

For July of 2011 we are pleased to bring you TALK 6&7 of John Lawrence Sinton's Verbatim report of Classes on "THE GLOSSARY OF SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES" "by MARY BAKER EDDY.

In this 6th Talk Mr. Sinton makes an interesting statement as follows: "It is a comfort to know that if we do not remember one word of what is said in these classes, but we go away with a deep impress of Divine Science, with a more Christianized and spiritualized consciousness and with a deep desire to understand, we shall find that all this class work will begin to reproduce itself in the weeks and months ahead.

## SIXTH TALK

*(Monday morning, July 28th)*

### **Facing the Problem of Opposites**

Yesterday, we traced the development through the first chapter of Genesis, from primitive darkness or chaos,—the terms which serve as type and symbol of the supposed opposite of the one Infinite,—through progressive states and stages up to man, man appearing in the divine image and likeness on the sixth day. As an introduction to our work this morning, I would like to take two passages with you: one in Job, to illustrate the starting-point, and one in John's Gospel, which illustrates that state of consciousness in which we can deal adequately and fearlessly with all that is represented by the second record.

"Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me! I should have been as though I had not been; I should have been carried from the womb to the grave. Are not my days few? cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness" (Job 10: 18-22). Here is Job's presentation of this primitive darkness with which the Scriptures open in the first chapter, this "darkness ... upon the face of the deep." He saw that all there is to mortality is evolved out of this primitive darkness, and that mortality must ultimately consign itself back to this same darkness. He saw that this primitive darkness is "without any order."

The same darkness is spoken of by John in the opening of his Gospel, where we read: "And the light shineth in darkness; and the darkness comprehended it not" (John 1:5). It is upon this darkness that we can observe the divine light breaking — in Mrs. Eddy's words, "In tender mercy Spirit sped A loyal ray ..." We can observe this line of light, as it were, projected from Spirit, to become operative upon the darkness, and since all that is gathered within this term cannot wholly obscure one's identity, the fact is, therefore, that the light registers. It records itself, it finds lodgment in human consciousness, and thereby the Scriptures became possible. Through this marvelous first record, we have a presentation of the light shining upon darkness, enabling each one of us to follow this line of light and thereby lift his own concept of himself through upward states and stages to become conscious of his identity as the son of God.

Let us see that what is really taking place is the fact that our eternal identity can never be wholly obscured by darkness; and that this darkness, and the process of human life evolving upward and onward from it, is again type and symbol of completing our proof of Principle in terms of the nothingness of what it is not. This profound conception of proof, or demonstration, involves the understanding of

what Principle is, together with the understanding of the fallacy of what it is not; and until the second phase of demonstration is achieved, our understanding and proof of Principle remains incomplete. Mrs. Eddy writes: "By the law of opposites, after the truth of man had been demonstrated, the postulate of error must appear." (Mis. 57: 12-13) That is true individually, collectively, and universally; and the operation of divine Principle universally is that which gives rise to what is commonly called evolution. The human or physical senses misinterpret evolution, would put it on a to a material basis, and would regard it as the "survival of the fittest," to quote Darwin's phrase. But we know to-day that evolution, rightly understood, is spiritual, and that "Spiritual evolution alone is worthy of the exercise of divine power". (S. & H. 135: 9-10) Let us become so free and flexible in thought and outlook that we can readily adapt our scale of measurement from the individual to the universal, according to the need of the moment. Then we shall see that this profound conception of spiritual evolution is taking place individually, collectively, and universally; and that likewise it is inseparable from the forever coming of the spiritual idea through the Word of Revelation; through the Christ in its office of translation; through Christianity in its power to reconcile all relationship and cause it to conform to divine order; and through Science, which is behind all these offices, in its power to govern, determine, hold, and so on.

Tracing this development through the first six days of creation brings us some faint understanding of what man really is; and this, in turn, enables us to go forward and understand the second record both intelligently and fearlessly. In this connection, I would like to take a second reference from John's Gospel.

John 3: 27-30. Here John the Baptist's disciples were disputing with the Jews about purification and baptism. "John answered and said, A man can receive nothing, except it be given him from heaven." Let us, likewise, come into this class in such oneness of consciousness, a consciousness of God as the one and only Mind, that nothing comes into it as revelation and translation, except it come from on high. The reference continues: "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease." We know that the first record is characterized over all by the Word of Revelation. Within that over-all concept we find indications of the forthcoming Christ, Christianity, and Science, but the record as a whole is characterized by the divine Word, or Word of Revelation. We know also that John the Baptist was the last of the old dispensation, the last of the prophets, and it was given to John to behold this forthcoming Christ as the Messiah; and so selfless was he that he could say: "this my joy therefore is

fulfilled. He must increase, but I must decrease." He saw that the Word, as far as it was taken in his age, must now give place to a further concept of the divine idea,—namely, the Christ concept. This Christ concept embraces "bride" and "bridegroom;" it is synonymous with the male and female of God's creating that appears on the sixth day; and the "bride" and "bridegroom" correspond to our present-day understanding and acceptance of this male and female of God's creating, which enables us to go forward to understand and work out the supposed problem of opposites,— to take the serpent by the tail and handle it fearlessly.

### " Bride " and " Bridegroom "

As we come to this second record, let us see that our reading and understanding of the first record have brought us up to the point where at least we have some abiding consciousness of what man really is; and that, in terms of present-day experience, is our "bride " and "bridegroom." It has nothing to do with whether we are characterized humanly as male or female; the "bride" and "bridegroom" of which John speaks are spiritual concepts, and are found within consciousness alone. So before beginning our study of the second record, let us first take the Glossary definitions of these two terms.

*"Bride. Purity and innocence, conceiving man in the idea of God; a sense of Soul, which has spiritual bliss and enjoys but cannot suffer" (582: 14-16).*

Notice that "conceiving man in the idea of God" does not imply achieving the fullness of man and woman in the divine likeness, but only rising to it. Again, it is "a sense of Soul," not necessarily the full and final understanding of Soul. This sense of Soul "enjoys but cannot suffer." Why? Because it is sufficient in itself to face fearlessly the whole problem of evil and to handle it, by taking the serpent by the tail. It "enjoys" because of the affluence of good, because of the revelation to itself that real being is sinless, immaculate, impeccable, and uncontaminated by any supposed or so-called opposite. In other words it is adequate in itself to handle the problem of the serpent.

*"Bridegroom. Spiritual understanding; the pure consciousness that God, the divine Principle, creates man as His own spiritual idea, and that God is the only creative power" (582: 17-20).*

I believe that our understanding of man through this first record has brought us to the point where we can identify ourselves as "bride" and "bridegroom." These two concepts typify, in human experience, the male and female of God's creating; not as *two* individuals, but as two spiritual natures blending in one individuality. The womanhood and the manhood of God's creating are available to every one of us. If we identify ourselves daily within the meaning of these two terms we have adequate understanding with which to grasp the second record and deal with what is implied by the term "animal magnetism" and all that derives from it.

Notice once again, in that reference from John's Gospel, John the Baptist's recognition that the Christ "must increase, but I must decrease." What humility and selflessness to recognize this great fact! John saw that the coming of the divine Word through the Old Testament and the prophets, and through himself as the last of the prophets, had been fulfilled in human experience, and it was his place to acknowledge with humility and joy this forthcoming Messiah, and to hand on the responsibility of demonstration. This typifies our own individual experience in this age. We begin by gathering and assimilating the simple facts of being from the days of Genesis and from our broader reading of the textbook; and these facts dawn in consciousness as light on the darkness, they function as the Word in its office of revelation, they reveal to us the facts of being. Then there comes the stage at which these great spiritual facts so mature in consciousness, and spiritual sense as "the discernment of spiritual good" becomes such a "conscious, constant capacity to understand God," that we begin to identify ourselves with those facts; and conversely, they begin to constitute our forthcoming identity. Thus we become increasingly aware of ourselves as the sons of God, we become increasingly conscious of the significance of "bride" and "bridegroom."

Then comes the necessity for using and demonstrating these great facts, in ourselves and amongst ourselves; and gradually there dawns on us the significance of Christianity. Then we find that there is still something to complete the process, and that is the understanding of Science, which gives us the interpretation of being, the law whereby all relationships are demonstrable, operative, and are held from falling apart; in other words, through the office of Science we gain our identity in terms of self-government; we become so conscious of our unity with Principle that we arrive at a state of fulfilment.

Remember that so long as our thought is in the domain of the Word, we are reasoning in terms of simple, positive values. But as our thought matures and we identify ourselves with these values, there comes a time when we must face the problem of evil, or opposites, and handle it. That brings into the foreground the significance of the second record in conjunction with Mrs. Eddy's statement, "By the law of opposites, after the truth of man had been demonstrated, the postulate of error must appear." Not until this second phase of demonstration is understood and worked out can there be any sense of full salvation, as defined in the Glossary:

*"Salvation. Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed" (593: 20-22).*

In the Glossary, there are several other terms which have to do with salvation. Take the term "burial," for instance:

*"Burial. Corporeality and physical sense put out of sight and hearing; annihilation. Submergence in Spirit; immortality brought to light" (582: 21-23).*

Notice how that definition gives exactly the sense of "salvation" through a negative idiom. Notice, too, what a development of thought there is in evidence from the definition of "burial" to that of "salvation." As we gain the consciousness of "bride" and "bridegroom," this enables us to put "corporeality and physical sense . . . out of sight and hearing," and then we begin to see what salvation really means.

