow, and under its rule the present is spent garrisoning against an enemy that never quite arrives but never quite departs.

We try the claim. Can the future ambush the present? It can ambush only if it exists as a power already armed; but the future, in this Science, is not a stocked armory waiting up ahead. The Science of being, Eddy teaches, reveals man as perfect even as the Father is perfect, because the Soul, or Mind, of the spiritual man is God, the divine Principle of all being. That perfection is not scheduled for later; it is the eternal fact, and now is the only tense in which Principle governs. The time for thinkers, she announced, has come. There is no second sovereign stationed in tomorrow, because tomorrow has no separate existence in which a sovereign could be stationed.

II. The evil day that is no day

Paul names the thing precisely: “that ye may be able to withstand in the evil day.” The phrase repays attention. An “evil day” is not a date on the calendar but a state of consciousness — the belief that a stretch of time exists which good does not govern. To withstand in the evil day is to refuse that belief at the very moment it presses, to know that the day, like every day, is held in Principle and contains no province exempt from good. “This is the day which the Lord hath made” — and there is no other maker of days, and therefore no day made by evil for evil to rule.

III. Why dread is the only weapon

The future's whole armament is dread, and dread is a borrowed power, exactly as circumstance's was. Fear, Eddy teaches, is the foundation of sickness, and fear of the future is the foundation of the third principality's reign. But fear governs only the one who entertains it. Christian Science raises the standard of liberty and cries, in her words, Follow me — escape from the bondage of sickness, sin, and death. The escape is not a flight into a safer future but a standing in the present allness of God, in which the future, having no power to borrow against, has nothing to threaten with.

IIb. Why ‘now’ is the only ground God governs

The third principality rules by stationing its threats in a future that does not yet exist, and the answer is to discover that the future, as a place where things wait to happen to us, is itself a belief. The divine Principle of all being governs in one tense, and that tense is the eternal present. The Soul, or Mind, of the spiritual man is God, Eddy teaches — and God does not govern in advance of Himself, holding His creation in suspense until a later date. The wholeness of man is not scheduled; it is the standing fact, complete now. To live in the now of Principle is

not to refuse to make plans — the man who stands plans freely, unburdened — but to refuse to hand the present over to a phantom tomorrow stocked with disasters. The present is ours in the strict sense that it is the only ground on which God's government actually operates, and the future's whole armory is found, when tomorrow arrives, to have been empty all along.

IV. Standing in the only tense Principle keeps

To stand against the third principality is to live where Principle lives, which is now. “Now” is not a thin ledge between a regretted past and a feared future; it is the whole standing-ground of the man Principle governs, because Principle knows no other tense. The future cannot ambush the present, for the present is where God is, and “in Him we live, and move, and have our being.” The man who stands here is not braced against tomorrow; he is at rest today, and finds, when each tomorrow becomes a today, that the ambush was never laid.

CHAPTER SEVEN

— • —

The Claim That Another Mind Can Wield Malice Against You

I. The fourth principality

The fourth claim is the most personal and the most poisonous: that another mind can aim malice at you — that hostility, envy, or ill will, held against you by someone else, is a power able to cross the distance between two heads and do you harm. This is the principality of “spiritual wickedness in high places,” the belief that thought itself can be weaponized and fired at a target. Of all the powers it is the one that most isolates its victim, persuading him that he is hunted by an invisible enemy he cannot see to fight.

We try the claim. Can one mind wield malice against another? It can do so only if there are two minds, one to send and one to receive the wound; and Eddy is immovable: there is but one Mind, because there is but one God. The whole mechanism of the fourth principality requires a second mind from which the malice proceeds, and that second mind does not exist. What she calls mortal mind is not a second mind but a misnomer for the very belief in a second mind — nothing that claims to be something, a supposition with no thinker behind it.

II. Malice with no sender and no address

If there is one Mind, then malice has neither a sender nor an address. It has no sender, because there is no second mind to originate it; it has no address, because the real man dwells in the one Mind, which admits no hostile thought into its government. Eddy's counsel is therefore not to out-think the attacker but to deny the attacker's standing: "Stand porter at the door of thought. Admitting only such conclusions as you wish realized in bodily results, you will control yourself harmoniously." The door is not barricaded against an intruder; it is simply not opened to a guest who has no right of entry.

III. Why the panoply of Love cannot be reached

Here Eddy's own image of the armor is most direct: clad in the panoply of Love, she writes, human hatred cannot reach you. Mark the word reach. She does not say hatred is defeated after it arrives; she says it cannot arrive. The panoply of Love is not a shield that absorbs the dart of malice; it is a state of consciousness so filled with the one Mind that there is no opening, no second mind, no hostile channel through which the malice could travel. The divine ear, in her teaching, is not an auditory nerve but the all-hearing and all-knowing Mind — and that Mind hears no malice, for malice has no place in it to be heard.

I Ib. The one Mind admits no second thinker

The fourth principality stands or falls on a single question: are there two minds, or one? If two, then malice has a sender and a receiver, and the war is real; if one, the whole mechanism collapses, for there is no second mind from which hostility could proceed and no separate mind into which it could be received. Eddy will not grant the second mind under any name. There is but one Mind, Eddy insists, and that one is the divine Mind. What the world calls another's hostile mind is not a

second Mind but the belief in one — “mortal mind,” which she defines not as a thing but as nothing that claims to be something, a supposition with no thinker behind it. The malice that seems to fly from head to head flies, in truth, from nowhere to nowhere, for it has neither origin nor destination in the one Mind that alone is.

IIIb. Why the dart is quenched before it is loosed

Eddy's teaching — that human hatred cannot reach the man clad in Love — is more radical than comfort usually dares. She does not promise that the hatred will be survived, or borne, or forgiven after it lands. She says it cannot reach. The panoply of Love is not a shield raised in time to catch an incoming dart; it is a consciousness so wholly filled with the one Mind that no channel exists along which a dart could travel. The atmosphere of the human mind, when cleared of self, breathes a purer air. There is no opening in that cleared atmosphere, no second mind, no hostile current — and so the dart, which requires a channel and a target, is quenched not after its flight but before it: there was never a bow drawn, because in the one Mind there is no archer, and the man clad in Love offers no target, because in the one Mind he is not separate enough to be struck at.

IV. Standing for the one who seems to hate

The stand against the fourth principality completes itself in a turn the world finds impossible: the one who seems to wield malice is himself the man God made, governed by the same Principle, incapable in his true being of the hatred attributed to him. To stand is therefore not to harden against an enemy but to know there is no enemy — to behold even the apparent attacker as Love's own idea. Hate no one, Eddy counsels, for hatred is a plague-spot that spreads its virus and kills at last. The shield of faith quenches the fiery dart not by catching it but by knowing

the archer never drew the bow.

