

CHAPTER IX

CREATION

*Thy throne is established of old :
Thou art from everlasting. — PSALMS.*

For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. — PAUL.

ETERNAL Truth is changing the universe. As mortals drop off their mental swaddling-clothes, thought expands into expression. "Let there be light," is the perpetual demand of Truth and Love, changing chaos into order and discord into the music of the spheres. The mythical human theories of creation, anciently classified as the higher criticism, sprang from cultured scholars in Rome and in Greece, but they afforded no foundation for accurate views of creation by the divine Mind.

Mortal man has made a covenant with his eyes to be little Deity with human conceptions. In league with material sense, mortals take limited views of all things. That God is corporeal or material, no man should affirm.

The human form, or physical finiteness, cannot be made the basis of any true idea of the infinite Godhead. Eye hath not seen Spirit, nor hath ear heard His voice.

1 Progress takes off human shackles. The finite must
 yield to the infinite. Advancing to a higher plane of ac-
 3 **No material** tion, thought rises from the material sense to
creation the spiritual, from the scholastic to the in-
 spirational, and from the mortal to the immortal. All
 6 things are created spiritually. Mind, not matter, is the
 creator. Love, the divine Principle, is the Father and
 Mother of the universe, including man.

9 The theory of three persons in one God (that is, a per-
 sonal Trinity or Tri-unity) suggests polythe-
Tritheism ism, rather than the one ever-present I AM.
impossible

12 "Hear, O Israel: the Lord our God is one Lord."

The everlasting I AM is not bounded nor compressed
 within the narrow limits of physical humanity, nor can
 15 **No divine** He be understood aright through mortal con-
corporeality cepts. The precise form of God must be of
 small importance in comparison with the sublime ques-
 18 tion, What is infinite Mind or divine Love?

Who is it that demands our obedience? He who, in
 the language of Scripture, "doeth according to His will
 21 in the army of heaven, and among the inhabitants of the
 earth; and none can stay His hand, or say unto Him,
 What doest Thou?"

24 No form nor physical combination is adequate to rep-
 resent infinite Love. A finite and material sense of God
 leads to formalism and narrowness; it chills the spirit of
 27 Christianity.

A limitless Mind cannot proceed from physical limita-
 tions. Finiteness cannot present the idea or the vast-
 30 **Limitless** ness of infinity. A mind originating from a
Mind finite or material source must be limited and
 finite. Infinite Mind is the creator, and creation is the

infinite image or idea emanating from this Mind. If 1
 Mind is within and without all things, then all is Mind;
 and this definition is scientific. 3

If matter, so-called, is substance, then Spirit, matter's
 unlikeness, must be shadow; and shadow cannot produce
 substance. The theory that Spirit is not the Matter is not
 substance 6
 only substance and creator is pantheistic het-
 erodoxy, which ultimates in sickness, sin, and death; it is
 the belief in a bodily soul and a material mind, a soul 9
 governed by the body and a mind in matter. This be-
 lief is shallow pantheism.

Mind creates His own likeness in ideas, and the sub- 12
 stance of an idea is very far from being the supposed sub-
 stance of non-intelligent matter. Hence the Father Mind
 is not the father of matter. The material senses and 15
 human conceptions would translate spiritual ideas into
 material beliefs, and would say that an anthropomorphic
 God, instead of infinite Principle, — in other words, divine 18
 Love, — is the father of the rain, "who hath begotten the
 drops of dew," who bringeth "forth Mazzaroth in his sea-
 son," and guideth "Arcturus with his sons." 21

Finite mind manifests all sorts of errors, and thus
 proves the material theory of mind in matter to be the
 antipode of Mind. Who hath found finite life Inexhaustible
 divine Love 24
 or love sufficient to meet the demands of human
 want and woe, — to still the desires, to satisfy the aspira-
 tions? Infinite Mind cannot be limited to a finite form, 27
 or Mind would lose its infinite character as inexhaustible
 Love, eternal Life, omnipotent Truth.

It would require an infinite form to contain infinite 30
 Mind. Indeed, the phrase *infinite form* involves a con-
 tradiction of terms. Finite man cannot be the image and

- 1 likeness of the infinite God. A mortal, corporeal, or
 finite conception of God cannot embrace the glories of
 3 limitless, incorporeal Life and Love. Hence
 Infinite the unsatisfied human craving for something
 3 physique impossible better, higher, holier, than is afforded by a
 6 material belief in a physical God and man. The insuffi-
 ciency of this belief to supply the true idea proves the
 falsity of material belief.
- 9 Man is more than a material form with a mind inside,
 which must escape from its environments in
 12 Infinity's reflection order to be immortal. Man reflects infinity,
 12 and this reflection is the true idea of God.

