

THE MARY BAKER EDDY SCIENCE INSTITUTE

PRESENTS

WEEKLY LESSON CITATIONS

DEAR FRIENDS:

For over five years now, the Mary Baker Eddy Science Institute has been presenting weekly lessons with the following introduction:

Mary Baker Eddy gave her students 26 subjects for weekly Bible Lessons, to be covered twice yearly. Flowing through the year in her order of the subjects, we hereby present fresh views of each one by outstanding Christian Scientists. In this way, we hope to partake with you of new unfoldments of her infinite revelation.

In January when the Quarterly Lessons were Life, Truth, Love, we presented them in a combined fashion thus featuring "The Holy Trinity". We followed this in February from the point of Life, in March the point of Truth, in April from the point of Love.

And now, in May, we lead with a selection from William Walter titled: "The Unholy Trinity," and some further study of Genesis 2 by a Doorly pupil.

In June we will return to our original format, being, each week a separate Subject, based on the Subjects Mrs. Eddy gave for the Quarterly.

We would appreciate your comments on whether you find the study of one "Subject" for the month as helpful as when we do four.

Our first selection this month is from Science & Health with Key to the Scriptures by Mary Baker Eddy.

True sense of infinitude

Question. - What is Mind?

Answer. - Mind is God. The exterminator of error is the great truth that God, good, is the only Mind, and that the supposititious opposite of infinite Mind - called devil or evil - is not Mind, is not Truth, but error, without intelligence or reality. There can be but one Mind, because there is but one God; and if mortals claimed no other Mind and accepted no other, sin would be unknown. We can have but one Mind, if that one is infinite. We bury the sense of infinitude, when we admit that, although God is infinite, evil has a place in this infinity, for evil can have no place, where all space is filled with God.

CHAPTER 17

THE UNHOLY TRINITY - From The Sickle by William Walter.

Erring supposition, fear, and erring human belief are the unholy trinity, or Satan, and are the creators of all the evil, trouble and sickness on the earth today.

In contradistinction to the Holy Trinity, which creates all the real, the good and the beautiful, there is a suppositional unholy trinity creating in supposition the opposite of the good, the beautiful, and the real. This unholy trinity has its foundation in and is erring sense only.

I have explained how the Holy Trinity creates all that is actual or real, through an innate desire within consciousness, the primal element, to give full and complete external expression of itself.

That desire is the natural animating substance of consciousness and is the father or cause of the thought representing that desire, is certain. I have also shown that this desire or thought is passed from the primal or Father state to the second or Son state, where the as yet unformed thought is meditated upon, then systematized, organized and formed. This second state is the formative state of the mental element in its work of giving expression to its desire. After the thought has been meditated upon and fully classified, systematized and organized, it becomes a complete or concrete idea, or conclusion. This conclusion or understanding, be it right or wrong, is always

accompanied by an expression or visible objective embodiment, which embodiment we call a thing.

In all that the Holy Trinity, true consciousness, does, it bases its mental activity upon reality or intelligence, and consequently its expression or objectification is the objective state of Fact, Truth or Reality.

The unholy trinity also works through three positions or states, but all that this trinity in error (erring consciousness) creates, is based upon supposition, and so its objective state, even though it has an appearance, is not real, but is an expression of supposition or erring belief. A lie and its lying expression is all there is of an untruth, while Truth always expresses itself as fact; the first is mortal or temporal, the second is immortal, or fixed Fact, Reality or Actuality.

The unholy trinity is that of which Jesus said, "For he is a liar, and the father of it." In other words, the primal state or basis of evil is untruth, erring supposition, and therefore all that it creates (is the father of) is untrue or unreal.

The unholy trinity in its creating of error also works from within out, and the first state is erring supposition. This wrong thought engenders confusion, then mystification, then fear, which is the second state of the erring mentality. In the second state where calm meditation, systematization and organization should take place, error reverses everything; and so in the second state, instead of these conditions, we have confusion, mystification and fear, which magnify and distort every thought of the erring mentality; and, instead of arriving at understanding (the true third state), the mentality reaches a concrete state of erring belief and expresses or externalizes, gives visibility but not reality, to these beliefs.

Because a belief is a mental conviction, the mentality gives it temporary expression or appearance, even though the conviction be an erring one, for the mental element always expresses its thought convictions, be they right or wrong. This accounts for all the sin, sickness and imperfection that we see. At length, erring belief culminates in the supreme error, the belief of death.

None of the evil that we see has any foundation in actuality or fact, it being but the phantasmagoria of erring consciousness, and representing only the thought-errors of the infantile or unfolding mentality. They are mis-births, mis-creations, with an appearance but no reality.

The metaphorical biblical story of Adam and Eve and their experiences in

the Garden of Eden, when rightly understood, clearly illustrates the origin of the unholy trinity and its effect upon mankind.

According to the story, everything in the Garden of Eden was good, and harmony reigned supreme. This typifies the fact that there is but the good and harmonious side of Life.

In the garden was planted one tree, the fruit of which Adam and Eve were forbidden to eat, the penalty for disobedience being all manner of trouble and in the end, death. This tree was the tree of the knowledge of good and evil. It is the tree of the erring supposition that both good and evil are real.

This tree was not the tree of good and evil but the tree of the knowledge of good and evil that is, the knowledge or sensing of both good and evil as real. The admonition was plainly given that the moment that either Adam or Eve sensed both good and evil as real, they were doomed to experience the very evil they sensed as real, and eventually undergo the complete destruction (death), of this erring sense of Life in the occurrence of what we call death. This shows that when the sense that evil is as real as good is mentally entertained or sensed, the evil sense is progressive or accumulative and the penalty is also progressive, ending with the annihilation or self-destruction of this false sense of life, in the death of this false sense, and not the death of the individual mentality, for that cannot die, it being Life itself.