CHAPTER EIGHT

— • —

The Claim That Man Must Defend Himself by Will

I. The subtlest principality

We come to the subtlest claim of all, and the one that wears the costume of virtue. It is the belief that man must defend himself — that security is a thing achieved by effort, sustained by vigilance, and lost the moment the will relaxes. This principality does not present itself as an enemy. It presents itself as the good soldier's own diligence, and so it is the last to be unmasked, because to question it feels like a counsel of carelessness.

We try the claim. Must man defend his standing by will? He must, only if the standing is his own achievement, held by his strength; but the standing is Principle's act, held by Principle's law. The divine Principle of the universe, Eddy teaches, must interpret the universe; God is the divine Principle of all that represents Him. Man does not hold himself in place; he is held. To believe he must defend his place by will is to believe the place is his to lose — which is to deny that it is Principle's to keep.

II. Why striving concedes the war

Every act of self-defense by will concedes the very premise the armor denies: that there is a real enemy, with real power,

against whom a real exertion is required. The strain of vigilance is itself a confession of two powers. Eddy saw this clearly: “The procuring cause and foundation of all sickness is fear, ignorance, or sin.” The anxious will, forever bracing, is fear in the dress of duty. It does not protect the man; it perpetually re-creates the enemy it braces against, for what we believe, we behold.

III. The sword that is not a blade

Paul gives the soldier exactly one offensive piece — “the sword of the Spirit, which is the word of God” — and it is not a weapon of will but a word of Truth. The distinction is the whole point. The will strikes; the Word reveals. The will tries to push the enemy out of a field he occupies; the Word shows that the field was never his. The Word of God, in Eddy's teaching, is the sword of Truth that severs error from man — and severing is not exertion but discernment, the clean cut of seeing what is from what is not. The man who wields this sword does not labor; he knows, and the knowing does the work.

IIf. The diligence that is fear in disguise

This principality is the hardest to unmask because it wears the face of a virtue. Vigilance, effort, the ceaseless guarding of one's good — these present themselves as duty, and to question them feels like a recommendation of sloth. But Eddy traces the anxious will to its root and finds fear there: the procuring cause and foundation of all sickness, in her teaching, is fear. The man forever bracing against attack is not protecting his standing; he is rehearsing, hour by hour, the belief that his standing is under threat — and what we believe, we behold. His diligence manufactures the enemy it guards against, for the guarding is itself the confession of a second power. The cure is not carelessness, which is fear's other face, but the active rest of

one who has seen there is nothing to guard against. “Trustworthiness is the foundation of enlightened faith,” and the man who trusts Principle has laid down the exhausting watch, not because he has grown lax, but because he has grown wise.

IV. Standing without striving

So the deepest stand is the cessation of striving — not into passivity, which is its own fear, but into the active rest of one who knows the Law holds him. “Be still, and know that I am God” is the command at the center of the armor, and it commands stillness, not exertion. To be still, in Eddy’s sense, is to be unmoved by the testimony of the senses, and to know is to rest in the operation of Principle that requires no defense because it admits no attack. The soldier who has truly put on the whole armor of God is not braced for the next assault. He is at peace, because he has seen that there is no second power to assault him, and that his standing was never his to hold — it was, and is, and will be, the act of God.

THE CLAIM THAT MAN MUST DEFEND HIMSELF BY WILL

PART THREE



The Hidden Operator

Unmasking the one belief behind the many enemies

CHAPTER NINE

— • —

Unmasking the One Error: Animal Magnetism as the Engine of the Battle

I. One operator behind five claims

We have tried the enemy's five claims — that circumstance governs, that the body betrays, that the future ambushes, that malice reaches, that the will must defend — and found each one hollow. But a question now presses that the individual trials did not answer: if each claim is false, why do they keep coming, and why do they come in concert, as though directed? The five principalities behave less like five separate enemies than like five masks worn by one operator. This chapter unmasks the operator.

Eddy gave the operator a name: animal magnetism, or, in her fuller phrase, “mortal mind” in its aggressive aspect. “Animal magnetism has no scientific foundation, for God governs all that is real, harmonious, and eternal, and His power is neither animal nor human.” The name is unfamiliar and easily misheard; what it denotes is simply the belief in a power apart from God, considered not as a static error but as an active, self-propagating suggestion. It is the one lie that, wearing five costumes, mounts the whole apparent war.

II. Why one error can look like many

A single false premise, once admitted, generates an unlimited progeny of fears, each appearing independent. Grant that there is a power apart from God, and circumstance, body, future, and malice all become its plausible agents at once — not because they are truly powers, but because the one concession has licensed the whole brood. This is why the principalities arrive in concert: they are not allies coordinating an attack; they are siblings of a single parent error, and to disprove the parent is to orphan them all. The supposition that there is real substance-matter, in her teaching, is the basic error of mortal mind. Strike the basic error, and the derived ones have nothing to stand on.

III. The operator has no operator

The decisive discovery is that the operator itself has no operator — no mind, no person, no will behind it. Animal magnetism is not a dark intelligence running the war from a hidden room; it is the belief in such an intelligence, and the belief is nothing that claims to be something. Eddy is unsparing: evil is not supreme, she insists; good is not helpless; nor are the so-called laws of matter primary and the law of Spirit secondary. The engine of the battle, traced to its source, is found to be running on no fuel, driven by no driver, manufacturing its enemies out of the very fear that flees them.

IIb. The genealogy of fear

Trace any fear to its source and the same parent appears. The fear of poverty, the fear of illness, the fear of betrayal, the fear of death — each presents itself as a distinct anxiety with its own object, and each is, on inspection, the one belief in a power apart from God, applied to a particular case. The error of the ages, Eddy wrote, is preaching a dead Christ — and the error of the fearful mind is preaching a divided God — a good that

governs most things and a second power that governs the rest. This is why the soldier who learns to refuse the parent error finds the whole brood disarmed at once. He need not develop a separate defense against each fear, learning a hundred tactics for a hundred enemies. He learns one thing — that there is no second power — and the hundred enemies, being one error in a hundred masks, fall together. One infinite God, good, she teaches, unifies men and nations, constitutes the brotherhood of man, and ends wars.