### **The Second Record**

From the background of "bride" and "bridegroom" and our consciousness of what those two terms denote, let us return to this Genesis record in the textbook. I want us, from the beginning, to consider this record as a whole. Yesterday, I showed you that the whole chapter "Genesis" in the textbook can be understood as a whole on the basis of three distinct presentations, each of which has its individual office. There is that brief interpolation (J.2), which Mrs. Eddy lifted out of the second record and elucidated in her Glossary; there is the first record (the Elohist); and then there is the second record (the Jehovistic, or J.1). Those three presentations are inseparable from each other. Of the three, I should say that J.2 is the governing one, because it denotes the operation of divine Principle, without which the first and second records could not have been written. Probably a later prophet who saw these things felt he had to make an insertion somewhere. Just where to introduce it was his problem, and I presume he did the best he could under the circumstances. His answer to the problem was a complete mystery until God gave Mary Baker Eddy her *Key to the Scriptures*. Mrs. Eddy makes a very fine statement on this very point: "Even the Scriptures gave no direct interpretation of the scientific basis for demonstrating the spiritual Principle of healing, until our heavenly Father saw fit, through the Key to the Scriptures, in Science and Health, to unlock this 'mystery of godliness'" (Ret. 37: 16-20). Now just as I invited you yesterday to see these three documents as a whole and inseparable from each other, and last evening we discussed the first record on that basis, I want you to see this second record in the same way. We are reducing our scale of measurement from three documents to one document, but nevertheless the need is still to see it in relation to the whole, rather than as a separate part.

As we have already seen, Mrs. Eddy's comments in her chapter "Genesis" on the second record are concerned with chapters 2, 3, and 4; and from each of these three chapters Mrs. Eddy has drawn eight citations. I don't believe that the full significance of those groups of eight citations is yet apparent; but the fact remains that there are eight from each chapter, and Mrs. Eddy undoubtedly had her purpose in building her own chapter in just that way. To take these three chapters as a whole and see them as one requires that from the start we shall keep our thought poised in Principle and see the whole conception from the standpoint of Principle.

## Leading Symbols of the Second Record

In this second document, the Adam allegory, there are certain outstanding symbols which determine the whole development of the text, and I would like to introduce at this point one term from the Glossary which does not appear in the Adam record, but which appears throughout the Scriptures. This term is "adversary."

*"Adversary. An adversary is one who opposes, denies, disputes, not one who constructs and sustains reality and Truth. Jesus said of the devil, ' He was a murderer from the beginning, . . . he is a liar and the father of it.' This view of Satan is confirmed by the name often conferred upon him in Scripture, the 'adversary'" (580: 28-2).*

Notice the conjoining of those two terms, "a liar" and "the father of it." The father of what? Of his own lie. In "a liar" we discern the causative claim of animal magnetism; and in "the father of it" we see that animal magnetism also claims to have an effect, the "it" being the lie itself. Let us see that there is but one adversary, and the specific name for it in modern terminology is animal magnetism. In the Adam allegory this adversary appears under two symbols; one is the mist, and the other is the serpent. Let us be clear about that. They are synonymous in the sense that they refer to the one adversary, or the one animal magnetism. They are one in essence, though somewhat different in office, as you will see presently.

In discussing the record, what I am most concerned to show you is how to cultivate your abilities and capacities for observation and analysis. When I examine a new subject I give it several readings, without making notes or fixing my thought on details. I give it as many readings as I feel it calls for; and I ask myself constantly, What is this document or statement really trying to tell me? What are the prime facts that stand out above all others? And so, through listening and consecrated thought, something begins to stand out so that I see the heart of the subject, its primaries and secondaries, and that which is quite irrelevant. Then comes the question, What are the relations obtaining between these several concepts coming to light? And, little by little, the whole picture becomes clear and subjective to thought. The early phase of reading a new piece of work over a number of times in order to become conversant with it is rather like the Genesis process; it is a process of learning something about it. But when you think analytically and you begin to recognize what is primary, secondary, and irrelevant, the work gradually becomes subjective to you and you begin to see it as a whole.

In the same way, we can take the second record and extract from it its primary elements. As I see it, we have one adversary to contend with,—namely, animal magnetism, the supposed opposite of the one Infinite as divine Principle. Taking this record, we recognize two outstanding concepts, mist and serpent. When we

turn to chapter 2 we notice that at the fourth and fifth verses there is a change-over from Elohim to Jehovah. Then we read: "But there went up a mist from the earth, and watered the whole face of the ground" (Gen. 2:6). There the mist, with all it implies, is clearly a governing factor. Then turning to the opening of chapter 3, we read: "Now the serpent was more subtle than any beast of the field which the Lord God had made" (Gen. 3:1). Those two terms are the governing factors in this second record; they are one in essence, in that they both relate to animal magnetism, or the one adversary, but different in office.

Let us just consider this difference of office. On previous occasions I have traced the process whereby animal magnetism claims to evolve matter as its own subjective condition. I have shown that all that lies within the term "electricity" expresses the interim phase of animal magnetism which lies between that which is mental and that which is physically apparent to the human senses as matter; that is to say, the phenomenon we call electricity bridges the interval between the mental and the physical. Now in the first portion of this second record in the textbook, the mist serves to symbolize this process whereby animal magnetism evolves matter, leading on and up to the point where we apparently have self-conscious matter, typified by Adam and then Eve—remembering that Eve appears in the last of the first eight citations. In the second portion of the record, the serpent is the symbol of this same animal magnetism operating to manipulate the concept of self-conscious matter. So the mist serves to symbolize animal magnetism evolving the unconscious up to the point of self-conscious matter, represented by the figures of Adam and Eve. Then the serpent serves to symbolize animal magnetism operating to *manipulate* that self-conscious matter.

Understanding this, the whole Adam record becomes so simple, clear, and easy to follow. Remember, there is only one adversary, and that is animal magnetism, a supposed opposite having a dual office: first, of evolving through the mist its unconscious embodiment, or subjective state called matter, and second, of bringing matter to the point where it apparently becomes self-conscious, which is synonymous with the belief of life, substance, and intelligence in matter. And Eve appears at the point of the last citation in the first of the three groups of eight. Then we go right over to another aspect of the picture, and the serpent comes in as the same animal magnetism, operating and manipulating that same erroneous concept,—namely, self-conscious matter. Finally, the citations from the fourth chapter bring in the outcome and fruitage of this whole process through the figures of Gain and Abel, leading on to ultimate self-destruction and dissolution.

Those three chapters, in the way that Mrs. Eddy presents them, give us first the analysis of animal magnetism, particularly the analysis of its unconscious phase, leading up to self-conscious matter; then the uncovering of hidden evil, and the uncovering of the way it manipulates its own concept; and finally the most graphic

portrayal of the way animal magnetism is its own undoing, leading right up to its extinction at the point where "Divine Science rolls back the clouds of error with the light of Truth, and lifts the curtain on man as never born and as never dying, but as coexistent with his creator" (S. & H. 557: 18-21). This is so simple, direct, and orderly, once we cultivate our powers of observation so that we can discern what is primary and what is secondary. The same method can be applied to any chapter in the textbook, or to any part of the Bible; it holds good in any field of investigation.

When I began to work on the Glossary, I asked myself these same questions. I read the Glossary through a number of times, without making any notes or observations, and I saw at once that an alphabetical presentation would be hopeless. Then I saw that there must come to light a metaphysical analysis and classification; and once I began to think about the Glossary analytically the whole chapter just fell into place. I quickly saw that there were the elements of the seven days, the symbols of the fourfold operation, the symbols of the three degrees of mortal mind, and likewise this process of analysis, uncovering, and annihilation; in other words, I saw that the whole of Mrs. Eddy's metaphysical system, as found in the Bible, was likewise to be found in the Glossary. We need only the spiritual sense to see it.

### **"The Human Concept"**

Once more, I must refer you to Mrs. Eddy's article, "The Human Concept" (Ret. 67—72). She writes there: "Sin existed as a false claim before the human concept of sin was formed; . . ." What is the sin that exists as a false claim before the human concept is formed? This concept of sin is denoted by the mist and the serpent, which are one in essence, but serve a different office. ". . . hence one's concept of error is not the whole of error. The human thought does not constitute sin, but *vice versa*, sin"—that is, primitive animal magnetism—"constitutes the human or physical concept" (Ret. 67: 1-5). Sin begins as the mist, and then, in constituting this human or physical concept, it evolves a subjective state called matter, and by a process of adding lie to lie it brings it forward to the point where it appears to become self-conscious. Then, sin as the serpent begins to operate on that self-conscious concept to produce the human concept of sin, the human sense of good and evil; in other words, the physical concept of life based on the human body, and also the concept of organic life throughout the physical world.

Mrs. Eddy continues: "Sin is both concrete and abstract" (Ret. 67: 6). As "abstract," it is operating as the mist and serpent; as "concrete," it begins to appear in all its diverse manifestations to the human senses. We read elsewhere: "The good which the material senses see not is the only absolute good; the evil which these senses see not is the only absolute evil" (Mis. 299: 15-17)- The only absolute

evil, unseen to the senses, is gathered within the term "adversary," and, in a more diversified form, within the terms "mist" and "serpent." That is why it is so essential that we take the serpent by the tail, for then we handle evil at its source or root, and deal with it in its claim to have causation; and if we deal with it effectually as causation, it cannot appear in effect. It is in this way that we handle the whole claim of sin.

Returning to "The Human Concept:" "Sin was, and *is*, the lying supposition"—the whispering of the serpent—"that life, substance, and intelligence are both material and spiritual, and yet are separate from God. The first iniquitous manifestation of sin was a finity. The finite was self-arrayed against the infinite, the mortal against immortality, and a sinner was the antipode of God" (Ret. 67: 6-12).

In the next paragraph we have a hint of the way out from the dilemma. "Silencing self, *alias* rising above corporeal personality, is what reforms the sinner and destroys sin. In the ratio that the testimony of material personal sense ceases,"—that is, in the ratio that we silence the whisperings of the serpent,—"sin diminishes, until the false claim called sin is finally lost for lack of witness.

"The sinner created neither himself nor sin,"—that is to say, the phenomenon called a sinner did not create himself, nor did he create his cause,—"but sin created the sinner; that is, error made its man mortal, and this mortal was the image and likeness of evil, not of good" (Ret. 67: 13-21).