The story states that Eve was the first to be guilty of the sin of disobedience. This means that the female element (feeling) was the first to be wrongly sensed, that is, there was an ill feeling mentally entertained. Because of this evil or ill sense or erring sense of feeling, Adam, the representation of the male element of Life, was also led astray. The male element of Life is Truth, of which right reason is the activity, and so the story seems to imply that if one allows evil feeling to enter into the heart, it leads to untruth, to unreasonableness and then other evils follow.

The story continues by saying, in substance, that as soon as the erring supposition or evil was allowed to enter their consciousness and was entertained as real, "the eyes of Adam and Eve were opened."

That is, they experienced the very evil which they thought to be real, and now recognizing this evil sense in their bodies, "They knew that they were naked." They knew they had been unarmed, made defenseless, and were now open to further evil suppositions.

The word "naked" is taken from the root of a word which means open or unarmed, according to Webster.

From what has been said, it can be seen that the first of the unholy trinity is erring supposition, the supposition that both evil and good are real.

The second of this trinity of errors is "fear," as can be seen from Adam's reply to the Lord God; "I heard thy voice in the garden, and I was afraid, because I was naked."

Here it is clearly shown how fear distorts and magnifies erring supposition, for in reality there was nothing eternal about the mistake that Adam and Eve made (remember Adam and Eve stand for all humankind). All that was necessary was to desist from thinking evil real, and no further evil experiences would have resulted; but fear magnified and distorted the offense until Adam and Eve thought that they had forever lost their natural purity and all power, and that henceforth they must be accursed, degraded and defenseless, with no opportunity to regain their original purity of Mind. Erring supposition has no reality at any time; and needs but to be cast out of the mind and all that it is, goes with it.

The mental element (consciousness) is indestructibly pure. It cannot be contaminated. If it could, then Life or God could be contaminated and this would entail the destruction of all Life, but this is not possible. The mental element is not contaminated or made impure by false or evil thinking. It is but the sense of the mentality that becomes contaminated and not the mentality itself, and a change in sense, from wrong to right, is all that is needed to make the mentality every whit perfect.

The story now states that the Lord God answered Adam by asking him the question: "Who told thee that thou wast naked?" The question means: "Where did you acquire the further erring supposition that you are now forever degraded, disarmed and incapable of self-help."

Frequently we hear reference made to this allegorical story in which, it is asserted that the female was responsible for the fall of Adam or the male, and on several occasions I have heard it stated that at least, the woman was honorable enough to take the blame upon her own shoulders, and made no attempt to place it upon the man. These are mere surface reflections of the deep meaning of the Bible.

The woman, according to Scriptures, did not assume the blame but instead, accused the serpent, for she said: "The serpent beguiled me, and I did eat."

The third state of the unholy trinity is erring belief, and this is the talking serpent of the Garden of Eden.

The Lord is supposed to have said to this talking serpent: “Thou art cursed above all cattle, and above every beast of the field.” In other words, blind or erring belief is the greatest of all mental mistakes. One should endeavor to know the truth and not blindly accept erring belief. Do, not conclude, because Jesus said, “believe only,” that you do right when you blindly accept a belief in regard to anything, be it church, creed or by-law. To believe means to have confidence or trust in, therefore, Jesus wanted his followers to understand his teaching that their own thought was the all-power, and he wanted them to believe (to trust in) the power of their own right thought and reason, thereby gaining the mental conviction necessary to the objectification of right thought, and thus prove to themselves by actual experience the truth of his teaching.

Belief, according to Webster, is opposed to knowledge or science and as wisdom is true mental science or understanding, it can be seen that belief is opposed to God; that is, belief is the opposite of intelligence, and if intelligence is God, belief then must be devil.

The Lord God continues by saying: “Upon thy belly shalt thou go, and dust shalt thou eat ‘all the days’ of thy life.” As we have now no dust-eating serpents, I scarcely believe there were any at any time so we must look for another, or metaphysical meaning, in these words of the Scripture.

In the chapter on metaphysical diagnosis, it was pointed out that the stomach and intestines are the organs which represent reason, assimilation and elimination, so in the metaphor, the Lord God is supposed to have said, “Upon thy belly shalt thou go and dust shalt thou eat all the days of thy life.” In other words, because you listened to or accepted the erring belief that there is both good and evil, both Mind and matter in Life, you will have to “go” (travel) live on your unreason and fill this stomach (this unreason) with more and more erring belief; “and dust shalt thou eat all the days of thy life,” and you will need to supply your stomach with so-called matter (erring belief) to live, as long as the belief in the reality of matter and that life is in matter continues with you.

The Lord God says furthermore: “And I will put enmity between thee and the woman, and between thy seed and her seed.” In other words, there will always exist a warfare between the serpent, belief, and the woman (not Eve) but understanding, and between the seed of these two, that is, between the ideas advanced by belief, and those fostered by understanding, there will always be a warfare, until all erring belief is destroyed by understanding.

The Lord God now says, “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.” In other words, because of the erring belief that Life, is both Mind and matter, both good and evil, this will greatly multiply thy trouble in conceiving the ideas of truth, the true ideas regarding Life; and because of this erring belief in the reality of both Mind and matter, (thy desire) - thy habitual thought - will tend to the material side of life as the real, and this untruth (belief) (husband) will rule or govern you (understanding). The real male is Truth; the erring husband or male would be untruth or erring belief. The real female is Love or understanding. In speaking of the “woman,” this means a matured thought, and Love becomes understanding when matured, for Love is the fulfilling of the law (understanding).

The Lord God now speaks to Adam, the representative of all untruth or erring belief and says, “Cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life.” In other words, accursed is this untruth or erring belief “for thy sake”- and right it is that it be so - else you would never forsake it and strive to discover the real truth of Life again. The more you “eat”, (accept) of this untruth, the more will be your sorrows, and they will last as long as your belief in the reality of matter or evil lasts.