IV. Standing unmasks the operator

One does not fight animal magnetism, for to fight it is to grant it the substance the fight presupposes. One stands, and the standing unmasks it. The only course, in Eddy's counsel, is to take antagonistic grounds against all that is opposed to the health, holiness, and harmony of man, God's image. Antagonistic grounds, in her usage, is not a posture of struggle but of refusal — the refusal to concede the lie's first premise. The man who stands in Principle does not negotiate with the operator, does not study its methods, does not arm against its schemes. He knows there is one Mind, one power, one government, and the operator, having no second mind to run on, falls silent for want of anyone to deceive.

CHAPTER TEN

— • —

The Forms of the One Suggestion: Fear, Doubt, and the Argument for Two Powers

I. The suggestion in its three working forms

The one error works through three recurring suggestions, and the soldier who would stand must learn to recognize them by their faces, for they rarely announce themselves for what they are, the belief in two powers. They come as fear, as doubt, and as the reasonable-sounding argument that good and evil are both simply real. Each is the same lie in a different register, and each is met the same way — not by argument against a real claim, but by the recognition that the claimant has no standing.

II. Fear: the suggestion felt

Fear is the one error felt rather than reasoned. Fear, in Eddy's teaching, is the fountain of sickness, and fear is also the fountain of every other apparent assault, for fear is simply the belief in a second power experienced in advance of its supposed act. The soldier meets fear not by mastering it — mastered fear is fear still — but by displacing it with the knowledge that there is nothing to fear, because there is no second power to be feared. “Perfect Love casteth out fear,” and it casts it out not by overpowering it but by filling the consciousness so completely with the one power that no room remains for the belief in a

second.

III. Doubt: the suggestion reasoned

Doubt is the one error dressed as humility — the suggestion that perhaps Principle does not, after all, govern this case; that this circumstance, this body, this future may be the exception. Doubt is more dangerous than fear because it argues, and its argument is always the same — yes, in general God is All, but here is the exception. The here is the whole of the lie. Principle admits no here, no exception, no province of being it does not govern. “The divine Mind maintains all identities, from a blade of grass to a star, distinct and eternal.” The soldier meets doubt by refusing the exception — by knowing that the law which governs everywhere governs here, with no diminishment and no appeal.

IV. The argument for two powers

The most respectable form of the one error is the reasonable insistence that evil is simply real — that to deny its existence is to deny the obvious, and that a sober mind must grant both good and evil their place. This argument carries the whole weight of common sense, and Eddy meets it without flinching: “Evil is a suppositional lie.” To grant evil reality is not sobriety; it is the founding concession of the entire war, the admission of the second power from which all the principalities descend. The soldier does not deny that the experience seems real; he denies that the seeming proceeds from a power, and stands instead on the allness of the only power there is.

V. One answer to all three forms

Fear, doubt, and the argument for two powers are one suggestion in three dresses, and they have one answer: there is no second power, and the man who stands in Principle stands

where the suggestion, in any dress, cannot reach. Hold thought steadfastly to the enduring, the good, and the true, Eddy counsels, and you will bring these into your experience in proportion to their occupancy of your thoughts. The occupancy is the whole defense. A consciousness occupied by the one power presents to the suggestion no vacancy to enter, and the forms of the error, finding no room, do not take up residence.

CHAPTER ELEVEN

— • —

Why the Operator Has No Power: The Nothingness of Evil

I. The claim reduced to its root

We have unmasked the operator and named its three suggestions. Now we press it to its root and ask the final question: granting that evil seems real, seems powerful, seems to govern — what, at bottom, is it? For if it is anything at all, the war is real after all, and the armor is mere consolation. Everything rests on this chapter. Either evil is a something, however small, or it is nothing; and if it is nothing, the war is over before it began.

Eddy's answer is total: "Evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense." Mark the three denials. Evil is not a person — there is no devil, no malign intelligence, no second mind behind the throne. It is not a place — there is no realm where good does not govern. It is not a thing — there is no substance, no force, no actual power it possesses. It is a belief, and a belief is undone by the truth it misrepresents.

II. Negation, not opposition

The decisive word is negation. Evil is a negation, she teaches, because it is the absence of truth. A negation is not a rival to that which it negates; it is the mere absence of it, as darkness is

the absence of light and not a substance contending with it. Light does not fight darkness; it simply is, and where it is, darkness is found never to have been a thing at all. This is why the armor is light and the sword is a Word: the operator is dispelled, not defeated, for there was never an army, only a shadow, and a shadow has no power.

III. Why nothing can look like something

The reader will object: but nothing does not torment me — this is no abstraction, it is my suffering. Eddy does not deny the suffering; she denies its source. The suffering is real as experience and false as testimony: it reports a power that is not there, like a fever-dream that terrifies the sleeper with monsters that do not exist. The dream, she observes, has no reality, no intelligence, no mind; the dreamer and the dream are one, and neither is true nor real. The torment of nothing is the torment of a belief, and the only reality of sin, sickness, or death, in her words, is the awful fact that unrealities seem real to human, erring belief, until God strips off their disguise.

IIIb. The fever-dream and the waking

Eddy's favorite analogy for the nothingness of evil is the dream, and it bears pressing, for it answers the objection that nothing cannot torment. A man asleep may be pursued through the night by terrors wholly real to him — he runs, he sweats, his heart labors — and yet not one of the pursuers exists. The torment is real as experience and false as testimony: it reports enemies that are not there. Mortal existence, Eddy teaches, is a dream of pain and pleasure in matter — a dream of sin, sickness, and death. The waking does not require defeating the dream-pursuers one by one; it requires only waking, and in the waking they are found never to have been. So with the whole apparatus of opposing powers. The soldier does not vanquish

the principalities; he wakes, and in the light of Principle the pursuers of the night are seen to have been the fabric of sleep itself, dissolving not by combat but by morning.

IV. The standing that lets nothing be nothing

To stand in Principle is to let nothing be nothing — to decline the long habit of treating the negation as though it were a power, and to rest in the simple, total fact of God's allness. When the illusion of sickness or sin tempts you, Eddy urges, cling steadfastly to God and His idea, and allow nothing but His likeness to abide in your thought. The whole victory is in that refusal of room. The operator has no power because it is nothing; and nothing, given no occupancy in a consciousness filled with God, simply is not there to be feared, fought, or defended against. Thus, she concludes, the supposed existence of mortal mind is destroyed.