Let us ask ourselves another question: How does this false claim attempt to gain credence in human experience and appear to become established? The answer is to be found in another statement from *Unity of Good*: "... evil"—that is, animal magnetism, the one adversary—"ties its wagon-load of offal to the divine chariots,"—that is a marvellous metaphor,—"or seeks so to do,—that its vileness may be christened purity, and its darkness get consolation from borrowed scintillations" (17: 9-12). Evil is nothing of itself; its whole build-up is based on supposition and adding lie to lie. And because it has no foundation in Principle it cannot do anything but tie "its wagon-load of offal to the divine chariots;" in other words, it would claim to operate and voice itself in the name of God, good. Christ Jesus exposed the whole claim as a tissue of lies, not merely by words, but by demonstration throughout his life-work.

Earlier on the same page Mrs. Eddy writes: "A lie has only one chance of successful deception,—to be accounted true. Evil seeks to fasten all error upon God, and so make the lie seem part of eternal Truth"—that is the same as the later statement. "Emerson says, 'Hitch your wagon to a star.' I say, Be allied to the deific power,"—maintain your oneness with Principle,— "and all that is good will aid your journey,"—your journey through these days of Genesis,— "as the stars in their courses fought against Sisera. . . . Hourly, in Christian Science, man thus weds

himself with God, or rather he ratifies a union predestined from all eternity" (17: 1-9). How is that union ratified? Through the demonstration in positive values of his absolute at-one-ment with Principle, and secondly through his taking the serpent by the tail and proving the nothingness of that which is not.

### **The Serpent throughout the Scriptures**

Let us come a little closer to the whole subject, as so far we have only discussed the position in outline. Let us take one or two examples to see how this concept of the serpent runs throughout the Scriptures.

Isaiah 14: 29. "Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent." That is the prophet's way of saying, "he is a liar, and the father of it;" it is the symbolic presentation of the so-called unity of evil, counterfeiting the unity of good.

Isaiah 27: 11. "In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea." Notice that he speaks of this one animal magnetism as "leviathan the *piercing* serpent." Why? Because it would claim to make "deadly thrusts at the Christian Scientist" (S. & H. 458: 20); but the armour of divinity, the panoply of divine Love, causes that deadly thrust to spend itself and fall harmless. And once we have seen that take place, we become fearless.

Isaiah 65: 25. "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

Matthew 23: 33. See how Jesus understood the make-up of animal magnetism when he said: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? " Jesus just indicated how animal magnetism was destined to turn back on itself and become a self-destroying error. Why? Because it has no foundation in Principle.

Mark 16: 18. "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." As we gain more in experience, we shall find that our success in laying hands on the sick so that they recover is in the measure that we "take up serpents,"—that is, in the measure that we deal with primitive animal magnetism.

Luke 10: 19. "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you."

II Corinthians 11: 1-3. "Would to God ye could bear with me a little in my folly: and indeed bear with me. For I am jealous over you with godly jealousy:"—that is jealousy in the true sense, the sense of fatherly care in which it is used in Exodus, "For I the Lord thy God am a jealous God" (Ex. 20: 5), meaning earnestly careful

for one's protection and well-being:—"for I have espoused you to one husband," — that is, to Principle,— "that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." Paul understood the second record quite clearly. What is one's protection from the subtlety of the serpent? It is the "bride" state of consciousness—"for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." That has nothing to do with male or female in a physical sense; it is a state of consciousness, and is a complete and whole protection.

Revelation 12: 9. "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

Revelation 12: 14-17. "And to the woman were given two wings of a great eagle, that she might fly into the wilderness" —that wilderness is no longer doubt, darkness, and fear; it is "the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence"—"into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." In other words, she hid herself from the serpent. If we will retire, whenever necessary, into this true wilderness state of consciousness, it will likewise afford us protection from "the face of the serpent." Mrs. Eddy used to tell her students that for forty years she handled evil through one of two ways, according to the immediate need; either she faced it fearlessly and took it by the tail, or, if it were not opportune to do so, she side-stepped it and let it expend itself upon itself. The Revelator continues: "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

It is clear that, as a type, the serpent runs through the Scriptures from cover to cover. The Hebrews and the New Testament writers, in compiling the Scriptures through many centuries, undoubtedly drew the symbol from Babylonian culture, Egyptian culture, and other cultures of the East, because the serpent, as a type, runs through every literature and every civilization, to symbolize certain types of thought according to the particular culture in question. The Hebrews drew upon all this and used it for their purpose, which was to symbolize in the best possible way the one adversary which we to-day term animal magnetism.

## **INTERVAL**

I would like to read you a passage from the *Christian Science Journal* of August, 1890, in which Mrs. Eddy wrote as follows: "It is my impression that at least half a century will pass away before man is permitted to render his public verdict on some of the momentous questions that are now agitating the world. Also the discussion of malicious animal magnetism had better be dropped until Scientists understand clearly how to handle this error, until they are in no danger of dwarfing their growth in love, by falling into this lamentable practice in their attempts to meet it. Only patient unceasing love for all mankind—love that cannot mistake Love's aid—can determine this question of the Principle of Christian Science."

Mrs. Eddy saw clearly in 1890 that the students of Christian Science were not sufficiently advanced to handle malicious animal magnetism, and that it would take at least half a century before it would be possible. To-day, it is possible, and we are doing it.

### **The Mist and the Serpent**

Let us return now to the second record. Considering these two chapters, Genesis 2 and 3, as Mrs. Eddy takes them, I pointed out a little earlier that there are two governing symbols, the mist and the serpent. I want to take those two a stage further. The mist is symbolic of animal magnetism evolving its own subjective claim called matter, which culminates in the further symbols of Adam and Eve. Of these, Adam is the leading one, Eve only appearing at the end of the first group of eight citations. The mist is introduced as follows: "But there went up a mist from the earth, and watered the whole face of the ground" (Gen. 2:6). There are three constituents in that statement: first, the mist; second, the action of watering; and third, that which is watered. The whole process is one of progressive adulteration, and it culminates in the creation of Adam. Going on to chapter 3, we see that the serpent manipulates the thought of Eve, which, in turn, focuses on Adam. So poor Adam gets it both ways! Mortal mind, the mist, progressively adds lie to lie, and he is the outcome of that process. Then, from the other standpoint, the serpent manipulates and adulterates Eve's thought, and she, in turn, reacts on Adam. Once these symbols are clearly in thought, you will understand what is taking place.

Remember, there is only one adversary, and it appears to have two offices. The first is to evolve the unconscious and bring it to the point of self-conscious matter called Adam. In its second office, the same adversary, typified by the serpent, manipulates the thought of Eve, who, in turn, operates upon Adam, Adam being the focal point of the whole process of animal magnetism.

Now let us take the text and commentary of the false record in Mrs. Eddy's "Genesis."\*

\*The text of the second record and commentary in " Genesis " was read in full. For reasons of space only those passages are quoted here on which Mr. Sinton directly commented.

## **Exegesis : Chapter 2**

Second Citation (521: 21—524: 12). "*Genesis 2: 6.* 'But there went up a mist from the earth, and watered the whole face of the ground.'

"The Science and truth of the divine creation have been presented in the verses already considered, and now the opposite error, a material view of creation, is to be set forth. The second chapter of Genesis contains a statement of this material view of God and the universe, a statement which is the exact opposite of scientific truth as before recorded." That is the equivalent of the statement we read earlier: "By the law of opposites, after the truth of man had been demonstrated, the postulate of error must appear." When we have some measure of understanding of the first record, then, by the logic of events, "the postulate of error must appear;" and that is why the Adam record follows the Elohistic one.

"The Science of the first record proves the falsity of the second." And, of course, *vice versa*, the proof of the falsity of the second leads to the Science of the first. "If one is true, the other is fake, for they are antagonistic. The first record assigns all might and government to God, and endows man out of God's perfection and power. The second record chronicles man"—notice that the first record "assigns," it has mandate, authority, and power; but the second record merely "chronicles," and yet it serves a purpose—"as mutable and mortal,— as having broken away from Deity and as revolving in an orbit of his own. . . .

"This second record unmistakably gives the history of error in its externalized forms, called life and intelligence in matter." We have that "history of error in its externalized forms" in the figure of Adam; we have the history of error in its interior form in the symbols of the mist and the serpent—one denoting the unconscious, and the other the way in which animal magnetism operates as the conscious.

"In this erroneous theory, matter takes the place of Spirit. Matter is represented as the life-giving principle of the earth." I would like to correlate with this another statement of Mrs. Eddy's: "When apparently near the confines of mortal existence, ... I learned these truths in divine Science: that all real being is in God, the divine Mind,"—that is the relative sense,— "and that Life, Truth, and Love are all-powerful and ever-present;"—the absolute sense;—"that the opposite of Truth,— called error, sin, sickness, disease, death,—is the false testimony of false material sense, of mind in matter; that this false sense evolves, in belief, a subjective state of mortal mind which this same so-called mind names *matter*, thereby shutting out the true sense of Spirit" (S. & H. 108: 19-29). Notice also the marginal heading,

"Light shining in darkness"—on the "darkness . . . upon the face of the deep." That paragraph is an elucidation of the mist watering the face of the ground; it illustrates how animal magnetism evolves a subjective condition called matter; in other words, how the mist claims to operate. Then it would claim matter as the "life-giving principle of the earth," whereby Spirit supposedly enters matter in order to create man.

Now we come to a paragraph showing further how the mist operates. "Because of its false basis, the mist of obscurity evolved by error deepens the false claim,"—that deepening is tantamount to the subjective condition called matter advancing to the point where it appears to become organic, physical, and ultimately self-conscious as Adam,—and finally declares that God knows error and that error can improve His creation. Although presenting the exact opposite of Truth, the lie claims to be truth." As we saw before, evil would attach its "wagon-load of offal to the divine chariots" (Un. 17: 9-10). "The creations of matter arise from a mist or false claim,"—that is to say, material sense evolves a subjective condition which appears to its own embodied self as matter,—or from mystification, and not from the firmament, or understanding, which God erects between the true and false." So we have "mystification" opposed to the "firmament." "In error everything comes from beneath, not from above. All is material myth, instead of the reflection of Spirit." So this mist, or mystification, evolves a subjective condition called matter, pushes the claim, and advances it to the point where it appears to become self-conscious as Adam, and on that foundation it builds its whole structure of mythology.