The Lord God now says, “Thorns and thistles shall it bring forth and thou shalt eat the “herbs of the field.” In other words, this erring belief in the reality of evil will create all manner of evil growths (evil conceptions) to trouble you, and you cannot escape this punishment for you entertain the erring belief that you live by the very matter which you raise in your fields.

The Lord God ends his admonition by saying, “In the sweat of thy face shalt thou eat bread till thou return to the ground, for out of it wast thou taken, for dust thou art and unto dust thou shalt return.” In other words, there is no escape from this trying condition as long as you continue the belief in the reality of the unholy trinity, - erring supposition, fear and belief in the reality of matter. The belief must first be repudiated (returned to the ground) for out of erring supposition (dust), belief, it sprang and to erring supposition (dust), belief, it must return, when your mentality will again be free.

Our next selection this month is from the Bible for Every Man by Rosalie S. Maas.

ADAM AND EVE

The Bible (especially in the Gospels) embodies a wealth of illustration of how thought which is intelligently attuned to what might be called spiritual laws of harmony can readjust all that is out of tune in human life. No one can deny what a desperate lack there is of that class of thought and also that there is the greatest possible need for it in individual, national, and world affairs. But in order for thought to be in scientific accord with that which is fundamental reality, it is surely not strange that it must be prepared to investigate carefully and humbly the definite spiritual values symbolized in the Bible; they are symbolized there in such a way that they can be understood and proved practical.

The Days of Creation Summarized

In the foregoing chapter we considered very briefly the eternal facts summarized in universally appreciable symbols at the beginning of Genesis. The story of the days of creation – days measured in terms of thought, not of hours – reveals the light of intelligent ideas; the firmament of separation from everything unlike them; the dry land of definiteness; the sun, moon, and stars of ideas forever in operation; the birds and fishes of uplifted and multiplied ideas; man, aware of dominion; and rest in the full perfection of being. In the thirty-four verses which open the Bible we have the basic “scale” of the Scriptures, composed of seven individual notes, here struck in an ascending order, but later used in countless combinations, all designed to educate and inspire the student of essential truth.

The Sequel is a Contrast

What follows immediately on the majestically simple story of the days of creation is quite a different story, telling of a questionable God (called the Lord God) and a wretched man. The God of this second record is so far removed from the intelligent creative Principle of the first record, and the sinner of the second from the man of the first, that it would be absurd to consider the second record as an expansion of the first. It must have been placed where it was to afford an obvious contrast at every step. The second story was written hundreds of years before the first, but deliberately made to follow it by the prophetic writers; when they formed the sacred writings

of their nation into a whole, they placed their story of the days of creation at the beginning, as a compass to guide the reader through the whole Bible. It is as if they next thought, "We have stated the true facts of the case as best we can; now let's give the opposing theory a chance to construct its view of the situation. After that the reader can decide for himself."

So we now have for our consideration a scrupulously accurate and logical analysis of the distorted view of God and man, – that is, the distorted view of the first record, – which obtains almost universally and which has molded the material universe as we know it. This embraces a mist of misrepresentation over everything; man made of the dust of the ground; man confined in a body and with animal propensities; man incomplete in himself; man disillusioned in his search for happiness; man guilty and victimized; and man without hope of ever attaining perfection. No wonder Isaiah wrote, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?"

The Exposure of a Fraud

One of the thorny questions of the ages is the nature and origin of evil. This second record in Genesis, placed side by side with the first and contradicting it at every stage, like a constantly faulty working out of the same sum in arithmetic, shows that like any mistake in arithmetic, evil is a misconception of fact; it has no principle of its own and therefore no permanence. Of course, it would only be foolish and cruel to underestimate the enormous and tragic hold it has on men's minds in its multifarious forms. If a misconception goes undetected, we are undoubtedly its deluded and suffering victims. But the second record exposes for all time the gigantic fraud practiced on every one of us by thousands and thousands of years of accumulated misrepresentations. This fraud robs us of our divine right to be man in possession of dominion, health, and happiness.

But once we recognize the fraud for what it is, we can bit by bit stop being defrauded. Jesus demonstrated the truth of this throughout his earthly career. Just as it is a matter of course for us to take reasonable precautions against being burgled, so we urgently need the habit of watching that we are not constantly deluded in every detail by the time-honored mesmerism described in the second record. When his disciples failed to heal the epileptic boy, Jesus said, "This kind can come forth by nothing, but by prayer and fasting." By "prayer" he meant conscientiously pondering the basic spiritual facts first presented in the days of creation; and by "fasting" he meant constantly rejecting the mistaken notions set

out in the false record of creation and repeated in our lives. Without that intelligent twofold process we have no hope of helping ourselves or our fellows to a less chaotic way of life. If we try to retain our misconceptions whilst trying to grasp the spiritual, or if we airily deny the existence of those misconceptions, we fail.

A Mist Waters the Ground

The second or false account of creation begins by stating that there had been no rain upon the earth, but “there went up a mist from the earth, and watered the whole face of the ground.”

This mist symbolizes the incessant uprising of misconceptions of fundamental truth. They impose themselves on our thinking and make us lose sight of the facts symbolized in the story of the days of creation. Primarily, they contradict the great truth of the first day, in which God said, “Let there be light,” and there was light – this symbolizes that the divine intelligence is forever revealing ideas which banish the darkness of fear and ignorance in our thinking. The false record presupposes the power of an opposing so-called intelligence to “cast on” for us its lying stitches and knit them up in our mentality. Thus reason is befooled-into accepting a distortion of the real facts, just as a child allows a mistake to enter its calculations in arithmetic, although the mistake itself has no underlying intelligence to create it or support it.