PART FOUR



The Whole Armor

The six pieces as one Truth, seen from six angles

CHAPTER TWELVE

— • —

The Girdle of Truth: The Belt That Holds All Else in Place

I. Why Paul begins with the girdle

“Stand therefore, having your loins girt about with truth.” Paul names the girdle first among the worn pieces, and the order is not careless. The girdle, in the soldier's dress of his age, was the belt that gathered the loose robe and held every other piece in its place; without it nothing else could be worn for battle. So Truth is named first because it is the piece that holds all the others — the recognition that the whole armor is one, and that one is Truth.

By Truth Eddy means a synonym of God. Truth, Life, and Love, she teaches, are a law of annihilation to everything unlike themselves, because they declare nothing except God. Truth is not a fact among facts but the divine declaration of what is, before which everything unlike it is annihilated — not fought, annihilated, as the lie is annihilated by the fact it misstated. To gird the loins with Truth is to fasten the whole consciousness to that declaration, so that every other piece of the armor hangs from it.

II. The belt at the loins

Paul sets the girdle at the loins — the seat the ancient world named as the source of strength and generation. The placement

teaches that Truth must hold at the very center of a man, at the source from which his thought and action proceed, and not merely at the surface where they show. A girdle worn loose holds nothing. Truth held as opinion, admired but not fastened, leaves the armor to fall open at the first assault. To understand all of Christ's sayings as recorded in the New Testament — sayings which he demonstrated to be true — is, as Eddy allows, no easy task. The girdle is fastened by understanding, not by assent.

III. How Truth holds the other pieces

Watch how the girdle gathers the rest. The breastplate of right thinking holds only because Truth has declared what is right to think. The shield of faith stands firm only because Truth has shown what faith may rest on. The helmet of salvation guards only a head already established in Truth. The sword of the Spirit is the Word of Truth itself. Strip away Truth and the other pieces are loose cloth; fasten Truth and they become a single garment. The Science of being, in her teaching, unveils the errors of sense, and spiritual perception, aided by Science, reaches Truth. The whole armor is Truth, gathered.

IIIb. Truth as the law of annihilation

Eddy's phrase for Truth's action is severe and exact: Truth, Life, and Love, Eddy teaches, are a law of annihilation to everything unlike themselves. Annihilation, not correction — the error is not improved, reduced, or managed, but reduced to the nothing it always was. This is the girdle's particular work. To gird with Truth is to clasp about the whole consciousness the divine declaration of what is, and that declaration does not argue with the lie; it annihilates it, as the statement of a fact annihilates the misstatement it corrects. When the true sum is spoken, the false sum is not defeated; it simply is not, and never was, the sum.

The girdle of Truth holds the other pieces because it is the clasp that fastens the consciousness to that annihilating fact, so that every claim the armor meets is met by a Truth that does not negotiate with error but ends it.

IV. Standing girt

To stand girt about with Truth is to have settled, before the assault comes, the one question on which everything turns: what is real. The man whose loins are girt has fastened his consciousness to God's declaration of being, and so meets every claim already answered. He does not improvise a defense; he stands in a verdict already rendered. The spiritual fact, she writes, repeated in the action of man and the whole universe, is harmonious and is the ideal of Truth. Girt with that fact, the soldier is dressed for the field before the field appears.

CHAPTER THIRTEEN

— • —

The Breastplate of Righteousness: Right Thinking Over the Heart

I. Righteousness as right thinking

“And having on the breastplate of righteousness.” The word righteousness has been worn down to mean mere moral correctness, but its root is right-wiseness — right knowing, thought aligned with what is. The breastplate is not a record of good deeds buckled on for protection; it is the consciousness that thinks in accord with Principle, and it guards the heart because the heart, in Scripture, is the seat of thought. “As a man thinketh in his heart, so is he.” The breastplate guards thinking by being right thinking.

II. Why the heart is the place of attack

Every principality we have tried makes its assault not on the body or the circumstance directly but on the thought about them. Circumstance governs only the thought that consents; the body betrays only the thought that believes it can; the future ambushes only the thought that dreads it. The heart — the thinking — is therefore the one place the war is ever actually waged, and Paul armors exactly that place. “The procuring cause and foundation of all sickness is fear, ignorance, or sin,” and all three are conditions of thought. Guard the thinking and the war has no field.

III. The breastplate is not earned but worn

A man does not manufacture the breastplate by trying to think correctly through effort; he wears the right thinking that Principle supplies. Let the male and female of God's creating appear, Eddy writes — the right thought is creation's own, reflected, not a strain achieved against a contrary current. To wear the breastplate is to let the divine Mind think in you, displacing the anxious thinking of the carnal mind not by suppression but by occupancy. The divine Mind that made man, she teaches, maintains His own image and likeness. The breastplate is that maintained likeness, worn over the heart.

IV. Standing in right thought

To stand in the breastplate is to keep the thinking aligned with Principle through the whole assault, refusing every suggestion that would tilt it toward the belief in two powers. "Stand porter at the door of thought" is the breastplate's own command. The soldier so armored does not let the enemy in to be fought within; he keeps the thinking right, and the enemy, finding no consenting thought to lodge in, never reaches the heart it sought. The breastplate guards by what it is: a consciousness so occupied with the true that it offers the false no place over the heart.

CHAPTER FOURTEEN

— • —

The Gospel Shoes: Feet Shod, the Whole Posture of Peace

I. Feet, standing, and the ground of peace

“And your feet shod with the preparation of the gospel of peace.” The whole figure of the armor is a figure of standing, and the feet are where standing happens. Paul shoes the feet not for marching but for footing — for the firm, prepared stance from which the soldier does not move. And the shoe is “the gospel of peace,” which tells us the footing is not braced tension but rest. The soldier stands at peace, and the peace is itself the ground he stands on.

II. Peace as power, not passivity

The world hears peace as the absence of resistance, a laying down of arms that invites defeat. Eddy hears it as Principle's own poise. The calm, strong currents of true spirituality, in Eddy's phrase, are not learned from the schools. Peace, in this Science, is not the cessation of a fight but the demonstration that there was no fight — the unmoved poise of one who knows the Law holds him. Gentleness here is power, because it is the visible sign of a consciousness that has nothing to defend and therefore cannot be provoked. Meekness and temperance, she teaches, are the jewels of Love.

III. Patience as the shoe's tread

The shoe is described as a preparation — a readiness, a settledness in advance. Its tread is patience: the willingness to stand still and let Truth do the work in its own order, without snatching at the outcome. Wait patiently, Eddy counsels, for divine Love to move upon the waters of mortal mind and form the perfect concept. Patience is not the dull endurance of delay; it is the active confidence that Principle, which never hurries and never fails, is already meeting the need. The patient foot does not shift, and the unshifting foot is the standing foot.