God expresses in man the infinite idea forever develop-
 ing itself, broadening and rising higher and higher from
 15 a boundless basis. Mind manifests all that exists in
 the infinitude of Truth. We know no more of man as
 the true divine image and likeness, than we know of
 18 God.

The infinite Principle is reflected by the infinite idea
 and spiritual individuality, but the material so-called senses
 21 have no cognizance of either Principle or its idea. The
 human capacities are enlarged and perfected in propor-
 tion as humanity gains the true conception of man and
 24 God.

Mortals have a very imperfect sense of the spiritual
 man and of the infinite range of his thought. To him
 27 Individual permanency belongs eternal Life. Never born and
 never dying, it were impossible for man, under
 the government of God in eternal Science, to fall from his
 30 high estate.

Through spiritual sense you can discern the heart of
 divinity, and thus begin to comprehend in Science the

generic term *man*. Man is not absorbed in Deity, and
 man cannot lose his individuality, for he re-
 flects eternal Life; nor is he an isolated, soli-
 tary idea, for he represents infinite Mind, the sum of all
 substance.

In divine Science, man is the true image of God. The
 divine nature was best expressed in Christ Jesus, who
 threw upon mortals the truer reflection of God and lifted
 their lives higher than their poor thought-models would
 allow, — thoughts which presented man as fallen, sick,
 sinning, and dying. The Christlike understanding of
 scientific being and divine healing includes a perfect Prin-
 ciple and idea, — perfect God and perfect man, — as the
 basis of thought and demonstration.

If man was once perfect but has now lost his perfection,
 then mortals have never beheld in man the reflex image
 of God. The *lost* image is no image. The
 true likeness cannot be lost in divine reflection.
 Understanding this, Jesus said: “Be ye there-
 fore perfect, even as your Father which is in heaven is
 perfect.”

Mortal thought transmits its own images, and forms
 its offspring after human illusions. God, Spirit, works
 spiritually, not materially. Brain or matter
 never formed a human concept. Vibration is
 not intelligence; hence it is not a creator. Immortal
 ideas, pure, perfect, and enduring, are transmitted by
 the divine Mind through divine Science, which corrects
 error with truth and demands spiritual thoughts, divine
 concepts, to the end that they may produce harmonious
 results.

Deducing one's conclusions as to man from imperfec-

1 tion instead of perfection, one can no more arrive at the
 2 true conception or understanding of man, and make him-
 3 self like it, than the sculptor can perfect his outlines from
 4 an imperfect model, or the painter can depict the form
 5 and face of Jesus, while holding in thought the character
 6 of Judas.

The conceptions of mortal, erring thought must give
 way to the ideal of all that is perfect and eternal. Through
 9 ^{Spiritual} many generations human beliefs will be attain-
 10 ^{discovery} ing diviner conceptions, and the immortal and
 11 perfect model of God's creation will finally be seen as
 12 the only true conception of being.

Science reveals the possibility of achieving all good,
 and sets mortals at work to discover what God has already
 15 done; but distrust of one's ability to gain the goodness
 16 desired and to bring out better and higher results, often
 17 hampers the trial of one's wings and ensures failure at the
 18 outset.

Mortals must change their ideals in order to improve
 their models. A sick body is evolved from
 21 ^{Requisite} sick thoughts. Sickness, disease, and death
 22 ^{change of} proceed from fear. Sensualism evolves bad
 23 ^{our ideals} physical and moral conditions.

24 Selfishness and sensualism are educated in mortal
 mind by the thoughts ever recurring to one's self, by
 conversation about the body, and by the expectation of
 27 perpetual pleasure or pain from it; and this education
 is at the expense of spiritual growth. If we array
 thought in mortal vestures, it must lose its immortal
 30 nature.

If we look to the body for pleasure, we find pain; for
 Life, we find death; for Truth, we find error; for Spirit,

we find its opposite, matter. Now reverse this action. 1
 Look away from the body into Truth and Love, ^{Thoughts}
 the Principle of all happiness, harmony, and ^{are things} 3
 immortality. Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy 6
 of your thoughts.

The effect of mortal mind on health and happiness is seen in this: If one turns away from the body with such 9
 absorbed interest as to forget it, the body ^{Unreality}
 experiences no pain. Under the strong im- ^{of pain}
 pulse of a desire to perform his part, a noted actor was 12
 accustomed night after night to go upon the stage and sustain his appointed task, walking about as actively as the youngest member of the company. This old man 15
 was so lame that he hobbled every day to the theatre, and sat aching in his chair till his cue was spoken, — a signal which made him as oblivious of physical infirmity as if 18
 he had inhaled chloroform, though he was in the full possession of his so-called senses.