Third Citation (524: 13—525: 29). "*Genesis* 2: 7. 'And the Lord God [Jehovah] formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.'" We are now seeing how this subjective condition is being advanced to the point where it becomes self-conscious.

"Did the divine and infinite Principle become a finite deity, that He should now be called Jehovah? " Notice the marginal heading, "Creation reversed." That is only suppositional; in reality creation is irreversible. "With a single command, Mind had made man, both male and female. How then could a material organization become the basis of man?" It can't; it is only a claim; animal magnetism pushes the claim that it can, and as a result there emerges what is commonly called self-conscious matter. "Is this addition to His creation"—this "wagon-load of offal"—"real or unreal? Is it the truth, or is it a lie concerning man and God? " Of course, we know the answers to those questions.

Fourth Citation (525: 30—526: 25). "*Genesis* 2: 9. 'And out of the ground made the Lord God [Jehovah] to grow every tree that is pleasant to the sight, and good for food; . . .'

"The previous and more scientific record of creation declares that God made 'every plant of the field before it was in the earth.' This opposite declaration, this statement that life issues from matter, contradicts the teaching of the first chapter, —namely, that all Life is God. Belief is less than understanding. Belief involves theories of material hearing, sight, touch, taste, and smell, termed the five senses." At this point animal magnetism is pushing the claim whereby self-conscious matter would organize itself into five senses, in order to perpetuate and develop its own inherent errors.

Fifth Citation (526: 26-5). "*Genesis 2: 15.* 'And the Lord God [Jehovah] took the man, and put him into the garden of Eden, to dress it and to keep it.'" Out of that organization of the five senses emerges Eden, type and symbol of the physical body.

Sixth Citation (527: 6-20). "*Genesis 2: 16, 17.* 'And the Lord God [Jehovah] commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.'" There is an element of Truth breaking through.

Seventh Citation (527: 21-8). "*Genesis 2: 19.* 'And out of the ground the Lord God [Jehovah] formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.'" Adam, as self-conscious matter, is becoming active, beginning to name in counterfeit the lesser identities of creation.

Notice the marginal heading here, "Creation's counterfeit." "Here the lie represents God as repeating creation, but doing so materially, not spiritually, ..." That is the equivalent of animal magnetism pushing its claim to the point where, through the organization of the senses, the whole of creation is counterfeited in matter. "That Adam gave the name and nature of animals is solely mythological and material." In other words, the outcome of the mist evolving matter, pushing the claim to the point where it appears to become self-conscious and organized into five senses, is the basis of all mythology.

Eighth Citation (528: 9—529: 12). "*Genesis 2: 21, 22.* 'And the Lord God [Jehovah, Yawah] caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God [Jehovah] had taken from man, made He a woman, and brought her unto the man.'"

Up to this point we have seen how the mist, watering the whole face of the ground, symbolizes and summarizes in the most remarkable way this process whereby unconscious animal magnetism, or sin in the abstract (see Ret. 67: 6), evolves a subjective condition called matter, and then pushes the process to the

point where matter appears to become self-conscious, organic, structural, having five senses which form the basis of all organized mythology. Now the focus of the narrative changes completely, and we go over to another aspect of the problem.

Chapter 3 illustrates another phase in the operation of animal magnetism. Here it goes to work, this time as the serpent, and claims through the symbol of Eve to operate upon this mass of self-conscious error called Adam. In this second phase of the story, Eve's thought corresponds to the watering process of the first phase. Eve's thought was adulterated. The serpent whispered, and, according to the narrative, she listened, and thereby she, in turn, brought about the debasement of Adam.

Remember all the time that there is just one animal magnetism claiming to counterfeit creation and to operate on that creation; it is all one presentation. This Adam allegory summarizes and symbolizes that which takes place in the daily thought of every one of us until we see through it sufficiently to begin to abandon it. It was seeing through it and abandoning it that enabled Mary Baker Eddy to write the textbook, to give us the Science of the Scriptures, and interpret them in their original tongue. And when we do abandon it, the new birth has set in, translation has begun in human experience, and the promise begins to be fulfilled, "Behold, I make all things new" (Rev. 21: 5),—that is, reborn, remade, reconstituted. We are no longer struggling mortals trying to learn something, trying to shake off shackles; we awaken to the fact and the wonder of the statement, "Beloved, now are we the sons of God," and therefore "saved . . . with an everlasting salvation." Then our baptism is the baptism of Spirit; it is "submergence in Spirit." Our burial is "Corporeality and physical sense put out of sight and hearing; annihilation. Submergence in Spirit; immortality brought to light." And our salvation is "Life, Truth, and Love understood and demonstrated as supreme over all."

Now do you see the significance of this second record? It is there to disclose to us that which takes place in the thought of every mortal, and to enable the mortal to begin to understand himself, to gain sufficient self-knowledge to abandon the Adam allegory and all it symbolizes in his own human experience. And with the final abandonment of that, there comes to pass in his own experience all that is gathered within the terms "baptism," "burial," and "salvation." This is what is meant by being reborn, remade, new-born, in being. Time may commence it, but eternity alone completes it (see Mis. 15: 18-19).

### **The Serpent, Eve, and Adam in the Glossary**

Let us consider, at this point, the Glossary definitions of these leading symbols we are considering. The mist does not appear in the Glossary—Mrs. Eddy explains it most adequately in her exegesis—but the serpent is defined as follows:

*"Serpent (ophis, in Greek; nacash, in Hebrew). Subtlety; a lie; the opposite of Truth, named error; the first statement of mythology and idolatry; the belief in more than one God; animal magnetism; the first lie of limitation;..."*

That "first lie of limitation" operates on the state of human thought expressed in the second portion of the definition of Euphrates,—*"The atmosphere of human belief before it accepts sin, sickness, or death; a state of mortal thought, the only error of which is limitation"* (585: 19-22); and it is upon that state of thought that the serpent goes to work with its first "lie of limitation." The definition goes on:

*". . . finity; the first claim that there is an opposite of Spirit, or good, termed matter, or evil; the first delusion that error exists as fact; the first claim that sin, sickness, and death are the realities of life. ..."*

Up to this point the text is punctuated with semi-colons, and gives us the analysis of the serpent. Now, in the closing sentence of the definition, we notice how it operates; it is now active as a whisperer:

*". . . The first audible claim that God was not omnipotent and that there was another power, named evil, which was as real and eternal as God, good" (594: 1-11).*

Next, through this "audible claim," or whispering, the serpent operates on a type of human thought symbolized by Eve:

*"Eve. A beginning; mortality; that which does not last forever; a finite belief concerning life, substance, and intelligence in matter; error; the belief that the human race originated materially instead of spiritually,—that man started first from dust, second from a rib, and third from an egg" (585: 23-28).*

The type of mortal thought denoted by that definition has persisted right down the ages from the beginning of mortal history. Remember, Eve symbolizes a state of thought. Mrs. Eddy writes, "The demands of God appeal to thought only" (S. & H. 182: 5), and we are only dealing with modes and forms of mortal thought. It is upon this Eve state of thought that the serpent operates with its whispering campaign, and this leads to a further adulteration and still grosser embodiment symbolized by the fall of Adam.

Is it becoming clear that the second and third chapters of Genesis set forth two parallel processes of demoralization? First, animal magnetism evolves its own claim, and then, second, it demoralizes it; and this, in turn, leads to the narrative of the fourth chapter, which illustrates the ultimate dissolution of animal magnetism and the perfection of God's creation appearing.

When we come to consider Adam, we see that he is the focal point of the whole claim,—the focal point of evolution through the mist, and the focal point of the serpent's argument. His definition reads:

*"Adam. Error; a falsity; the belief in 'original sin,' sickness, and death; evil; the opposite of good,—of God and His creation; a curse; a belief in intelligent matter, finiteness and mortality; 'dust to dust;' ..."*

That last phrase symbolizes in the negative what in positive terms we call a one-to-one relationship that exists between Principle and idea. "Dust to dust" is nothing to nothing, opposed to the oneness of Principle and its idea.

*". . . red sandstone; nothingness; the first god of mythology; ..."*

As we go through this definition, notice how the unconscious phases of error become increasingly self-conscious.

*". . . not God's man, who represents the one God and is His own image and likeness; the opposite of Spirit and His creations; that which is not the image and likeness of good, but a material belief, opposed to the one Mind, or Spirit; a so-called finite mind, producing other minds, thus making 'gods many and lords many' (I Cor. 8:5);... ."*

The latter aspect comes into operation as the eighth citation in chapter 2, and then it reproduces and multiplies itself in the third of these three chapters through Cain and his progeny.

*"... a product of nothing as the mimicry of something; an unreality as opposed to the great reality of spiritual existence and creation; a so-called man, ..."*

Now, after beginning with evil, original sin, a curse, and so on, the definition is becoming increasingly self-conscious in tone.

*". . . whose origin, substance, and mind are found to be the antipode of God, or Spirit; an inverted image of Spirit; ..."*

It is from the claim of inversion that laws of reversal operate in human experience.

*... the image and likeness of what God has not created, namely, matter, sin, sickness, and death; the opposer of Truth, termed error; Life's counterfeit, which ultimates in death; the opposite of Love, called hate; the usurper off Spirit's creation, called self-creative matter; immortality's opposite, mortality; that of which wisdom saith, "Thou shalt surely die."*

If we take all those clauses and run them parallel with the sub-sections of the days of Genesis, we find that the last one brings us to Truth reflecting Truth in the sixth day. Possibly there is a parallel between this definition of Adam and the sub-sections of the days of Genesis; but it is not yet sufficiently conclusive to become a matter for discussion. The important thing is that through these many definitions Mrs. Eddy has given us the embodiment of Adam,—that which constitutes Adam.

