

KEY TO THE SCRIPTURES

The *Key to the Scriptures* contains three chapters :

GENESIS THE APOCALYPSE GLOSSARY

GENESIS and THE APOCALYPSE together form a complete cycle.

The GLOSSARY “is added”.

“It contains the metaphysical interpretation of Bible terms, giving their spiritual sense . . .”

No comment on the GLOSSARY is necessary as it is self-explanatory.

Key to the Scriptures

These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it. — REVELATION.

KEY TO THE SCRIPTURES

I

- Key:* 5. That which serves to reveal, discover or solve something . . . (Webster)
6. That which serves to open up, disclose or explain what is unknown, mysterious, or obscure . . . (Oxford)

It is a good plan to consider some of the “key” passages in *Science and Health* relating to the Bible or the Scriptures before embarking on a study of this *Key to the Scriptures*.

A few passages are given here selected from among many:

S. & H. p. viii: 30	171: 4- 8	S. & H. p. 97: 26-28	358: 9-13
24: 4-10	319: 21-23	123: 20-23	501: 1- 7
99: 9-12	320: 4-25	206: 22-24	534: 24-26
110: 13-14	437: 32-33	232: 9-15	547: 23-25
126: 29-30	497: 3- 4	241: 13-18	547: 31-32
131: 10-11	546: 18-22	342: 16-20	

There are many similar references to be found in PROSE WORKS and these can be followed up from the CONCORDANCES.

Observe the following explication :-

- (i) “These things saith He that is holy, He that is true, He that hath the key of David, Word
(ii) He that openeth, and no man shutteth; and shutteth, and no man openeth; Christ
(iii) I know thy works: Christianity
(iv) behold I have set before thee an open door, and no man can shut it.” Science

This reference to “the Key of David” appears in the Bible first with reference to the forthcoming mission of Christ Jesus (Isaiah 22:22) and is repeated in Revelation 3:7 in John’s Message to the Church of Philadelphia.

This prophecy is referred to twice in the textbook: (i) to introduce here the **KEY TO THE SCRIPTURES**; (ii) to introduce the **GLOSSARY** (p. 579).

The **KEY TO THE SCRIPTURES** is based on the two **GENESIS** records and selected portions of John's **REVELATION**. These two books open and close the Bible. When understood spiritually, through spiritual sense, they provide the key to all that lies in between with reference to the unfoldment, structure and operation of real being, together with the solution of the enigma of evil—the problem of opposites or dualism which is solved *within*, not without.

“Many years ago the author made a spiritual discovery, the scientific evidence of which has accumulated to prove that the divine Mind produces in man health, harmony, and immortality. Gradually this evidence will gather [future tense] momentum and clearness, until it reaches its culmination of scientific statement and proof.” (p. 380.)

CHAPTER XV

GENESIS

And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty; but by My name Jehovah was I not known to them. — EXODUS.

All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. — JOHN.

SCIENTIFIC interpretation of the Scriptures prop- 1
erly starts with the beginning of the Old Testa-
ment, chiefly because the spiritual import of 3
the Word, in its earliest articulations, often ^{Spiritual} _{interpretation}
seems so smothered by the immediate context as to
require explication; whereas the New Testament narra- 6
tives are clearer and come nearer the heart. Jesus il-
lumines them, showing the poverty of mortal existence,
but richly recompensing human want and woe with 9
spiritual gain. The incarnation of Truth, that amplifi-
cation of wonder and glory which angels could only
whisper and which God illustrated by light and har- 12
mony, is consonant with ever-present Love. So-called
mystery and miracle, which subserve the end of natural
good, are explained by that Love for whose rest the 15
weary ones sigh when needing something more native
to their immortal cravings than the history of perpetual
evil. 18

The early books of the Old Testament illustrate the growth over many centuries of the idea of God as Supreme Being.

Thus in Genesis and Exodus, to go no further, we find distinction between God Almighty [El or El Shaddai] and Jehovah [Yawah]. The former leads ultimately to our present day conception, divine Principle; the latter is still in the realm of centuries-old theology—corporeal, personal and limited in concept.