IV. Standing shod with peace

To stand shod with the gospel of peace is to occupy one's place without agitation, knowing that the standing is held by Principle and need not be defended by motion. The purpose and motive to live aright, she teaches, can be gained now. The soldier so shod has ceased the endless shifting of fear — the bracing, the scheming, the restless watch — and has come to rest on the one ground that does not give way. From that footing he does not need to advance, for there is nowhere the enemy holds that he must take; he stands, at peace, on the whole earth that is the Lord's.

CHAPTER FIFTEEN

— • —

The Shield of Faith: Understanding That Quenches Every Dart

I. Faith as understanding, not credulity

“Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.” Paul lifts this piece above the rest — “above all” — and the elevation warns us not to read faith as the world reads it. The world’s faith is a hopeful guess, a believing-against-the-evidence that may be right or wrong. Eddy will not have it. We cannot fathom the nature and quality of God’s creation, she writes, by diving into the shallows of mortal belief. The faith that shields is not belief but understanding — spiritual perception of what is, which cannot be wrong because it sees the fact.

The substance of Spirit, in her teaching, is the divine Principle of man and the universe. Faith, raised to understanding, is the conscious grasp of that substance — the knowing connection between man, the ray, and Principle, the source, by which the man knows himself held. The miracle of grace, she observes, is no miracle to Love. To one who understands, the shield is not a hope held up against the dark but a fact stood behind.

II. Why the shield quenches rather than blocks

Paul says the shield will “quench” the darts — not deflect them, not absorb them, but extinguish them. A blocked dart is still a dart; a quenched dart is a dart unmade. The word teaches that understanding does not merely fend off the assault but dissolves it, for the dart's whole fire was the belief in a power behind it, and understanding sees there is none. Truth, Life, and Love, she teaches, are a law of annihilation to everything unlike themselves. The shield of faith is that law held up; the fiery dart, meeting it, is not stopped but annihilated, having been nothing but burning belief from the start.

III. Faith opens the windows of heaven

The shield does more than quench; it reveals. Held in the consciousness, understanding opens what Scripture calls the windows of heaven — the awareness of God's allness that, once admitted, floods out the belief in any second power. “The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God, — a spiritual understanding of Him, an unselfed love.” The activity of such prayer is not to beg protection from an enemy but to reveal the allness in which no enemy exists. The only suffering, in her teaching, is the belief — and the shield, by revealing God's allness, dissolves the belief and with it the suffering.

IIIb. The windows of heaven and the only suffering

The shield does not merely defend; held in consciousness, it opens what Scripture calls the windows of heaven — the awareness of God's allness that, once admitted, floods out the belief in any second power. And here Eddy locates the whole of human suffering in a single sentence's worth of cause: the only thing the sufferer suffers from is ignorance of the Father's allness. The procuring cause, she teaches, is fear, ignorance, or sin — and ignorance heads the list — not moral failure but

simple not-knowing, the un-awareness of the good that is already all. The shield of faith, raised to understanding, is the cure of that ignorance. It does not beg heaven to open; it reveals that heaven was never shut. “The kingdom of heaven is within us,” and the shield is the understanding that draws back the curtain on a kingdom that was present the whole time, dissolving the only suffering there is by dissolving the ignorance that was its sole cause.

IV. Standing behind the shield

To stand behind the shield of faith is to stand in understanding — to meet every fiery dart already knowing it carries no fire of its own, and to watch it quench against the simple fact of God's allness. Hold thought steadfastly, she counsels, to the enduring, the good, and the true. The soldier who holds the shield does not flinch at the dart's approach, for he has seen the archer has no bow, the fire has no fuel, and the assault has no power. Above all the pieces, the shield is faith grown into sight — the understanding that, beholding God as All, beholds the enemy as nothing.

CHAPTER SIXTEEN

— • —

The Helmet and the Sword: Salvation Already Given, the Word That Severs

I. The helmet of a finished salvation

“And take the helmet of salvation.” The helmet guards the head — the seat of identity, the place where a man knows who he is. And it is the helmet of salvation, which Eddy reads not as a rescue still pending but as a fact already accomplished. Man is, and shall be forever, Eddy teaches, this perfect and unfallen likeness. Salvation is not a verdict awaited at the end of the war; it is the standing fact that man is already, and was always, the saved and perfect idea of God. The helmet is the conscious wearing of that fact.

This is why the head must be armored last among the worn pieces and guarded most: the final assault of every principality is on identity — the suggestion that you are the vulnerable mortal it can reach, rather than the inviolable idea it cannot. The Science of being, she teaches, reveals man as perfect even as the Father is perfect. To take the helmet is to refuse the counterfeit identity at the source, knowing that the man God made is already saved, and that there is no second self in peril to rescue.

II. The sword that is the Word

“And the sword of the Spirit, which is the word of God.” Here at last is the one offensive piece, and it is not a weapon of force but the Word of Truth. We have met this distinction before and now we dwell in it. The Word of God, in her phrase, is a powerful preacher, and it is not too spiritual to be practical. The sword does not strike the enemy down; it severs the false from the true by declaring what is. The sword of Science, with which Truth decapitates error, cuts not by exertion but by discernment — the clean separation of the real from the unreal.

III. Why one Word is the only weapon needed

The soldier is given one weapon because one is enough — because the whole war is a misunderstanding, and a single clear Word of Truth dispels it as a single word can end a nightmare. When the door is opened toward progressive Science, she writes, the awakened understanding reaches over the dark abyss. The Word does not need to be many because the enemy is not many; it is one error in five masks, and one Truth, declared, unmasks them all. “I am the Lord, and there is none else” — said once, in understanding, and the field is cleared.

IV. Standing helmed and armed

To stand helmed with salvation and armed with the Word is to know who you are and to declare what is — and to find these two acts are one. For the man who knows himself the saved idea of God already wields the Word that severs every false claim, because his very identity is the declaration of Truth. Hold perpetually this thought, Eddy urges — that it is the spiritual idea, the Holy Ghost and Christ, which enables you to demonstrate, with scientific certainty, the rule of healing. The helmet and the sword complete the armor: the head established in a finished salvation, the hand bearing the one Word that needs no second. The whole armor is now described. What

remains is to wear it.

PART FIVE



The Practice

Putting on the armor in the hour of the claim

CHAPTER SEVENTEEN

— • —

Putting On the Armor: The Argument as the Act of Standing

I. From doctrine to demonstration

We turn now from describing the armor to wearing it, from the truth of the stand to the act of standing, for Eddy never let doctrine rest as theory. Christian Science, Eddy teaches, is not a search after wisdom but the wisdom of God's working — and the working is the point. To put on the whole armor is to do a definite thing in the hour the claim presses: to take up the truth and hold it, consciously, against the suggestion, until the suggestion dissolves. This holding Eddy called "treatment," and it is nothing more mysterious than the argument of this book, applied.