Finally, we come to a change in the text, where it begins to denote action. Just as with the serpent there was a series of definitions denoting the constitution of animal magnetism, and then we came to a distinct change and we had the

whispering process which denoted action, so the same development is apparent in this definition of Adam, which concludes:

*"The name Adam represents the false supposition that Life is not eternal, but has beginning and end; that the infinite enters the finite, that intelligence passes into nonintelligence, and that Soul dwells in material sense; that immortal Mind results in matter, and matter in mortal mind; that the one God and creator entered what He created, and then disappeared in the atheism of matter" (579: 15—580: 27).*

So we see that the first paragraph gives the constitution of Adam, and the second one denotes action because of those governing verbs. There we have three leading symbols: the serpent, operating on Eve, who in turn, operates upon Adam. In the same way, we have the mist watering the whole face of the ground; and in both those processes Adam becomes the focal point. Taking the two, together, what do they denote? If we understand them sufficiently, they give us, the answer to and the way out of the enigma of mortal existence together with what appears to take place within mortal existence. If we understand those three propositions of the Adam record, we have our full answer to the second concept of proof or demonstration,---the nothingness of that which is not, which complements the somethingness of that which is.

It is a comfort to know that if we do not remember one word of what is said in these classes, but we go away with a deep impress of divine Science, with a more Christianized and spiritualized consciousness and with a deep desire to understand, we shall find that all this class work will begin to reproduce itself in the weeks and months ahead.

### **Exegesis, Chapter 3**

First citation (9: 13-12). "Whence comes a talking, lying serpent to tempt the children of divine Love? The serpent enters into the metaphor only as evil"—it is only animal magnetism claiming to operate.

"Adam, the synonym for error, stands for a belief of material mind. The serpent operates on Adam through Eve; but remember, these are not two persons; they represent one whole process going on within the individual consciousness. Adam, and Eve are different types of mortal thought embraced within one consciousness; and likewise the serpent is the type of animal magnetism that would operate within one consciousness as two types of thought,-namely Adam and Eve. But it is all one. We are not discussing people, but what takes place in you and me until we see through it sufficiently to abandon it. So this narrative is really a microcosm of mortal thought and it's action within each of us. Continuing: "He [Adam] begins his reign over man somewhat mildly, but he increases in falsehood and his days become shorter." This is the equivalent of the mist deepening the false claim.

Second Citation (530: 13—532:12). "*Genesis* 3: 4, 5. 'And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil.'" Here the term "gods" is introduced, in the plural.

In the singular, the term is defined in part as "The great I am;" but in the plural it is "*mythology*" Let us consider the Glossary definition:

"*Gods. Mythology; a belief that life, substance, and intelligence are both mental and material; a supposition of sentient physicality; ... .*"

You see now how animal magnetism as the serpent is pushing the claim.

". . . *the belief that infinite Mind is in finite forms; ...*"

That is the belief that identity has now become counterfeited by identities of corporeality.

"... *the various theories that hold mind to be a material sense, existing in brain, nerve, matter; . . .*"

We are now coming to the organized sense of things.

"... *supposititious minds, or souls, going in and out of matter, erring and mortal; ...*"

Going into matter is the first death; going out of matter, if it is through Christ, is the first resurrection. As we understand that consciousness never enters matter and we deal with the serpent at that point, that is the first resurrection. If we have to work our way out of matter by process, and little by little, "precept upon precept; line upon line," then that will become the second resurrection.

"... *the serpents of error, which say, 'Ye shall be as gods.'*"

Finally we have a positive statement to offset the negative:

"*God is one God, infinite and perfect, and cannot become finite and imperfect*" (587: 9-18).

Returning to the second citation, we read: "The history of error is a dream-narrative. The dream has no reality, no intelligence, no mind; therefore the dreamer and dream are one, for neither is true nor real"—that is the unity of evil opposed to the unity of Principle and idea. "*First*, this narrative supposes that something springs from nothing, that matter precedes mind. *Second*, it supposes that mind enters matter, and matter becomes living, substantial, and intelligent. The order of this allegory—the belief that everything springs from dust instead of from Deity—has been maintained in all the subsequent forms of belief." In other words, this allegory is the key to the whole enigma of mortal existence throughout thousands of years. Notice the marginal headings on pages 531 and 552: "Higher hope," "Biological inventions," and "Progeny cursed." The curse that is inflicted on Adam and his progeny is the outcome of this twofold, yet simultaneous, operation of animal magnetism; first, the mist evolving the so-called unconscious to the point where it becomes self-conscious as Adam; and second, the serpent operating

through mortal thought as Eve, who, in turn, operates upon Adam, with the outcome of curse and expulsion.

Third Citation (532: 13-4). Here we have the marginal heading, "Shame the effect of sin." In other words, self-conscious error is beginning to react upon itself, which is always the case. Animal magnetism evolves its own mortal concept to the point where it begins to react upon itself, and shame is the outcome. "Knowledge and pleasure, evolved through material sense, produced the immediate fruits of fear and shame." We have reached the point in this development where fear and shame become self-conscious, and now the dissolution sets in.

Fourth Citation (533: 5—534: 7). "*Genesis* 3: 11, 12. 'And He said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat? And the man said, The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat.'" That is not a dialogue between two persons; it symbolizes the arguments of material sense which take place within each one of us. "Materiality, so obnoxious to God, is already found in the rapid deterioration of the bone and flesh which came from Adam to form Eve. The belief in material life and intelligence is growing worse at every step,"—and that is as true in the world to-day as it is in individual experience,— "but error has its suppositional day and multiplies until the end thereof"—and sooner or later there comes that suppositional day when physical organization breaks down, and spiritual sense begins to break through.

"Truth, cross-questioning man as to his knowledge of error, finds woman the first to confess her fault. She says, 'The serpent beguiled me, and I did eat;' . . ." There is the first admission in the Scripture concerning the nature of evil and unreality. It was that admission which made possible the coming of the Christ. Because of fear and shame as the reaction of sin upon itself, there comes the point inevitably in each one of us where the element of womanhood becomes active. The false claim is now breaking down, and in beginning to give way it prefigures the ultimate dissolution of materialism.

Fifth Citation (534: 8-5). "*Genesis* 3: 14, 15. 'And the Lord God [Jehovah] said unto the serpent, ... I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.'" At that point of fear and shame, mortal thought touches rock bottom. Then, with Eve's admission comes that moral uprising which Jesus detected in the Magdalen and which is the basis of all practice.

"This prophecy has been fulfilled. The Son of the Virgin-mother unfolded the remedy *for* Adam, *or* error; and the Apostle Paul explains this warfare between the idea of divine power, which Jesus presented, and mythological material intelligence called *energy* and opposed to Spirit." The argument that goes on in this early legend is something that is taking place in human consciousness. It is

illustrated to-day, possibly more vividly than anywhere else, in the development of nuclear physics, wherein matter is termed energy. In atomic physics, the elements of matter are regarded as being resolved back into primitive energy. So this narrative of two and a half thousand years ago contains within *itself* the essence of what is taking place to-day in modern physics. The whole story is timeless; it goes to the very heart of mortal existence and shows that what took place in mortal thought thousands of years ago is taking place to-day, only in a more refined way. And because of this greater refinement, it is approaching "its mortal zenith in illusion." Mrs. Eddy writes elsewhere: "The more destructive matter becomes, the more its nothingness will appear, until matter reaches its mortal zenith in illusion and forever disappears" (S. & H. 97: 11—13). When some element of matter is dissipated into energy, it disappears entirely to the cognizance of the senses because it is being resolved back into primitive mortal mind.

Continuing this fifth citation: "There will be greater mental opposition to the spiritual, scientific meaning of the Scriptures than there has ever been since the Christian era began." I think now we can understand that a little more clearly. "The serpent, material sense, will bite the heel of the woman, . . ." It only bites the heel of the woman after the admission is made that "the serpent beguiled me;" it does not bite before that point. When we make the admission to ourselves that animal magnetism is nothing but deception, we are emerging from the dream, and from that point it would begin to harass and bite our heel, which is why we have struggles within ourselves. "The healthy sinner is the hardened sinner" (S. & H. 404: 16), which is why he doesn't appear to get bitten on the heel; but there comes a time, sooner or later, when he will have to face this issue. "The serpent, material sense, will bite the heel of the woman,—will struggle to destroy the spiritual idea of Love; and the woman, this idea, will bruise the head of lust." Only the woman in us will bruise it and crush it.

Sixth Citation (535: 6-18). "*Genesis* 3: 16. 'Unto the woman He said, I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.'" That has a much broader application than to the normal family experience; it denotes something taking place in every individual consciousness. It is now clear that chapter 2 was merely concerned with the analysis of animal magnetism, whereas chapter 3 uncovers the serpent, animal magnetism, to the bone.

Seventh Citation (535: 19—536: 29). Now we come to the promise that follows this uncovering. "In the Apocalypse it is written: 'And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.' In St. John's vision, heaven and earth stand for spiritual ideas, and the sea, as a symbol of tempest-tossed human concepts advancing and receding, is

represented as having passed away. The divine understanding reigns, is *all*, and there is no other consciousness."

In the next paragraphs we read of the fall of error and of its disappearance before Truth. "Through toil, struggle, and sorrow, what do mortals attain? They give up their belief in perishable life and happiness; the mortal and material return to dust, and the immortal is reached."

Eighth Citation (536: 30—538: 22). The first two marginal headings here are "Justice and recompense" and "Inspired interpretation." "No one can reasonably doubt that the purpose of this allegory—this second account"—Mrs. Eddy is no longer talking about the second chapter, it is now the "second account," she is taking a wider field—"in Genesis— is to depict the falsity of error and the effects of error. Subsequent Bible revelation is co-ordinate with the Science of creation recorded in the first chapter of Genesis." You remember that we discussed this passage earlier, together with the statement on page 534, "There will be greater mental opposition to the spiritual, scientific meaning of the Scriptures than there has ever been since the Christian era began." Now do you see how fittingly these important passages appear where they do? When I touched on them earlier on, I lifted them out of their context and discussed them in an isolated way; now we see them right in place.