Detach sense from the body, or matter, which is only 21
 a form of human belief, and you may learn the meaning of God, or good, and the nature of the immu-
 table and immortal. Breaking away from the ^{Immutable}
 mutations of time and sense, you will neither ^{identity} 24
^{of man}
 lose the solid objects and ends of life nor your own identity. Fixing your gaze on the realities supernal, you will 27
 rise to the spiritual consciousness of being, even as the bird which has burst from the egg and preens its wings for a skyward flight. 30

We should forget our bodies in remembering good and the human race. Good demands of man every hour, in

- 1 which to work out the problem of being. Consecration
 to good does not lessen man's dependence on God, but
 3 **Forgetful-
 ness of self** heightens it. Neither does consecration di-
 minish man's obligations to God, but shows
 the paramount necessity of meeting them. Christian
 6 Science takes naught from the perfection of God, but it
 ascribes to Him the entire glory. By putting "off the old
 man with his deeds," mortals "put on immortality."
 9 We cannot fathom the nature and quality of God's
 creation by diving into the shallows of mortal belief. We
 must reverse our feeble flutterings — our efforts to find
 12 life and truth in matter — and rise above the testimony
 of the material senses, above the mortal to the immortal
 idea of God. These clearer, higher views inspire the God-
 15 like man to reach the absolute centre and circumference
 of his being.

- Job said: "I have heard of Thee by the hearing of the
 18 ear: but now mine eye seeth Thee." Mortals will echo
 Job's thought, when the supposed pain and
 21 **The true
 sense** pleasure of matter cease to predominate. They
 will then drop the false estimate of life and happiness, of
 joy and sorrow, and attain the bliss of loving unselfishly,
 working patiently, and conquering all that is unlike God.
 24 Starting from a higher standpoint, one rises spontane-
 ously, even as light emits light without effort; for "where
 your treasure is, there will your heart be also."
 27 The foundation of mortal discord is a false sense of
 man's origin. To begin rightly is to end rightly. Every
 30 **Mind the
 only cause** concept which seems to begin with the brain
 begins falsely. Divine Mind is the only cause
 or Principle of existence. Cause does not exist in matter,
 in mortal mind, or in physical forms.

Mortals are egotists. They believe themselves to be independent workers, personal authors, and even privileged originators of something which Deity would not or could not create. The creations of mortal mind are material. Immortal spiritual man alone represents the truth of creation.

When mortal man blends his thoughts of existence with the spiritual and works only as God works, he will no longer grope in the dark and cling to earth because he has not tasted heaven.

Carnal beliefs defraud us. They make man an involuntary hypocrite, — producing evil when he would create good, forming deformity when he would outline grace and beauty, injuring those whom he would bless. He becomes a general mis-creator, who believes he is a semi-god. His “touch turns hope to dust, the dust we all have trod.” He might say in Bible language: “The good that I would, I do not: but the evil which I would not, *that I do.*”

There can be but one creator, who has created all. Whatever seems to be a new creation, is but the discovery of some distant idea of Truth; else it is a new multiplication or self-division of mortal thought, as when some finite sense peers from its cloister with amazement and attempts to pattern the infinite.

The multiplication of a human and mortal sense of persons and things is not creation. A sensual thought, like an atom of dust thrown into the face of spiritual immensity, is dense blindness instead of a scientific eternal consciousness of creation.

The fading forms of matter, the mortal body and ma-

1 terial earth, are the fleeting concepts of the human mind.
 They have their day before the permanent facts and their
 3 **Mind's true** perfection in Spirit appear. The crude crea-
 camera tions of mortal thought must finally give place
 to the glorious forms which we sometimes behold in the
 6 camera of divine Mind, when the mental picture is spir-
 itual and eternal. Mortals must look beyond fading,
 finite forms, if they would gain the true sense of things.
 9 Where shall the gaze rest but in the unsearchable realm
 of Mind? We must look where we would walk, and we
 must act as possessing all power from Him in whom we
 12 have our being.

As mortals gain more correct views of God and man,
 multitudinous objects of creation, which before were
 15 **Self-com-** invisible, will become visible. When we
 pleteness realize that Life is Spirit, never in nor of
 matter, this understanding will expand into self-com-
 18 pleteness, finding all in God, good, and needing no other
 consciousness.

Spirit and its formations are the only realities of being.
 21 Matter disappears under the microscope of Spirit. Sin
 is unsustained by Truth, and sickness and
 24 **Spiritual** death were overcome by Jesus, who proved
 proofs of existence them to be forms of error. Spiritual living
 and blessedness are the only evidences, by which we can
 recognize true existence and feel the unspeakable peace
 27 which comes from an all-absorbing spiritual love.