II. The structure of the stand

The act has a shape, and the shape is the shape of the book. First, the soldier returns to the Absolute: he knows, before he looks at the claim, that God is All, that there is one power, one government, one Mind. Second, he meets the specific claim where it presses — names it, sees which principality has come, and tries it against the Truth already held. Third, he sees the claim dissolve for want of a power behind it. Fourth, he returns to the Absolute and rests. To cure the so-called hereditary diseases, she teaches, one must destroy the belief in these ills

and the faith in the possibility of their transmission. The destroying is done by argument — by the holding of Truth against the lie until the lie is seen to be nothing.

III. Arguing is not striving

The reader will fear that “argument” returns us to the striving we renounced. It does not, and the difference is everything. Striving fights a real enemy with will; argument unmasks a false enemy with Truth. The arguments to be used in curing the sick, in her teaching, are the facts concerning the divine harmony. One does not strain to make the facts true; one states the facts that are true, and the statement does the work. The still, small voice of scientific thought, she writes, reaches over continent and ocean to the globe’s remotest bound. The voice is still and small because it need not be loud; it is Truth, and Truth requires no force.

IV. Standing until the claim yields

The act of standing is held until the claim yields — not abandoned at the first sign of resistance, nor strained past the point of peace, but maintained in the quiet confidence that Principle is meeting the need. Hold thought steadfastly to the enduring, the good, and the true, Eddy counsels, and you will bring these into your experience. The soldier puts on the armor not once but in each hour the claim returns, and finds, as he does, that the returns grow fewer and the standing surer, until the whole habit of war gives way to the settled consciousness of peace.

CHAPTER EIGHTEEN

— • —

Standing in the Evil Day: Meeting the Claim at Its Sharpest

I. The hour the doctrine is tested

Doctrine is easy in the calm; it is in the evil day that the armor is proved. Paul names that day on purpose — “that ye may be able to withstand in the evil day” — because he knew the assault would come at its sharpest, in the hour when the claim seems most real and the Truth most distant. This chapter is for that hour: the diagnosis spoken aloud, the loss arriving, the malice landing, the future closing in. The armor is not for the parade ground. It is for this.

II. Refusing the reality of the day

The first act in the evil day is to refuse the day its claimed reality — to know, against every appearance, that this hour too is held in Principle and contains no province good does not govern. The Christianly scientific man, Eddy teaches, reflects the divine law and thus becomes a law unto himself. In the evil day the soldier does not deny that the appearance is sharp; he denies that the appearance proceeds from a power. “This is the day which the Lord hath made” — there is no day the Lord did not make, and therefore no evil day with a maker of its own and a government good does not reach.

III. Holding the Absolute over the relative

The discipline of the evil day is to hold the Absolute over the relative without confounding them. The soldier does not pretend the claim is not appearing; he knows it appears, and he holds over it the higher fact that it has no being. The Science of Mind-healing, she insists, must be begun in the Absolute. To declaim the Absolute carelessly is to mock the suffering; to argue only in the relative is to grant the claim its premise. The armor holds both: it meets the claim where it presses and answers it from where God reigns. We should master fear, she counsels, instead of cultivating it. Mastery here is not the conquest of a real fear but the refusal of a false premise.

I Ib. The standpoint that does not lie to the sufferer

There is a false comfort that says, in the teeth of real anguish, that this is not happening, and leaves the sufferer alone with an anguish now compounded by the demand that he deny it. The stand of Principle is not that. It does not tell the sufferer his pain is unreal as experience; it tells him the pain reports a power that is not there, and then does the work of demonstrating it. The Christianly scientific man, Eddy teaches, reflects the divine law and thus becomes a law unto himself. The law he becomes is not a denial pasted over a wound; it is the active knowing that dissolves the wound's claimed cause. In the evil day the soldier neither pretends the appearance is absent nor concedes it is a power. He holds the higher fact over the lower appearance, steadily, until the appearance — having no power of its own — yields to the fact. This is the only honest standing: it meets the sufferer where he is and does not leave him there.

IV. Standing when standing is hardest

When standing is hardest, standing is most itself, for it is then that the soldier discovers the standing was never his strength but Principle's law. The strong current of true spirituality, in her phrase, carries the one who has ceased to swim against it. In the evil day the soldier does not summon a heroic effort; he lets go of effort and rests on the Law, and finds the Law holds him precisely where he feared it would fail. "Trials are proofs of God's care." The evil day, met in the armor, is found to be the very hour in which the allness of God is most plainly demonstrated, for it is the hour in which the second power, pressed to show its strength, is found to have none.

CHAPTER NINETEEN

— • —

The Floodtide of Truth: Pouring In the One Fact Line Upon Line

I. Why the one fact is repeated

The belief in two powers is not held by reason but by habit, and habit yields only to repetition under Principle. So the soldier pours in the one fact — God is All, there is no second power — line upon line, not because the fact needs strengthening but because the habit needs displacing. “Line upon line, precept upon precept” is Isaiah's method and Eddy's. Truth is revealed, Eddy writes; it needs only to be practised. The floodtide is that practice: the same fact, poured in from every side, until the channels worn by the old habit are washed clean.

II. Pouring in from every angle

The one fact has infinite faces, and the soldier pours it in by each. God is All, therefore circumstance has no government. God is All, therefore the body has no traitor. God is All, therefore the future has no ambush. God is All, therefore malice has no sender. God is All, therefore the will has nothing to defend. Each statement is the same fact, turned to a new claim, and the turning is the floodtide's force. The divine Mind that made man, she teaches, maintains His own image and likeness. Said of the body, of the circumstance, of the future, of the foe — it is one truth meeting all.

III. The flood that drowns the counterfeit

A counterfeit government survives only while its currency circulates; flood the consciousness with the true coin and the false is driven out, not seized but displaced. When the substance of Spirit appears, Eddy teaches, the nothingness of matter is recognized. The floodtide does not attack the lie; it fills the space the lie occupied, until there is no room left for it. Hold thought steadfastly to the enduring, the good, and the true, she counsels, and you bring these into your experience in proportion to their occupancy of your thoughts. Occupancy is the whole secret of the flood.