Then we read of error's final undoing, symbolized by Adam's expulsion, and the comment ends: "Until that which contradicts the truth of being enters into the arena,"—until "the postulate of error" appears,—"evil has no history, and evil is brought into view only as the unreal in contradistinction to the real and eternal." It enters the arena and is brought into view only that it may serve the purpose of proving the nothingness of that which is not.

Looking back over chapters 2 and 3, you will observe that chapter 2 analyses primitive error or mortal mind, beginning with the mist watering the face of the ground, and that this leads up to the symbol of Adam. Then chapter 3 uncovers hidden evil through the symbol of the serpent operating upon Eve, who, in turn, operates upon Adam; and this chapter brings us right through to the point where mortal thought is forced to admit its own unreality, where it touches abysmal depths in fear and shame. Finally comes the true self-knowledge that leads to the opening of mortal thought, the admission that "the serpent beguiled me." This is the point where the moral uprising begins which Jesus saw in the Magdalen, and which, in turn, made possible the Science of the Scriptures and their interpretation to-day. And whilst Adam, as symbol of the first degree, is expelled from the garden of Eden, that which is kindled in terms of spiritual sense breaking through brings one right forward to the understanding and demonstration of baptism, burial, and salvation.

## SEVENTH TALK

*(Monday afternoon, July 28<sup>th</sup>)*

I propose to revise our morning's work, and then to spend the remaining time considering Mrs. Eddy's treatment of Genesis, chapter 4. This should enable us to have a fairly complete picture of this Adam allegory, extending over chapters 2, 3, and 4, and to see that the one allegory contains within itself three associated and inseparable pictures, denoting respectively the analysis of primitive animal magnetism; the uncovering of its hidden secret processes; and lastly the revelation that this whole conception is self-destroying. It has no foothold, no lodgment in, nor even attachment to Principle, and therefore it cannot appear in man, the idea found in and of his divine Principle. That is why, from the beginning, I have been stressing the importance of learning to identify ourselves -more and more as the sons of God. Let us make the admission daily that we are constituted as idea, in and of the eternal Mind, having the Mind of Christ; living, thinking, moving, and having our being as the Mind of Christ, and no other. Thereby we become conscious of ourselves as reflex image, as sinless identity, as idea in and of Principle, inseparable from it, having no other being or self-existence; and from that position we forthwith demonstrate the armour of divinity, or the panoply of divine Love, whereby this supposed inversion, having no foothold in or attachment to Principle, likewise has no foothold in idea, no attachment to idea. We see that analysis, uncovering, and annihilation disclose its whole fabrication to be a lie, so that from beginning to end it is a self-destroying concept. On that basis we need never fear it.

### **Summary : Chapter 2 in " Genesis "**

Let us go back now to the beginning of the second record in Mrs. Eddy's "Genesis."

"But there went up a mist from the earth, and watered the whole face of the ground" (Gen. 2: 6). This is the second citation of the first eight, and notice that from the next citation onwards the whole process that follows from this mist watering the face of the ground is charged to the Lord God's account. So, taking a further reading of what we have done, we begin to see that there are two pairs of concepts involved in chapters 2 and 3. In the Science of being, in simple terms, we have only two concepts, Principle and idea. We recognize, of course, that those two are capable of endless diversification, but for our immediate purpose we may regard them as the essential basis of the Science of being. Animal magnetism, on the other hand, is by its very nature dual. It counterfeits on the basis of a belief in good and a belief in evil. We may say that the discourse between the Lord God and

the serpent is analogous to the dual sense of Principle; the discourse between Adam and Eve is analogous to the dual sense of idea. So, in the counterfeit sense, we have two pairs of concepts arguing with each other, as against the simple proposition of Principle and idea in the Science of being.

Returning to Genesis 2: 6, this mist denotes animal magnetism operating to evolve what we commonly call the unconscious concept of matter, or the subjective condition of mortal mind. Then it pushes the claim to the point where it becomes apparently self-conscious, and leads, therefore, to the concept gathered within the symbol of Adam. From the next citation to the end of the chapter, this whole process of evolving Adam is charged to the Lord God. Such is the nature of animal magnetism. Its whole effort from the beginning is to hide itself, always by charging its action to something else—in this case, to its own false concept of Principle.

There is a very interesting point concerning the first paragraph on page 522. I emphasized this morning that statement: "The first record assigns all might and government to God, and endows man out of God's perfection and power." That assignment is timeless. Then we read: "The second record chronicles man as mutable and mortal, . . ." To "chronicle" is not only to record a narrative, but it suggests also the sense of time. The root of the term is the *Green chromos* meaning time, and we have chronology, chronometer, and so on, from the same root. So this second record would put man into the framework of time and matter, and it "chronicles man as mutable and mortal,—as having broken away from Deity and as revolving in an orbit of his own."

When we come to the third citation in chapter 2, we see that the symbol changes from the mist to the Lord God. All the way through to the eighth citation, animal magnetism is charging its action to what it terms "the Lord God." As we saw, the Glossary definition of Lord God contains not one element of good. Why? Because it is animal magnetism's concept of God.

Following through this narrative, at a later stage we come to the term Lord, and this is even lower in degree. It is defined in the Glossary as follows:

*" Lord. In the Hebrew, this term is sometimes employed as a title, which has the inferior sense of master, or ruler. In the Greek, the word kurios almost always has this lower sense, unless specially coupled with the name God. Its higher signification is Supreme Ruler" (590: 15-19).*

The conceptions symbolized by Lord God and Lord, as they occur through this narrative, have no spirituality in them whatever. In other words, they are animal magnetism's counterfeit concept of the Infinite, and it is to this concept that it charges its own action.

We notice that the eighth citation from chapter 2 brings us to the deep sleep (Gen. 2: 21, 22), from which there is no record that Adam ever awoke. It is from

this deep sleep that there comes the further concept of Eve, the woman who was supposed to be Adam's helpmeet.

### **Summary : Chapter 3 in " Genesis "**

When we come to the next chapter and the next set of eight citations, the narrative changes completely; an entirely new factor is brought in,—namely, the serpent. Remember, the mist is the symbol of animal magnetism evolving its own subjective condition called matter, and developing that concept to the point where it becomes apparently self-conscious. The purpose of chapter 2 is to analyze what is happening. When we come to chapter 3, the serpent typifies utterance, whispering, and so on.

In the first two citations the utterance is between the serpent and the woman. Notice that the serpent attributes to "God,"—to its own false sense of Principle,—the command not to eat of every tree of the garden. Then, in the third and fourth citations, we see that the utterance, or argument, is between the Lord God and Adam; in the fifth, it is between the Lord God and the serpent; in the sixth, it is between the Lord God and the woman; and in the seventh, it is between the Lord God and Adam. Thus we see that chapter 3 deals with the uncovering process, and that in all there are four factors at work.

Let us be clear, however, that this is not a discourse between two people; nor is it a discourse between two opposite powers, making a quartet in all; it is simply a mind-picture denoting that which takes place in the individual consciousness of every one of us. It is disclosing to us our own mental state. The serpent whispering is a symbol of animal magnetism as evil itself; the Lord God is a symbol of animal magnetism as belief in both good and evil. In the Glossary there is not one element of spirituality in the definition of Lord God; it is wholly material. Animal magnetism has no knowledge or understanding of God, of good, or reality; it is a dual counterfeit concept, and it operates both as a belief in good and as a belief in evil. It is a false concept everlastingly at war with itself. We may put it this way: the argument or the discourse that goes on between the serpent and the Lord God is symbolic of animal magnetism as a self-destroying noumenon; the discourse between Adam and Eve is symbolic of animal magnetism as a self-destroying phenomenon. In other words, animal magnetism is self-destroying through the friction of its own false selfhood (see Mis. 104: 14-21).

Let me repeat this: there is but one adversary, the modern term for which is animal magnetism. Animal magnetism as such claims to operate as cause and effect, as noumenon and phenomenon; its noumenon is a belief in good and evil, and consequently its phenomenon is a belief in good and evil; and from beginning to end it is a self-destroying concept, because it has no foundation in Principle. The whole process is solely within the realm of supposition. And so it becomes a

mental depict of that which takes place in individual mortal thought. When the average mortal has a belief in good and a belief in evil, that which impels him to hold this dual belief is animal magnetism operating as noumenon; whereas the outcome of that, his own actual belief in both good and evil, would be animal magnetism as phenomenon.

### **How the Serpent Operates**

As we have seen, the purpose of this third chapter is to uncover to us the hidden processes of animal magnetism. Before we go on with the fourth chapter, which is the third of these three phases in the development of the Adam record, it will be helpful to turn to the *Prose Works* and take a few examples of how the serpent operates. The serpent operates first as a process of whispering; it is a silent argument that goes on in the background of consciousness. Opposed to that is one's inherent belief in good, which will argue with it and resist it. - But unless it is the *understanding* of good operating from Principle, it is still in the realm of belief. What we are doing to-day is uncovering hidden evil in a way that we have never done before, at a deeper level and more thoroughly.

Miscellany 210: 19—211: 32. Let us consider first that wonderful article entitled "Ways that are Vain," in which Mrs. Eddy tears the covering from animal magnetism and lays it bare. "Certain individuals entertain the notion that Christian Science Mind-healing should be two-sided,"— animal magnetism is always "two-sided," or double-faced; that summarizes it in a nut-shell,—"and only denounce error in general,—saying nothing, in particular, of error that is damning men." Animal magnetism's whole purpose is to hide. And if it could persuade Christian Scientists that Christian Science Mind-healing was two-sided, that error needed only denouncing in general, never uncovering to the bone, it would have achieved its purpose. Animal magnetism does not mind if you treat a case for ten years, as long as you treat physical disease and leave untouched the hidden error that generates that disease. In other words, so long as you only denounce the effect of error, or disease in general, as long as you don't lay bare the error that generates disease, animal magnetism does not mind. Continuing: "They [these individuals] are sticklers for a false, convenient peace, straining at gnats and swallowing camels. The unseen wrong to individuals and society they are too cowardly, too ignorant, or too wicked to uncover, and excuse themselves by denying that this evil exists. This mistaken way, of hiding sin in order to maintain harmony, has licensed evil, allowing it first to smoulder, and then break out in devouring flames. All that error asks is to be let alone; even as in Jesus' time the unclean spirits cried out, 'Let us alone; what have we to do with thee?'