This quotation from John's Gospel fulfils the opening of the first record of Genesis.

To spiritual sense the infinite is self-revealing, self-manifesting, self-demonstrating and self-interpreting. Today we have the Science of the Scriptures in conjunction with SCIENCE AND HEALTH.

Observe the outline of Word, Christ, Christianity, Science indicated in this introductory paragraph:-

“ . . . the spiritual import of the Word, *in its earliest articulations* . . . Word
 “. . . Jesus [as the Christ] *illuminates* them, *showing the poverty of* Christ
mortal existence, but *richly recompensing* . . . with spiritual gain.
 “The incarnation of Truth, that *amplification of wonder and glory* Christianity
 . . . is *consonant* with everpresent Love.”
 “So-called mystery and miracle . . . are *explained* by that Love for Science
 whose rest the weary ones sigh . . .”

Consonant basically implies absence of discord that shows harmony or conformity between two things (Webster).

1 A second necessity for beginning with Genesis is that
 the living and real prelude of the older Scriptures is so
 3 **Spiritual** brief that it would almost seem, from the
overture preponderance of unreality in the entire nar-
 rative, as if reality did not predominate over unreality,
 6 the light over the dark, the straight line of Spirit over
 the mortal deviations and inverted images of the creator
 and His creation.

9 Spiritually followed, the book of Genesis is the history
 of the untrue image of God, named a sinful mortal. This
 deflection of being, rightly viewed, serves to
 12 **Deflection** suggest the proper reflection of God and the
of being spiritual actuality of man, as given in the first chapter
 of Genesis. Even thus the crude forms of human thought
 15 take on higher symbols and significations, when scient-
 ifically Christian views of the universe appear, illuminat-
 ing time with the glory of eternity.

18 In the following exegesis, each text is followed by its
 spiritual interpretation according to the teachings of Chris-
 tian Science.

21

EXEGESIS

PRINCIPLE

(1)

Genesis i. 1. In the beginning God created the heaven
 and the earth.

WORD

Word

24 The infinite has no beginning. This word *beginning*
 is employed to signify *the only*, — that is, the eternal ver-
 ity and unity of God and man, including
 27 **Ideas and** the universe. The creative Principle — Life,
identities Truth, and Love — is God. The universe reflects God.
 There is but one creator and one creation. This crea-

“Spiritual overture” (M.H.) and “. . . the living and real prelude of the older Scriptures . . .”: these are synonymous.

“. . . the straight line of Spirit over the mortal deviations . . .”: this is the perfect symbol for the divine order of Spirit in contrast with the literal meaning of *sin* as deviation.

Spiritually followed, and seen aright this “history of the untrue image of God . . . serves to suggest the proper reflection”; and thereby it supports the first record.

It is thus we arrive at conceptions of proof of that which *is* in terms of that which is not.

EXEGESIS

This exegesis is based on 32 passages which encompass the *seven days*. The “divine infinite calculus” interprets and demonstrates within itself the divine nature and the perfection of the divine order whereby divine Principle, Love is self-revealing as its own reflex image in divine Science.

This sets the tone for the whole of Chapter XV.

Note the Old Testament glimpse of this in Proverbs VIII: 27—
“When he prepared the heavens, I (wisdom) was there: when he set a compass upon the face of the depth:”

PRINCIPLE

- This interpretation is an immediate challenge: Principle stating
(1) itself as the infinite—*the only*. One creator embracing one creation is the eternal fact, self-existent and self-revelatory in terms of itself. This statement therefore is wholly subjective: the problem of opposites does not arise.

WORD

Word

PRINCIPLE tion consists of the unfolding of spiritual ideas and their 1 **WORD**
 (contd.)⁽¹⁾ identities, which are embraced in the infinite Mind and **Word**
 forever reflected. These ideas range from the infini- 3 (contd.)
 tesimal to infinity, and the highest ideas are the sons
 and daughters of God.