The mist can never for one moment stop the light from shining, nor prevent it from breaking through intermittently; but if we let it, it hides from us the presence and power of the light, and keeps us in obscurity, apathetically putting up with the creations of the mist as if they were established facts. “The fool hath said in his heart, There is no God.”

The purpose of the mist was to irrigate the dry ground, and so cause things to live and grow in it. Thinking which is based merely on what the physical senses announce is always building itself up before our eyes, as both cause and effect. It acts on itself and reacts to itself. For instance, it acts on you, and says, perhaps, “You have a cold,” and you react; “Yes, so I have.” The mist has thus created a condition for you and implanted it in your mind. It as dictated the character of your circumstances. The whole complexion of your existence may be thus altered, and in entirely undesirable ways, yet the monstrous tyranny of the mist goes for the most part unchallenged. But, instead of blindly submitting to its tyranny, we have the divine right to enter our protest against its pronouncements, knowing that the only creative

power is the light of ideas. Ideas are quite apart from belief based on the testimony of the physical senses, which is always temporary, changeful, and uncertain; an idea is that which is perfect, eternal, and indestructible, and what else can possibly be regarded as absolute fact? Any other so-called creative power has only as much power as we give it – usually we give it as much as it asks for. Once we admit that it can bring conditions into existence, we admit that those conditions can develop and establish themselves along their own lines. Thus do we allow the formation of formidable mountains out of non-existent molehills. That is the simple fact about the vast conglomeration of apparently solid evils which throng our world; and yet because of the crushing weight of centuries of false education, this simple fact has to be faithfully proved in specific instances in the teeth of opposition. It demands consistent effort to make material belief surrender its claims.

Elisha was once with a school of prophets who were cutting down trees in order to make a new dwelling-place for themselves (II Kings, 6), and as one of them was felling, his axe dropped into the water. He was especially worried about this, because it was a borrowed axe – a symbol indicating that a mortal is not master of his own fate. When a mortal tries to improve his lot, any accident may impede his efforts, because so many factors are beyond his control. But Elisha asked him where it had fallen, cut off a stick and threw it in at that very place, and made the iron float, so that the man was able to rescue it. Elisha had refused to dignify unintelligent material belief as law, and he had handled specifically the fear that man is powerless to deal with conditions forced upon him by his own lack of alertness. It seemed like a miracle, but Elisha was really just introducing a higher law, which dispelled the helplessness induced by the mist masquerading as law.

As Isaiah says, “come ye, and let us walk in the light of the Lord.” Otherwise, there is no sure way of going forward, and all our judgments are unsound, watered by the mist which goes up from the earth.

Man Made of the Dust of the Ground

The second stage of the false record tells how the Lord God made man out of the dust of the ground and breathed into his nostrils the breath of life, so that he became a living soul. This false God also placed before man’s eyes the tree of the knowledge of good and evil. This is the lie that man is inherently both a spiritual and material being. Man as we know him is certainly a fantastic contradiction living in a world of contrasts. For

instance, he may be willing to die for an ideal at one moment, indicating that he is a spiritual being, and at another he may be blown up in an explosion, indicating his materiality. Great poets may be cut off in their prime; the most beautiful flowers may suddenly be blighted. Man born of human parents is bound to be a mixture of good and evil, and he starts off on an existence full of these opposites. However good he is, he may suffer the most terrible misfortunes; and if he has good fortune, his fear that it is too good to last is frequently confirmed. Finally, he returns to the dust from which he was made. So this delusion of the mingling of opposites permeates our whole existence, making us see in ourselves and in every condition a mixture of good and evil, both equally real.

What is the remedy? The only hope of permanent improvement is to turn to the fundamental substantial fact, as symbolized in the second day of creation. There we are told of a firmament to separate absolute reality from “the things that are seen”. A creative intelligence which is purely good cannot produce a hybrid creation. Habakkuk said of God, “Thou art of purer eyes than to behold evil, and canst not look on iniquity.” Therefore the sole reality of being is spiritual man, living in a universe where nothing but good can come his way. In our present state of existence such a conception may seem hopelessly transcendental, and yet it is the only logical conclusion, and the Bible emphasizes throughout that to turn to the spiritual with pure desire for substantial good results in improved human conditions. Without that pure desire there is no lasting improvement, but the desire for more Godlikeness brings the human nearer to the divine fact. Take, for instance, the story of Naaman the leper in II Kings, 5. Naaman was a highly successful general, a mighty man of valor, but he was a leper. A “little maid” from Israel whom the Syrians had captured said that Naaman could be cured if he were with the Hebrew prophet, Elisha. The “little maid” in us all is that which is willing to turn to the spiritual, and so eventually Naaman agreed to go. Elisha sent a message to Naaman when he arrived near his house, and merely told him to go and wash seven times in Jordan. Naaman was furiously angry, as he had expected a great fuss to be made of him, and a spectacular healing to be effected before his eyes; at first he refused to obey the command, but when he was persuaded to do so on account of the simple thing that was asked of him, “his flesh came again like unto the flesh of a little child, and he was clean.” He was forced to see that it is no good looking for improved matter, because the very thing we need to rid ourselves of is the material; this we do by “washing seven times” in, the perfection of the spiritual, symbolized in the seven days of creation, which tell the ordered story of reality.

Jesus made the same point when he said to Nicodemus, a ruler of the Jews, “Except a man be born again, he cannot see the kingdom of God” – the realm of perfection in operation. “Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born?” – Nicodemus took Jesus quite literally. Jesus answered, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” – Elisha had made Naaman face this very issue. “That which is born of the flesh is flesh; and “that which is born of the Spirit is spirit.” Jesus went on to say that this rebirth comes about quite naturally. It is not the happening of a moment, and it is not a matter of putting new wine into old bottles; it comes about because of the purely spiritual origin of man, and involves a constant process of purification from the “old man,” made of the dust of the ground. That is how we make practical use of the “firmament.”