"Animal magnetism, in its ascending steps of evil, entices its victim by unseen, silent arguments." These are the whisperings and the hissings of the serpent,

operating in the background of consciousness, unseen and unheard by the physical senses, but claiming to take place nevertheless. And that is why so often people are victimized without knowing what has happened. "Reversing the modes of good, in their silent allurements to health and holiness, it impels mortal mind into error of thought, and tempts into the committal of acts foreign to the natural inclinations. The victims lose their individuality, and lend themselves as willing tools to carry out the designs of their worst enemies, even those who would induce their self-destruction." It is not a matter of people or persons; it is a mental process within that this third chapter is portraying. The only enemy is animal magnetism; its design is uttered by the serpent, and it is that that would induce one's self-destruction. "Animal magnetism fosters suspicious distrust where honor is due, fear where courage should be strongest, reliance where there should be avoidance, a belief in safety where there is most danger; and these miserable lies, poured constantly into his mind, fret and confuse it, . . ." That fretting and confusing is equivalent to the mist watering the whole face of the ground.

Wherever we have fretting and confusing, it is the outcome of the serpent whispering, or similarly, the mist adulterating. "... spoiling that individual's disposition, undermining his health, and sealing his doom, unless the cause of the mischief is found out and destroyed.

Other minds are made dormant by it, and the victim is in a state of semi-individuality, with a mental haziness which admits of no intellectual culture or spiritual growth." That passage explains in the most wonderful way what I have been trying to elucidate through the third chapter.

Miscellaneous Writings 12: 12-24. Let us take another example. "Every man and woman should be to-day a law to himself, herself,"—if we would only demonstrate that under divine Principle we are a law unto ourselves, that which we call animal magnetism would be utterly powerless,—"a law of loyalty to Jesus' Sermon on the Mount. The means for sinning unseen and unpunished have so increased that, unless one be watchful and steadfast in Love, one's temptations to sin are increased a hundredfold. Mortal mind at this period mutely works in the interest of both good and evil"—that is what I meant by showing you that as noumenon, animal magnetism is double-faced; it operates both as the Lord God and as the serpent—"in a manner least understood; hence the need of watching, and the danger of yielding to temptation from causes that at former periods in human history were not existent. The action and effects of this so-called human mind in its silent arguments, are yet to be uncovered and summarily dealt with by divine justice."

Miscellaneous Writings 114: 7—115: 21. As this is rather a long reference, I will select only a few lines from it. "Christian Scientists cannot watch too sedulously, or bar their doors too closely, or pray to God too fervently, for deliverance from the claims of evil. Thus doing, Scientists will silence evil suggestions, uncover

their methods, and stop their hidden influence upon the lives of mortals. Rest assured that God in His wisdom will test all mankind on all questions; and then, if found faithful, He will deliver us from temptation and show us the powerlessness of evil,—even its utter nothingness.

"The teacher in Christian Science who does not specially instruct his pupils how to guard against evil and its silent modes, and to be able, through Christ, the living Truth, to protect themselves therefrom, is committing an offense against God and humanity. . . . The helpless ignorance of the community on this subject is pitiable, and plain to be seen."

Miscellaneous Writings 260: 14-18, 25-32. "Jesus knew that erring mortal thought holds only in itself the supposition of evil, and that sin, sickness, and death are its subjective states; also, that pure Mind is the truth of being that subjugates and destroys any suppositional or elementary opposite to Him who is All." If we will only maintain the oneness and allness of the indivisible Infinite and live consciously within it, we shall have a full and complete protection from all error. "Pure Mind gives out an atmosphere that heals and saves. Words are not always the auxiliaries of Truth. The spirit, and not the letter, performs the vital functions of Truth and Love. Mind, imbued with this Science of healing, is a law unto itself, needing neither license nor prohibition; but lawless mind, with unseen motives, and silent mental methods whereby it may injure the race, is the highest attenuation of evil."

Miscellaneous Writings 269: 25-32. "Christian Science may be sold in the shambles. Many are bidding for it,—but are not willing to pay the price. Error is vending itself on trust, well knowing the willingness of mortals to buy error at par value. The Revelator beheld the opening of this silent mental seal,"—notice it all takes place silently,—"and heard the great Red Dragon *whispering* that no 'man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.'"

Miscellaneous Writings 351: 4-7. "The fact is, that for want of time, and for the purpose of blessing even my enemies, I neglect myself. I never have practised by arguments which, perverted, are the weapons of the silent mental malpractice." When we are a law to ourselves under the government of Principle, that process of silent mental argument called mental malpractice is utterly powerless, and the projections or deadly thrusts of sin can never find lodgment in consciousness.

Miscellaneous Writings 368:19-5. "The silent address of a mental malpractitioner can only be portrayed in these words of the apostle, 'whisperers,' and 'the poison of asps is under their tongue.'

"Some of the mere puppets of the hour are playing only for money, and at a fearful stake. Others, from malice and envy, are working out the destinies of the damned. But while the best, perverted, on the mortal plane may become the worst,

let us not forget that the Lord reigns, and that this earth shall some time rejoice in His supreme rule,—that the tired watchmen on the walls of Zion, and the true Christian Scientist at the foot of the mount of revelation, shall look up with shouts and thanksgiving,—that God's law, as in divine Science, shall be finally understood; and the gospel of glad tidings bring "on earth peace, good will toward men."

Do you see the nature of the serpent's whispering? Animal magnetism works silently in the interests of good and evil,— that is, of its belief in good and in evil; it is dual from beginning to end, in noumenon and phenomenon; and that dual working upon the consciousness of the average mortal is depicted through the discourse between the Lord God and the serpent and in the discourse between Adam and Eve. But "Entirely separate from the belief and dream of material living, is the Life divine" (S. & H. 14: 25-26),—this one infinite divine Principle, Life, Truth, and Love, in whom we have our imperishable being, untouched by every phase of that counterfeit.

Before we turn to the third phase of annihilation in chapter 4, notice how Mrs. Eddy climaxes her commentary in the paragraphs we have considered earlier. For instance, in the seventh citation of chapter 3 we have the marginal headings, "New earth and no more sea," "The fall of error," and "True attainment." Then, in the eighth citation, we have "Justice and recompense," "Inspired interpretation," "Spiritual gateway," and "Contrasted testimony." This all goes to show that the closing phases of the third chapter are becoming positive in character. Why? Because the process of uncovering is coming through to completion. Most of those latter marginal headings are positive in type.

#### **Exegesis s Chapter 4**

At the beginning of chapter 4 an entirely new picture is sketched out, the subject being changed completely.

First Citation (538: 23—540: 24). "*Genesis* 4: 1. 'And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord [Jehovah].'" Notice that the symbol is no longer the Lord God but the Lord.

"This account is given, not of immortal man, but of mortal man, and of sin which is temporal. As both mortal man and sin have a beginning, they must consequently have an end, while the sinless, real man is eternal." Right from this first paragraph Mrs. Eddy is depicting the end of that which is brought about in this third phase of the narrative. Notice the contrast between the first marginal heading here, "Erroneous conception," and "Scientific offspring" (539: 30).

The final paragraph of this citation reads: "Science renders 'unto Caesar the things which are Caesar's; and unto God the things that are God's.' It saith to the

human sense of sin, sickness, and death, ' God never made you, and you are a false sense which hath no knowledge of God.' The purpose of the Hebrew allegory, representing error as assuming a divine character, is to teach mortals never to believe a lie." In chapter 3 we saw how animal magnetism assumes the divine name and nature; it would assume God's position. Likewise it would usurp an individual's identity and talk in his name. And so the purpose of the allegory is "to teach mortals never to believe a lie"—in other words, to detach it, to impersonalize it, to cause it to fall back upon itself, to die for lack of witness.

Second Citation (540: 25-5). "*Genesis* 4: 3, 4. 'Cain brought of the fruit of the ground an offering unto the Lord [Jehovah]. And Abel, he also brought of the firstlings of his flock, and of the fat thereof.'"

Abel, as we saw earlier, is defined in the Glossary as: "Watchfulness; self-offering; surrendering to the creator the early fruits of experience;" and while that is good as far as it goes, it is a state of thought which has not yet reached the point of development where it can see through the workings and machinations of animal magnetism, and consequently it appears to fall victim to aggressive evil depicted within the symbol Cain.

Third Citation (541: 6-13). "*Genesis* 4: 4, 5. 'And the Lord [Jehovah] had respect unto Abel, and to his offering: but unto Cain, and to his offering, He had not respect.'"

Here Mrs. Eddy says that "the lamb was a more spiritual type of even the human concept of Love than the herbs of the ground could be." It is better in degree; that is all it is. It is good as far as it goes, but it cannot withstand the onslaught of animal magnetism. For instance, when we come to Noah, we observe a distinct advance on the Abel type of thought; because when Noah, as a type of consciousness, was beset with a flood of evil belief and he did not possess the understanding or the strength to stand up against it, he did the next best thing; he conceived an ark, and floated above it. There is a further advance when we come to the story of Abraham, where we begin to see a facing up to the problem of evil as symbolized by Lot. When we come to Jacob, the picture strengthens again, and we have Jacob at Peniel withstanding the onslaught of animal magnetism and winning through. And, of course, when we come to Jesus, we have the Master who could meet every situation. This development through the Scriptures is remarkable. Abel appears as this first type of watchfulness and self-offering, but he is unable to stand firm and apparently falls victim. Then Noah has sufficient vision to conceive of the ark and rise above the flood. There is the first evidence of warfare with Abraham, and then Jacob faces the warfare fairly and squarely and wins through. And so the development goes right on until we come to Christ Jesus.