IV. Standing while the flood rises

To stand while the floodtide rises is to keep pouring in the one fact while the old habit protests, neither hurried by its protest nor stopped by its persistence, until the protest is drowned. The waters may be rising and the waves turbulent, but, as Eddy reminds us, the Christ is on board. The soldier does not bail against the lie; he pours in the Truth, and lets the rising Truth itself carry the lie away. The flood is the practice of allness, sustained until allness is all that remains in thought — which is to say, until the consciousness matches the fact that was true from the start.

CHAPTER TWENTY

— • —

Standing for Another: The Armor Worn on Behalf of the World

I. The stand that is not selfish

The armor is not worn for self-rescue alone. The soldier who has learned to stand learns also to stand for another — to hold the Truth for the one who cannot yet hold it for himself. The meek Christian Scientist, healing the sick, does this as the very form of his demonstration. To stand for another is not to fight the other's battle but to know, on his behalf, the allness that ends all battles. "We should examine ourselves and learn what is the affection and purpose of the heart." The purpose of the heart, in the armor, is love.

II. Knowing the truth about the other

To stand for another is to know the truth about him — that he too is the man God made, governed by the same Principle, incapable in his real being of the suffering or the sin attributed to him. Hold thought steadfastly to the enduring, the good, and the true, she counsels — not only about oneself but about every brother. When we realize that there is one Mind, Eddy teaches, the divine law of loving our neighbor as ourselves is unfolded. The standing for another is the loving of the neighbor as oneself, raised from sentiment to science: to know him as God knows him is to do him the highest good.

III. Why this stand cannot intrude

The world fears that to stand for another is to impose, to work upon a will unwilling. Eddy forecloses the fear: to stand for another is not to act upon his mind — there being but one Mind — but to know the truth in the one Mind that both share. The one Mind cannot be invaded, only known; and to know rightly is never to intrude but only to bless. The rich in spirit, she writes, help the poor in one grand brotherhood, all having the same Principle, or Father. The stand for another is the practice of that brotherhood, and it harms no one, for it merely declares the good that was always true.

IV. Standing together in the one Mind

To stand for another is finally to discover that there is no other to stand apart from — that the one Mind holds all in a single government, and that to bless one is to bless all. “Watching thereunto with all perseverance and supplication for all saints,” Paul ends the armor passage, and the ending widens the stand to the whole body of the faithful. The soldier who has put on the armor does not stand alone behind his own shield; he stands in the one Mind, for all, and finds the standing strengthened by its widening, for love multiplies the thing it gives away.

PART SIX



The Absolute

The view from Principle, where the war never was

CHAPTER TWENTY-ONE

— • —

As Principle Governs Its Own: The View from Above the Battle

I. Climbing to the summit

We have met the claim where it lives and dismantled it there; now we climb above it, to the standpoint from which the war is seen never to have been. This is the Absolute — Science as God knows it — and from this height the whole apparatus of principalities, the five claims and the one operator, are seen not as defeated enemies but as enemies that never were. The universe of Spirit, Eddy teaches, is peopled with spiritual beings, and its government is divine Science. From the summit there is no battlefield below, only the unbroken order of Principle governing its own.

II. What Principle beholds

From this height, Principle beholds no war because it beholds no second power. It beholds its creation as it made it — “and God saw every thing that he had made, and, behold, it was very good.” There is no flaw in the seeing, no enemy in the field, no province ungoverned, no man in peril. The spiritual universe, including individual man, she writes, is a compound idea reflecting the divine substance of Spirit. What Principle beholds is whole, and because Principle's beholding is the only beholding that is, the wholeness it beholds is the only fact there is.

III. The man Principle governs

And the man Principle governs, beheld from this height, is not the embattled mortal who put on armor against a hostile world. He is the idea of God, never in the war, never in danger, never out of place. Man is the idea of Spirit, reflecting the divine presence. The armor itself, seen from here, is not equipment added to a vulnerable man but the very nature of the invulnerable man — the consciousness of allness that he is. From the summit the soldier sees that he was never arming against a real foe; he was waking to a security that was his from the foundation of the world.

IIIb. The dream lifting, and the man who never dreamed

From the summit a strange and freeing thing is seen: the man who put on armor against the dark and the man Principle beholds in unbroken light are not two men but one, seen from two altitudes. The embattled self of the relative scene was never a real man come under real attack; it was the dream-figure of a belief, and the waking does not rescue him — it reveals that he was always the idea of God, never in the war at all. Man is the idea of Spirit, Eddy teaches, reflecting the divine presence. The armor itself, beheld from here, is not equipment bolted onto a vulnerable creature; it is the very nature of the invulnerable man, the consciousness of allness that he is and always was. The dream lifts; and what stands in the cleared light is not a victor counting his wounds but the man who never dreamed — whole in the creation God beheld and called very good.

IV. Resting where the war never was

To rest in the Absolute is to abide where the war never was — not to forget the relative scene where the claim once pressed, but to know it now as the dream it always was, lifting like mist.

The sweet music of Soul, in her phrase, is the consciousness of a man at rest in Principle, who has climbed above the battle and found there was no battle, only the unbroken government of God. Divine Love is infinite, Eddy teaches; therefore all that really exists is in and of God and manifests His love. Here the soldier lays down the very idea of standing against, and simply stands in — in the allness that was, and is, and will be, the only fact.

CHAPTER TWENTY-TWO

— • —

The Whole Armor Is One: Principle Wearing Itself in Man

I. The six pieces resolve into one

We have described the armor in its parts — girdle, breastplate, shoe, shield, helmet, sword — and now we see what was true the whole time: the six pieces are one. They are not six defenses but one Truth, seen from six angles. “The whole armour of God” is whole precisely because it is single: Truth fastening, Truth thinking rightly, Truth standing at peace, Truth understood as faith, Truth establishing identity, Truth declared as the Word. There is no “and” in the divine — and the armor, being divine, has no seams. It is one garment, and the garment is Principle.

II. Principle wearing itself in man

And the one who wears it is not a separate man putting on a separate God. Man is the reflection of Soul. The armor is Principle wearing itself in its own reflection — God's allness appearing as the security of God's man. The soldier does not manufacture the armor and strap it on; he discovers that the armor is what he is, the consciousness of allness that constitutes him. The divine Mind maintains His own image and likeness. The maintaining is the armor; the image is the man; and the two are one act of Principle, which is God being all.