Man Put into the Garden of Eden

So far this false record has exposed, first, the lie that material belief is an intelligent cause; the only creative power, is God. Secondly, it has exposed the lie of a permanent mixture of good and evil; the sole reality is substantial good. The third section into which the false record falls begins with the putting of man into the garden of Eden to till it and look after it. This picture of man confined in a garden which he has to keep going is a symbol of mortal man living within the confines of a material body which he has to see to and care for. Mortals are slaves to their bodies. From their earliest years they take an enormous interest in them – looking at them and discussing them and displaying them to the best advantage; consulting them at every moment of the day as to their consciousness of pain or painlessness, hunger or satiety; and judging them by fashionable and racial standards of physical beauty.

The third day of the true record symbolized that there is a “dry land” of definite spiritual identity for each one of us, and that it is a living and growing thing, bearing fruit. The opposite of this is the corporeal mortal. Our bodies claim to be the real “us.” Yet there can be no “dry land” of definiteness about mortal selfhood. It is one thing at one moment and to one person and under certain circumstances and quite a different thing at another moment and to another person and under other circumstances.

Isaiah expresses beautifully the marring of spiritual identity in his description of the vineyard of the Lord: “My well beloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof,

and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.” Jesus uses the same symbol in his parable of the householder demanding fruit from his vineyard: when he sends servants with this demand for fruit, the husband men kill them, and finally kill even the son of the owner and plan to seize the vineyard for themselves mortal selfhood tries to usurp spiritual identity. But when the owner comes, he “miserably destroys” the husband men and lets out the vineyard to those who will render the fruits in their seasons, – who will cultivate their God-given selves. How could the self hood defined for each one of us by the infinite identity be less than beautiful and fruitful in every way? And yet we try to thrust it aside at every turn, to our own loss, and we accept a very poor substitute.

John records that Jesus said, “Destroy this temple, and in three days I will raise it up,” and adds that it was not understood at the time that “he spake of the temple of his body.” When Jesus resurrected his body in the tomb, he proved that the real man is not confined by a material, body and that he doesn’t think spiritually with his brain. He proved that his conscious divine identity was never dead and that it was this, which restored his body to normality. Jesus did not get rid of his body (as he did when he ascended) until he had proved that it was unassailable even by extreme physical suffering. The Bible certainly does not demand that we become ascetics. Paul writes, “I beseech you... present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind.” We are only asked to translate our sense of body into an infinitely higher and more satisfying one - the individual embodiment of specific spiritual ideas. This is bound to reproduce itself in our physical, bodies, because as a man “thinketh in his heart, so is he.”

When the Lord God has put man into the garden of Eden, he tells him that he may eat of all the trees of the garden, but that if he eats of the tree of the knowledge of good and evil he will die. As corporeal mortals we necessarily absorb the evidence of the five physical senses, and it makes us acutely aware of pain or transient pleasure, and yet the notion of sin and penalty is at the same time foisted on us. We are punished for doing what it is all too likely that we do. But if we want to stop eating of those trees of the garden and paying the penalty for it, we can obey the Psalmist’s demand, “O taste and see that the Lord is good” – we can use our spiritual senses constantly to enjoy the beauty of spiritual ideas. The Bible is full of

the expression of this beauty. So if we turn away from the contemplation of corporeality, – if we become “absent from the body,” and “present with, the Lord,” – we lose nothing. Rather we gain the unalloyed satisfaction of beholding and enjoying eternal beauty, far surpassing the greatest loveliness of the world of the senses. The grace and beauty of flowers, for instance, in form, color, expression, and poise, is but a hint of the lasting definiteness and joyousness of the beauty of spiritual ideas in operation.

The Lord, God, also comments at this point that man needs “an help meet for him” he needs some extraneous satisfaction. He is dissatisfied with, his own little personal identity and has the urge to possess materially. We can identify ourselves in thought with all the good there is, but if we seek satisfaction through merely physical channels, even the sweets we seem to find, eventually lose their savor and begin to taste of the dust. In I:Kings 21 we read of how Ahab was covetous of Naboth’s vineyard and was persuaded by his wife, Jezebel to resort to treacherous murder in order to have it for himself, but he couldn’t even enjoy it when he did get it through these means.

All the animals are next brought to Adam to be named by him. This symbolizes the unreasoning passions which are attendant upon the possession of a body and which we find defined in our mortal makeup. Paul wrote, “I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.” These animal qualities are the strong impulses always ready to spring into action, putting us off our balance and making us do what we wouldn’t otherwise dream of doing. Under the sway of some violent physical excitement, any crime is possible. But the Bible points to the sinlessness of spiritual man, who has no desire nor means to sin, because he is infinitely satisfied: the Psalmist says, for instance, “How excellent is thy loving- kindness, O God! therefore the children of men... shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.”

Woman Taken Out of Man and Approached by the Serpent

The inevitable outcome of man encased in a body and given animal instincts and feeling dissatisfied is that he regards himself as an incomplete being. So we next hear of the Lord God hypnotizing Adam into a “deep sleep,” and then removing one of his ribs, – something inherently part of him. Out of this rib he makes a woman, whom he brings to the man in order

that they may be one in flesh. In the first record of creation we read that God created man in His own image and created him male and female; if God, to be complete, must include both manhood and womanhood, both fatherhood and motherhood, then man, to be God's image and likeness, must logically also include both masculine and feminine qualities and therefore be complete in himself. It is only natural to desire completeness, but for that sense of completeness to be a permanent happiness it must be found in the individual. In that way he can always draw upon it, and he is not radically dependent upon external barriers against his own helplessness and loneliness. Nothing, which is not part of individual consciousness, can be lasting, because it may be lost through accident, change, decay, or death. Marriage, for instance, can never be the final answer to the search for completeness, although for most people it may be a good stepping-stone; both Jesus and Paul indicated this. All happy and productive relationships are only "an outward and visible sign of an inward and spiritual grace," which is the achievement of completeness in every individual, – through the intelligence and strength of manhood, and the tenderness and service of womanhood. When our own manhood creates spiritual ideas by reflection, and our own womanhood responds by accepting them, then we can face every situation with the certainty of being able to work it out, and so behold the fruit of our own individual spiritual marriage.