Again, this whole narrative is type and symbol of our own spiritual progress. We begin, and we respond to the Abel in us, and that falls a victim to our embodiment

of Cain. Then there may come a flood of belief, and the best we can do is to retreat into an ark and find refuge. Next, when we have the strength of Abraham, we can begin to face a situation. Later, when we have the inspiration of Jacob, we can win through. And finally, when we understand the life and works of the Master, we have the full equipment with which to meet the problem of evil. That is how spiritual development takes place in each one of us; the Old Testament narrative is the story of our individual development.

Fourth Citation (541: 14-18). "*Genesis 4: 8*. 'Cain rose up against Abel his brother, and slew him.'

"The erroneous belief that life, substance, and intelligence can be material ruptures the life and brotherhood of man at the very outset." From the very outset, this belief is a self-destroying concept, and it would destroy the best elements in human consciousness. It appears to do that until a stage of development is reached where the belief in good advances to become understanding, and with the understanding of good we can face the situation and win through.

Fifth Citation (541: 19-26). "*Genesis 4: 9*. 'And the Lord [Jehovah] said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?'

"Here the serpentine lie invents new forms." Notice that this is still the operation of the serpent, but through a different symbol.

Sixth Citation (541: 27-13). "*Genesis 4: 10, 11*. 'And He [Jehovah] said, . . . The voice of thy brother's blood crieth unto Me from the ground. And now art thou cursed from the earth.'"

Notice the marginal heading here, "Murder brings its curse." "The belief of life in matter sins at every step. It incurs divine displeasure, and it would kill Jesus that it might be rid of troublesome Truth." Mrs. Eddy further refers to that in her chapter "The Apocalypse" as follows: "As of old, evil still charges the spiritual idea with error's own nature and methods"—just as we have seen in the Adam allegory that the process following the mist watering the face of the ground is attributed to the Lord God. "This malicious animal instinct, of which the dragon is the type, incites mortals to kill morally and physically even their fellow-mortals, and worse still, to charge the innocent with the crime. This last infirmity of sin will sink its perpetrator into a night without a star.

"The author is convinced that the accusations against Jesus of Nazareth and even his crucifixion were instigated by the criminal instinct here described" (S. & H. 564: 3-12). We have been laying this subject bare as never before in our experience, because we have kept exclusively to these writings and have not endeavoured to advance human opinions.

Returning to the sixth citation: "Material beliefs would slay the spiritual idea whenever and wherever it appears. Though error hides behind a lie and excuses

guilt, error cannot forever be concealed. Truth, through her eternal laws, unveils error. Truth causes sin to betray itself, and sets upon error the mark of the beast." In that unveiling and causing it to betray itself, we have the uncovering of the previous chapter; in that setting upon it the mark of the beast, we see how Truth dooms it to self-destruction.

Seventh Citation (542: 14-26). "*Genesis* 4: 15. 'And the Lord [Jehovah] said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord [Jehovah] set a mark upon Cain, lest any finding him should kill him.'

"'They that take the sword shall perish with the sword.' Let Truth uncover and destroy error in God's own way, and let human justice pattern the divine." In other words, we do not have to take a personal responsibility for animal magnetism. All we have to do is to preserve our identity in Principle, and let animal magnetism destroy itself in God's own way. "Sin will receive its full penalty, both for what it is and for what it does. Justice marks the sinner, and teaches mortals not to remove the waymarks of God. To envy's own hell, justice consigns the lie which, to advance itself, breaks God's commandments." Could language explain more clearly the fact that animal magnetism is a self destroying concept?

Eighth Citation (542: 27-16). "*Genesis*: 4: 16. 'And Cain went out from the presence of the Lord [Jehovah], and dwelt in the land of Nod.'

"The sinful misconception of Life as something less than God, having no truth to support it, falls back upon itself." That is just what animal magnetism claims to be, something less than God, having separate existence; and then, because it can't maintain itself, it would attach itself to "the divine chariots," and would usurp, if possible, the divine prerogative, and operate in God's name.

### **The Remainder of " Genesis "**

The remainder of Mrs. Eddy's text on Genesis (543:17- 557:27) brings the narrative forward from the Adam allegory to the present day. It deals with all the beliefs, trends, and tendencies of modern science, showing that materialism in its modern phases is still synonymous with what has been discussed in the earlier chapters. It is interesting to note that the final section of the narrative is sevenfold in character and follows the familiar pattern of Genesis. The text is characterized broadly by the tones of Mind, Spirit, Soul, Principle, Life, Truth, and Love, as follows:

543: 17—544: 20 Mind	548: 9—554: 7 Life
544: 21—545: 30 Spirit	554: 8—556: 24 Truth
545:31---546:17 Soul	556:25—557:27 Love
546: 18—548: 8 Principle	

Let us take the last two sections characterized by Truth and Love.

Truth (554: 8—556: 24). "Error is always error. It is *no thing*. Any statement of life, following from a misconception of life, is erroneous, because it is destitute of any knowledge of the so-called selfhood of life, destitute of any knowledge of its origin or existence. The mortal is unconscious of his foetal and infantile existence; but as he grows up into another false claim, that of self-conscious matter, he learns to say, 'I am somebody; but who made me?'" That is what we traced in the first of these three chapters, how animal magnetism pushes its claim to the point where it becomes self-conscious. It charges everything not to itself but to God. "Error replies, 'God made you.' The first effort of error has been and is to impute to .. God the creation of whatever is sinful and mortal; but infinite Mind sets at naught such a mistaken belief."

Then, going on to page 556, we read: " Vertebrata, articulata, mollusca, and radiata are mortal and material concepts classified, and are supposed to possess life and mind. These false beliefs will disappear, when the radiation of Spirit destroys forever all belief in intelligent matter." Now do you see how the chapter is coming to a close, foreshadowing the ultimate disappearance of "all belief in intelligent matter"? And it has been doing that all the way through from page 542. "Then will the new heaven and new earth appear, for the former things will have passed away.

"Mortal belief infolds the conditions of sin." That is to say, animal magnetism contains within itself all its constituent beliefs, just as, contrariwise, Principle contains all there is to idea. "Mortal belief dies to live again in renewed forms, only to go out at last forever; for life everlasting is not to be gained by dying. Christian Science may absorb the attention of sage and philosopher, but the Christian alone can fathom it. It is made known most fully to him who understands best the divine Life." We understand best divine Life as we get our thought out of corporeality into Principle, and look out from Principle. "Did the origin and the enlightenment of the race come from the deep sleep which fell upon Adam? Sleep is darkness,"— you remember we read the other day, "lighten mine eyes, lest I sleep the sleep of death " (Ps. 13: 3),— "but God's creative mandate was, 'Let there be light.' In sleep, cause and effect are mere illusions." Within its own hypnotic dream, animal magnetism claims to operate as both cause and effect. "They seem to be something, but are not. Oblivion and dreams, not realities, come with sleep. Even so goes on the Adam-belief, of which mortal and material life is the dream."

Love (556: 25—557: 27). "Ontology receives less attention than physiology. Why? Because mortal mind must waken to spiritual life before it cares to solve the problem of being, hence the author's experience; but when that awakening comes, existence will be on a new standpoint." The understanding of her experience, Mrs. Eddy tells us, is best gained by reading the chapter "Atonement and Eucharist" (see My. 136: 3-8), whose record of the life and works of Christ Jesus parallels it. Both

these God-inspired individuals were concerned with laying the axe at the root of the tree of knowledge of good and evil, and destroying the serpent.

"It is related that a father plunged his infant babe, only a few hours old, into the water for several minutes, and repeated this operation daily, until the child could remain under water twenty minutes, moving and playing without harm, like a fish. Parents should remember this, and learn how to develop their children properly on dry land." Of course, all that is symbolic; it just shows that if human belief can do that with a young child under water, what should not human belief, instructed, be able to do with the child-thought on dry land. In other words, human belief in its early stages is so pliable and adaptable that it is a great responsibility to direct it into right channels.

The chapter ends: "When the mist of mortal mind evaporates,"—that is the mist with which we began; we are right back at our starting point,— "the curse will be removed which says to woman, 'In sorrow thou shalt bring forth children.' Divine Science rolls back the clouds of error with the light of Truth, and lifts the curtain on man as never born and as never dying, but as coexistent with his creator." If we will only identify ourselves in that way, get our thinking outside the flesh, see ourselves poised in Principle, that will lift "the curtain on man as never born and as never dying, but as coexistent with his creator."

"Popular theology takes up the history of man as if he began materially right, but immediately fell into mental sin; whereas revealed religion proclaims the Science of Mind and its formations as being in accordance with the first chapter of the Old Testament, when God, Mind, spake and it was done." And in that conception there is no animal magnetism.

This narrative from page 521 to the end of the chapter traces for us the full circle of animal magnetism. It begins with this uprising mist, and takes us the full circle of belief back to the evaporation of that same mist. Can you see now that this is all one picture? It is like a triptych, which is a picture in three frames side by side. The first section analyses animal magnetism as it claims to evolve self-conscious mortal mind, which, in turn, becomes visible to the senses as matter,— intelligent matter, organic matter, and structural matter,— until we arrive at the false concept called Adam. In the second section, the serpent represents animal magnetism operating in the name of good and evil, charging its operation to God, and demoralizing the self-conscious concept called Adam; and it does that through the channel called Eve. Remember, the whole, process takes place within the individual consciousness. The third section is prophetic; it shows inevitably that this whole concept is self-destroying; since it has no foothold nor foundation in Principle, it can do nothing but wear itself out; it destroys itself through the heat of its own friction. Even in the physical realm it is recognized to-day that one cannot conceive of a harmonious physical universe. Matter itself, in its primitive

elemental form, is in a constant state of heat, friction, and disintegration, and that is even more so in the higher forms of so-called organic life.