III. Why the whole armor cannot be partly worn

A man cannot wear the armor in part, for the pieces are one, and to drop one is to drop all. To gird with Truth but doubt the salvation, to lift the shield but strike with the will, is to wear no armor, for the armor's wholeness is its strength. To be wholly spiritual, Eddy teaches, man must be sinless, and he becomes thus only as he reaches perfection. The whole armor is whole or it is nothing — not because God is exacting, but because allness cannot be held partially; a partial allness is a contradiction, and Principle admits no contradiction. The soldier wears the whole, or has not understood the one.

IV. Standing as Principle stands

To stand in the whole armor is, at last, to stand as Principle stands — unmoved, ungoverned by any second power, holding its own creation in place by being all. “The ‘armour of God’” is the consciousness of that allness, and the man who wears it stands not by his own footing but by the standing of God reflected in him. Divine Love has always met, and will always meet, every human need. The whole armor is Love met, Truth declared, Principle governing — one God, one government, one standing, no second power — worn as a man wears his own being, because it is his own being, given him of God.

CHAPTER TWENTY-THREE

Having Done All, To Stand: The First Commandment Restored

I. The command that closes the matter

“And having done all, to stand.” We come to the last word of the armor passage, and it is the same word with which it began: stand. The whole figure has been a circle, returning the soldier to the one posture from which he never truly moved. “Having done all” — the doctrine learned, the claims tried, the operator unmasked, the armor described and worn — there remains not a final battle but a final rest: to stand. The doing is finished; the standing alone remains; and the standing was the point from the first page.

II. The First Commandment as the whole armor

All of it gathers into the First Commandment, which Eddy called the demonstration of Christian Science: “Thou shalt have no other gods before me.” The whole armor is that commandment kept — not as a rule obeyed but as a fact known: there is no other god, no second power, no rival government, and therefore no enemy with standing to oppose. Having one God and one Mind, Eddy teaches, unfolds the power that heals the sick. To restore the First Commandment is to put on the whole armor, for the armor is nothing but the consciousness of the one God, all-governing, before whom the principalities are revealed as the

nothing they always were.

III. The reading of the seven, through the armor

Read the seven synonyms through the armor and the whole stands plain. Mind knows the field and finds no enemy in it. Spirit substantiates the man and leaves matter no power to betray him. Soul senses, and the sensing cannot be wounded. Life animates, and the animation cannot be ended. Truth declares, and the declaration annihilates the lie. Love embraces, and the embrace leaves hatred no place to land. And Principle governs them all — the changeless Law in which each operates without failure — so that the man who stands in Principle stands in the seven, and the seven are the whole armor of the one God. Life, Truth, and Love, in her teaching, constitute the triune Person called God. The armor is that Person, reflected, worn, and stood in.

IV. The stand that was always man's

So we end where we began, with the thesis now demonstrated: man does not win his standing; he has it. He has it now. He has never been without it. The Science of being, she teaches, reveals man as perfect even as the Father is perfect. The whole armor of God was never armor against a real foe; it was the discovery of a security that was man's from the foundation of the world, the consciousness of a Principle that held him before he ever feared he might fall. Having done all, the soldier stands — and finds he is standing where he always stood, in the allness of the one God, who is Mind, Spirit, Soul, Principle, Life, Truth, and Love, and beside whom there is none else. Put on the whole armour. Take the stand. There is no second power. Amen.

Coda

Benediction

The argument is finished, and the soldier stands.

We began with a thesis stated before the enemy was named: that man has one standing, and that standing is Principle's. We let the enemy come forward and make his five claims upon the present man — to govern by circumstance, to betray through the body, to ambush from the future, to wield malice across the distance, to demand defense by will — and we tried each, and each fell. We unmasked the one operator behind the five, and reduced it, through all its forms, to the nothing it was — no person, no place, no thing, a negation with no power. Then we took up the whole armor and found its six pieces were one Truth, and put it on, and learned to stand in the evil day, to pour in the floodtide of the one fact, and to stand for another as for ourselves. And we climbed at last to the summit, and beheld the creation as Principle governs it, and read the seven synonyms through the armor, and found the enemy nowhere and the standing everywhere.

What remains is not another argument but a blessing, and a sending.

To you who have followed the matter to its rest: the belief in opposing powers is not your master and never was. It did not govern you by circumstance, for circumstance has no mind to ordain; it did not betray you through the body, for matter has no will to turn; it did not ambush you from the future, for there is no tense but the now in which God reigns; it did not reach you with malice, for there is one Mind and no second to send it; and

it cannot demand your defense, for your standing is not yours to lose — it is the act of God, and God does not fail.

You were never an embattled self, holding a small ground against the dark, hoping your vigilance would last the night. You are the idea of God, the image and likeness of Spirit, held in the divine government now, standing — as you have stood all along, beneath every fear that named you vulnerable — in the one Principle that is your only Law.

The whole armor is your only armor. It was your armor in every hour you thought yourself defenseless; it is your armor now; it will be your armor forever, for it is the consciousness of the one God in whom there is no second power. There is no other standing to want, and none to fear the loss of, for this one cannot be moved, cannot be overrun, cannot be taken — it is the standing of the one Principle, in whom you live, and move, and have your being.

So stand free. The war is over because it never began. The enemy is unmasked, the operator dissolved, the field clearing like mist. What stands, when the mist is gone, is what stood the whole time, unchanged through every layer of the trying and every wave of the floodtide: the man God made, perfect in the creation He beheld and called very good, standing in Principle, governed by Love.

“Divine Love always has met and always will meet every human need.” And Love, governing its own, holds you — whole, free, and forever its idea.

Put on the whole armour. Take the stand. There is no second power. Amen.



I did not write this book to teach you to fight, but to retire you from a war that was never real. The ground you were taught to defend was never under siege, and the standing you feared to lose was never yours to lose — it was, and is, the act of God. If even one sentence here has let you set down the weapon and simply stand, then it has done its work — and so have you, in reading it. Go on standing in the Truth, until there is no shadow of a second power left to fear.

from,
Malcolm Kingley

A Word on Giving

Sustaining the Work

“Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground.”

— Malachi 3:10-11

If this book has brought you even a glimpse of the standing that is yours in Principle, consider giving so that it may reach another who still believes himself at war. The Kingley Foundation carries this Truth — and more like it — to those who need the freedom it brings, and every gift, offered as unto God, sustains and extends that work.

“Prove me now herewith,” saith the Lord of hosts. To give to God’s work is not to lose but to open the windows of heaven: the storehouse is filled that the message may go out, and the giver stands within the promise. We warmly invite you to share in it.

Give, learn more, and continue in the Truth at

www.MalcolmKingley.com

The Kingley Foundation · a 508(c)(1)(A) faith-based ministry registered in the State of Washington