The fourth day of creation introduced the sun, the moon, and the stars as a symbol of the universal relationship of ideas, all operating according to their Principle. John in Revelation uses this same symbol when he declares that he saw "a Woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars;" what a wonderful association of spiritual affection ("a woman") with unfailing harmony, and in that association lies the only hope of reuniting the cracking relationships – between men and women, parents and children, capital and labor, nation and nation – unhappily so prevalent in the world. Right relationship begins with the individual; it has a shaky foundation if the individual is still lying hypnotized in the "deep sleep" of belief in his own deficiency.

In the Book of Judges it is related how the Philistine lords said to Delilah, the wife of Samson, "Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him." Samson deceived Delilah three times, but finally she drove his patience to such extremities that he revealed to her the secret of his strength, – the fact that a razor had never passed over his head. Delilah then proceeded to do to Samson exactly what the Lord God did to Adam

in the false record: “she made him sleep upon her knees.” Then she got a man to shave off “the seven locks of his head,” – to rob him of his sense of completeness, -and his strength went from him so that the Philistines could put out his eyes, bind him with fetters, and make him grind in the prison house.

Just as the appearance of the Woman clothed with the sun was followed in Revelation 12 by the appearance of a great red dragon, who tried and failed to impede her in every way, so this fourth part of the false record follows the picture of falsified relationship with the introduction of the serpent, who is in this case to be victorious. The serpent, “more subtle than any beast of the field, “says to the woman, “Yea, hath God said, Ye shall not eat of every tree of the garden?”

The serpent symbolizes every suggestion, which insinuates to us that perhaps all is not for the best in the fundamental ordering of things. These cunningly subtle suggestions creep into our minds when the “deep sleep” has robbed us of our “whole armor of God.” They come arrayed with all innocence and they exude a superficial reasonableness. The result is that, like Eve, we listen to the serpent’s misleading suggestions, heed its implanted doubts, and reckon as if the infinite were a pettifogging official of some outmoded institution, depriving us of our rights.

The serpent has no fundamental principle behind its pronouncements – all it has is what power of suggestion we choose to allow it. The purpose of these suggestions is a malicious and deadly poisoning of our minds against spiritual facts. Jacob, speaking prophetically of Dan, one of his sons, said, “Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward” – a good picture of the insidious designs of the serpent, always devising new and more hideous methods of infiltration. Until those hidden methods of accomplishing evil are exposed and held in check there can be no peace from the serpent’s machinations.

That which exposes them and renders them powerless is the action of the divine Principle of the universe, which makes its intentions clear to the obedient servant of this Principle.

Man and Woman Eat of the Tree

Adam and Eve, disabled by their personal deficiencies and thereby with

their resistance to the serpent's subtlety weakened, now proceed to be inveigled by the serpent into eating of the tree of the knowledge of good and evil. The serpent lies to Eve and tells her that God has forbidden them to eat of the tree because he knows that when they do their eyes will be opened and they will be "as gods, knowing good and evil" Eve thereupon decides that to eat of the tree will have desirable results and so she eats of it and gets her husband to do the same. The outcome is that they know that they are naked – that is the only "eye-opener" they have, and it so disillusioned them that they hide from their Maker.

The serpent is always insinuating to us that we cannot enjoy a full and interesting and adventurous life by thinking in terms of spiritual facts. It virtually denies that those truths can win and hold our affection permanently. It suggests that we are happier if we absorb ourselves in a chaotic life of good and evil intermixed, – a life apart from infinite Life. So we cut adrift from that in which we fundamentally "live, and move, and have our being," and our restlessness makes us sail off into treacherous waters. We do this only because we fail to realize what the Psalmist expressed: "in thy presence [the presence of abundant ideas] is fullness of joy."

Like the prodigal son in Jesus' parable, we imagine that we are deprived of happiness in the present, separated from it by time and space, and so we too leave our Father's house for a far country. And yet we soon find only emptiness, and like the prodigal we return once more to the Father, who heaps abundance upon us, – abundance which could always have been ours if we had been content to find it fully expressed in the "here and now" which is true being.

The mortal is always trying to inflate his own importance to impossible dimensions. For instance, it is told in Acts 12 of how Herod was struck dead by an angel "because he gave not God the glory" and set himself up as a god. Jesus, on the other hand, was always subordinating his human self and his human yearnings to his divine sonship – "not my will, but thine, be done" – and the result was greater, not less, glory of individual achievement. Both Judas in his betrayal of Jesus, and Paul in his persecution of the early Christians, tried to "kick against the pricks" and found it unrewarding. They were both asserting their "free will," but that kind of free will is as if "two" should decide to have the right to be interchangeable with "three" because of the boredom of always being "two."

The fifth day of creation, through the symbol of the birds and fishes,

emphasized rising above the burdens of material existence, and, also the sense of multiplication, but here we have the taking on of the burden of material existence, and the ensuing conviction of barrenness.