When we learn the way in Christian Science and rec-
 ognize man's spiritual being, we shall behold and under-
 30 stand God's creation, — all the glories of earth and heaven
 and man.

The universe of Spirit is peopled with spiritual beings,

and its government is divine Science. Man is the offspring, not of the lowest, but of the highest qualities of Mind. Man understands spiritual existence in proportion as his treasures of Truth and Love are enlarged. Mortals must gravitate Godward, their affections and aims grow spiritual, — they must near the broader interpretations of being, and gain some proper sense of the infinite, — in order that sin and mortality may be put off.

This scientific sense of being, forsaking matter for Spirit, by no means suggests man's absorption into Deity and the loss of his identity, but confers upon man enlarged individuality, a wider sphere of thought and action, a more expansive love, a higher and more permanent peace.

The senses represent birth as untimely and death as irresistible, as if man were a weed growing apace or a flower withered by the sun and nipped by untimely frosts; but this is true only of a mortal, not of a man in God's image and likeness. The truth of being is perennial, and the error is unreal and obsolete.

Who that has felt the loss of human peace has not gained stronger desires for spiritual joy? The aspiration after heavenly good comes even before we discover what belongs to wisdom and Love. The loss of earthly hopes and pleasures brightens the ascending path of many a heart. The pains of sense quickly inform us that the pleasures of sense are mortal and that joy is spiritual.

The pains of sense are salutary, if they wrench away false pleasurable beliefs and transplant the affections

1 from sense to Soul, where the creations of God are good,
 3 **Decapitation** "rejoicing the heart." Such is the sword of
 of error Science, with which Truth decapitates error,
 materiality giving place to man's higher individuality and
 destiny.

6 Would existence without personal friends be to you
 a blank? Then the time will come when you will be
 9 **Uses of** solitary, left without sympathy; but this
 adversity seeming vacuum is already filled with divine
 Love. When this hour of development comes, even if
 you cling to a sense of personal joys, spiritual Love will
 12 force you to accept what best promotes your growth.
 Friends will betray and enemies will slander, until the
 lesson is sufficient to exalt you; for "man's extremity
 15 is God's opportunity." The author has experienced the
 foregoing prophecy and its blessings. Thus He teaches
 mortals to lay down their fleshliness and gain spirituality.
 18 This is done through self-abnegation. Universal Love
 is the divine way in Christian Science.

The sinner makes his own hell by doing evil, and the
 21 saint his own heaven by doing right. The opposite per-
 secutions of material sense, aiding evil with evil, would
 deceive the very elect.

24 Mortals must follow Jesus' sayings and his demonstra-
 tions, which dominate the flesh. Perfect and infinite
 27 **Beatific** Mind enthroned is heaven. The evil beliefs
 presence which originate in mortals are hell. Man is the
 idea of Spirit; he reflects the beatific presence, illuming
 the universe with light. Man is deathless, spiritual. He
 30 is above sin or frailty. He does not cross the barriers
 of time into the vast forever of Life, but he coexists with
 God and the universe.

Every object in material thought will be destroyed, but 1
 the spiritual idea, whose substance is in Mind, is eternal.
 The offspring of God start not from matter or ephemeral dust. They are in and of Spirit, ^{The infinity of God} 3
 divine Mind, and so forever continue. God is one. The
 allness of Deity is His oneness. Generically man is one, 6
 and specifically man means all men.

It is generally conceded that God is Father, eternal, self-
 created, infinite. If this is so, the forever Father must 9
 have had children prior to Adam. The great I AM made
 all "that was made." Hence man and the spiritual uni-
 verse coexist with God. 12

Christian Scientists understand that, in a religious
 sense, they have the same authority for the appellative
 mother, as for that of brother and sister. Jesus said: 15
 "For whosoever shall do the will of my Father which
 is in heaven, the same is my brother, and sister, and
 mother." 18

When examined in the light of divine Science, mortals
 present more than is detected upon the surface, since
 inverted thoughts and erroneous beliefs must ^{Waymarks to eternal Truth} 21
 be counterfeits of Truth. Thought is bor-
 rowed from a higher source than matter, and
 by reversal, errors serve as waymarks to the one Mind, 24
 in which all error disappears in celestial Truth. The
 robes of Spirit are "white and glistening," like the raiment
 of Christ. Even in this world, therefore, "let thy gar- 27
 ments be always white." "Blessed is the man that en-
 dureth [overcometh] temptation: for when he is tried,
 [proved faithful], he shall receive the crown of life, 30
 which the Lord hath promised to them that love him."
 (James i. 12.)