When Adam and Eve realized the nakedness of mortality, – that it is a disappointing sham; – they sewed fig leaves together and made themselves aprons. Mortal belief is tireless in its efforts to cover-up its basic poverty by theories and codes of living which make a good show of being water-tight and securely respectable. It tries to give the appearance of continuity and to prevent its emptiness from becoming apparent. A rich young ruler once asked Jesus, “Good Master, what shall I do that I may inherit eternal life?” Jesus replied, “Why callest thou me good? There is none good but one, that is, God, and he went on to enumerate some of Moses’ commandments.

The young man answered, “Master, all these have I observed from my youth;” he had clothed himself with moral respectability all his life, and yet it was merely a superficial goodness. The story goes on: “Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions.” We cling tenaciously to the mortal world and its various organizations, instead of exchanging mortal beliefs for the abundance of spiritual ideas and using them with compassion to bring genuine riches to the poor in spirit. The leaves of the tree of life are “for the healing of the nations,” and not for temporarily disguising their poverty. The rich young ruler was like a would-be mathematician who covers up a mistake instead of eradicating it.

Fallen Man is Cursed

When mortal man has elected to bring about his own downfall, there is nothing left to him but to make his uncertain way through the complex jungle of a hostile world, pursued by curses and victimized by the general perversity of things. This is what we hear of in the next portion of the story, and it is a complete opposite of the sixth day of creation, which describes man’s dominion over all the earth.

This section opens with the Lord God calling to Adam and asking, “Where art thou?” Adam replies, “I heard thy voice in the garden, and I was afraid; because I was naked; and I hid myself.” That “voice in the garden” is

the voice of conscience; in mortal man the engrained feeling of guilt and fear is the basic element of consciousness. But think of Jesus' healing of the man sick of the palsy – the first thing Jesus said to him was, "Son, be of good cheer; thy sins be forgiven thee." Hidebound theological belief immediately called this blasphemy, and yet Jesus was asserting the essential fact of manhood, which is unfallen, which has never been in subjection to sin. Again, when Jesus saw the man born blind, his disciples asked him, "who did sin, this man, or his parents, that he was born blind?" Jesus' reply was, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him."

The Lord God now carries his cross-examination a stage further by asking Adam, "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" Adam then blames the woman whom the Lord God has given him – he puts his sin two removes from himself, and thereby takes refuge in self-justification. "Qui s'excuse s'accuse." Today we would say, "I'm just made that way," and shrug our shoulders, but, selfjustification is a blind alley, as Job found out.

The woman is then questioned as to what she has done, and she answers, "The serpent beguiled me, and I did eat." She has the wisdom to see her sin as a victory of the serpent. The Lord God then curses the serpent and institutes a perpetual warfare between the "woman" and the "serpent;" such warfare is constantly illustrated, in the Bible – for instance, in the story of Daniel in the lions' den, where Daniel's purity and faithfulness rendered harmless the cunning malice leveled against him. Judas, too, played the "serpent" to Jesus' patient "woman.

The curse on the woman is that she shall bring forth children in sorrow. This is reflected in the birth pangs of all progressive ideas; the pioneer always has a bitter fight before his new idea is accepted. That which is to be the cornerstone of a new structure is still rejected by the builders. Just so in ourselves, we resist spiritual ideas as applying to ourselves and as necessarily displacing old beliefs, and so their birth in our thought is attended by pain. The first chapter of Luke tells of how Zacharias suffered because he wouldn't accept that his own womanhood (his wife) could possibly bring forth a son for him. And so whenever we resist progress we bring forth our "children" in sorrow.

The curse on Adam is that the prospect before him is nothing but blood, sweat, and tears, and finally extinction. Mortal man is to a large extent in subjection to the forces of nature, and condemned for the most part

to drudgery, to a ceaseless, unrewarding struggle for existence. As the disciples said, “we have toiled all the night, and have taken nothing.” But Jesus could say, “My yoke is easy, and my burden is light.” Manhood as Jesus demonstrated it was a matter of dominion: “The Father loveth the Son, and hath given all things into his hand.”

The third chapter of Genesis ends with the Lord God ensuring that man shall never be redeemed; he drives man out of Eden in case he shall eat of the tree of life. This is indeed a God made after mortal man’s image, and a jealous mortal at that, willing to render his creation “strangers from the covenants of promise, having no hope, and without God in the world.” Here again Jesus acted and healed on quite different assumptions, saying for instance, “he that sent me is with me: the Father hath not left me alone; for I do always those things; that please him.”

Adam and Eve next bring forth Cain and Abel, but Abel, the better of the two, is slain by the worse. Cain (which means “spear”) is a “tiller of the ground,” a gross materialist, whereas Abel is a “keeper of sheep,” a man with his eye on his thoughts. Cain offers to the Lord God the fruit of the ground, – a parade of his gross materialism, – whereas Abel offers some of the firstlings of his flock, – the gift of his own thinking. Cain thereupon slays Abel. Today it is the brute force of the physical, which the materialist parades, and his envy of the independent thinker makes him liquidate him as a nuisance. The well-meaning idealist cannot stand up against an enemy armed with bombs and untroubled by scruples, so the world is an arena for power politics, with the weaker going to the wall. The only thing that can stand against physical power is scientific understanding of the spiritual, because that is based on fundamental universal power. Isaiah wrote, “They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”

When the Lord God discovers Cain’s crime and is met with a rude repudiation of responsibility, he sentences him to become a fugitive and a vagabond. Cain says that this punishment is more than he can bear, because he is sure to be killed. The Lord God then forbids anyone to kill Cain; mortal man is a perversion of the real man, and so it is bound to return eventually to its own nothingness. It condemns itself, and therefore the poor mortal does not need our condemnation.

Cain Excluded, But Enoch Translated

The final scene of the Adam drama finds Cain going out from the presence

of the Lord and dwelling in the land of Nod, which means “wandering.” So the seventh stage of the false record is exclusion, instead of the seventh day consciousness of complete perfection. Mortal man is “beyond the pale,” cut off from the perfection of the spiritual universe and doomed to wander in mortality, but only until he sees that material existence is doomed to extinction and he recovers his connection with the divine. Then the end of the wrong road becomes the beginning of the road back home.

Adam and Eve have another child to replace Abel, and this is Seth, who is to be in the direct line to Jesus, whose mission it was to show us how to set about working our individual passages home – not haphazardly, but in an ordered and intelligent way. Finally, Enoch is translated – he “walked with God: and he was not; for God “took him.” Enoch’s transition from the human to the divine came about perfectly naturally, as Jesus’ ascension did, because he had victoriously taken all the intervening steps.

The parable of the Good Samaritan illustrates the new hope that is given us in exchange for the ashes of despair. It describes how a certain man fell among thieves and was stripped of his clothes, wounded, and left half dead – this is the state to which the false record reduces us. A priest and a Levite (representing the outworn notion of man as a miserable sinner deserving only of suffering) passed him by on the other side; but a certain Samaritan” came where he was:” – the Psalmist said, “if I make my bed in hell, behold, thou art there” – ”and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.” Mortal man is restored to the right path, because at the heart of things is the divine motherhood, shepherding us back to the one fold, – the spiritual universe. As Paul says, “I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

A Summary

The false record, then, is a masterpiece which lays bare the methods which belief adopts in order to get itself accepted as truth. It asserts:-

1. That it has power to pull the wool over our eyes, to impose misconceptions on us.
2. That it is a confusion of good and evil.
3. That we are kept acutely aware of it through our five

physical senses.

4. That we have no adequate power of defense against it.

5. That we should use material means to deal with it, though these bring only disillusion.

6. That we need expect nothing but blood and sweat and tears.

7. That we might as well give up hope and resign ourselves to it. Yet beneath the tones of the false record may forever be heard the true tones of the first account of creation, producing with divine clarity against the temporary background of discords that the light of ideas is purely good, definite, powerful, ever-present, victorious, and "altogether lovely."

Our last selection this month is from Science and Health with Key to the Scriptures by Mary Baker Eddy.

True sense of infinitude

Question. - What is Mind?

Answer. - Mind is God. The exterminator of error is the great truth that God, good, is the only Mind, and that the supposititious opposite of infinite Mind - called devil or evil - is not Mind, is not Truth, but error, without intelligence or reality. There can be but one Mind, because there is but one God; and if mortals claimed no other Mind and accepted no other, sin would be unknown. We can have but one Mind, if that one is infinite. We bury the sense of infinitude, when we admit that, although God is infinite, evil has a place in this infinity, for evil can have no place, where all space is filled with God.

The sole governor

We lose the high signification of omnipotence, when after admitting that God, or good, is omnipresent and has all-power, we still believe there is another power, named evil. This belief that there is more than one mind is as pernicious to divine theology as are ancient mythology and pagan idolatry. With one Father, even God, the whole family of man would be brethren; and with one Mind and that God, or good, the brotherhood of man would consist of Love and Truth, and have unity of Principle and spiritual power, which constitute divine Science. The supposed existence of more than one

mind was the basic error of idolatry. This error assumed the loss of spiritual power, the loss of the spiritual presence of Life as infinite Truth without an unlikeness, and the loss of Love as ever present and universal.

The divine standard of perfection

Divine Science explains the abstract statement that there is one Mind by the following self-evident proposition: If God, or good, is real, then evil, the unlikeness of God, is unreal. And evil can only seem to be real by giving reality to the unreal. The children of God have but one Mind. How can good lapse into evil, when God, the Mind of man, never sins? The standard of perfection was originally God and man. Has God taken down His own standard, and has man fallen?

Indestructible relationship

God is the creator of man, and, the divine Principle of man remaining perfect, the divine idea or reflection, man, remains perfect. Man is the expression of God's being. If there ever was a moment when man did not express the divine perfection, then there was a moment when man did not express God, and consequently a time when Deity was unexpressed - that is, without entity. If man has lost perfection, then he has lost his perfect Principle, the divine Mind. If man ever existed without this perfect Principle or Mind, then man's existence was a myth.

The relations of God and man, divine Principle and idea, are indestructible in Science; and Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history.

Celestial evidence

The unlikeness of Truth, - named error, - the opposite of Science, and the evidence before the five corporeal senses, afford no indication of the grand facts of being; even as these so-called senses receive no intimation of the earth's motions or of the science of astronomy, but yield assent to astronomical propositions on the authority of natural science.

The facts of divine Science should be admitted, - although the evidence as to these facts is not supported by evil, by matter, or by material sense, - because the evidence that God and man coexist is fully sustained by spiritual sense. Man is, and forever has been, God's reflection. God is infinite, therefore ever present, and there is no other power nor presence. Hence the spirituality of the universe is the only fact of creation. "Let God be true, but every [material] man a liar."

The test of experience

Question. - Are doctrines and creeds a benefit to man?

Answer. - The author subscribed to an orthodox creed in early youth, and tried to adhere to it until she caught the first gleam of that which interprets God as above mortal sense. This view rebuked human beliefs, and gave the spiritual import, expressed through Science, of all that proceeds from the divine Mind. Since then her highest creed has been divine Science, which, reduced to human apprehension, she has named Christian Science. This Science teaches man that God is the only Life, and that this Life is Truth and Love; that God is to be understood, adored, and demonstrated; that divine Truth casts out suppositional error and heals the sick.

God's law destroys evil

The way, which leads to Christian Science, is straight and narrow. God has set His signet upon Science, making it coordinate with all that is real and only with that which is harmonious and eternal.

Sickness, sin, and death, being inharmonious, do not originate in God nor belong to His government. His law, rightly understood, destroys them. Jesus furnished proofs of these statements.