(2) *Genesis* i. 2. And the earth was without form, and void; 6
 and darkness was upon the face of the deep. And the
 spirit of God moved upon the face of the waters.

The divine Principle and idea constitute spiritual har- 9
 mony, — heaven and eternity. In the universe of Truth,
 matter is unknown. No supposition of error **Spiritual**
 enters there. Divine Science, the Word of **harmony** 12
 God, saith to the darkness upon the face of error, “God
 is All-in-all,” and the light of ever-present Love illumines
 the universe. Hence the eternal wonder, — that infinite 15
 space is peopled with God’s ideas, reflecting Him in
 countless spiritual forms.

MIND *Genesis* i. 3. And God said, Let there be light: and 18 **Christ**
 (3) there was light.

Immortal and divine Mind presents the idea of God:
first, in light; *second*, in reflection; *third*, in spiritual and 21
 immortal forms of beauty and goodness. But **Mind’s idea**
 this Mind creates no element nor symbol of **faultless**
 discord and decay. God creates neither erring thought, 24
 mortal life, mutable truth, nor variable love.

(4) *Genesis* i. 4. And God saw the light, that it was good:
 and God divided the light from the darkness. 27

God, Spirit, dwelling in infinite light and harmony

PRINCIPLE (1) (contd.) The infinite Principle is self-reflecting within itself, and creation is the reflection. The ideas comprising creation have identity and can only *be* as constituted within their divine origin and embraced within divine order. Thus they never leave the infinite Mind which holds them and reflects them throughout infinite range. **WORD** (contd.)

Range: 3. To dispose in a classified, or in systematic, order. (Webster)

(2) “Spiritual harmony” (M.H.) is the fact of being: “matter is unknown”; also “the supposition of error” similarly unknown.

Observe “Divine Science” is synonymous in this text with “the Word of God”.

“. . . the light of ever-present Love” is subjective being.

“Hence the eternal wonder . . .” the perfection of an ideal Christianity is clearly implied: Christianity as divine Science.

Space is meaningless without points, forms, identities between which ideal relationship can exist under divine law and thereby constitute the divine order—“heaven and eternity”.

Such is the nature of divine ideal and idealism constituting reality.

MIND (3) “Immortal and divine Mind presents . . .” objective to human thought, subjective to the divine consciousness. These three, *light*, *reflection*, *forms* combine to present and diversify one reality. “Mind’s idea faultless” (M.H.). There is neither sanction nor allowance for a possible opposite. Each concept of “the idea” requires the other two in order to function—a perfect example of structure within divine order. **Christ**

(4) This passage illustrates the infinite identifying itself to itself. “God, Spirit, dwelling in infinite light and harmony (subjective) from which emanates the true idea, (objective) is never reflected by aught but the good”, as one reflex image.

Emanate: To issue forth from a source (Webster).

Emanation: 5a [Theology] Generation of the Son from the Father (Webster).

MIND
(contd.)

1 from which emanates the true idea, is never reflected by
aught but the good.

WORD
Christianity

(5) 3 *Genesis* i. 5. And God called the light Day, and the
darkness He called Night. And the evening and the morn-
ing were the first day.

6 All questions as to the divine creation being both
spiritual and material are answered in this passage, for
9 Light preced-
ing the sun though solar beams are not yet included in
the record of creation, still there is light. This
light is not from the sun nor from volcanic flames, but it
is the revelation of Truth and of spiritual ideas. This
12 also shows that there is no place where God's light is not
seen, since Truth, Life, and Love fill immensity and are
ever-present. Was not this a revelation instead of a
15 creation?

The successive appearing of God's ideas is represented
as taking place on so many *evenings* and *mornings*, —
18 Evenings and
mornings words which indicate, in the absence of solar
time, spiritually clearer views of Him, views
which are not implied by material darkness and dawn.
21 Here we have the explanation of another passage of
Scripture, that "one day is with the Lord as a thousand
years." The rays of infinite Truth, when gathered into
24 the focus of ideas, bring light instantaneously, whereas
a thousand years of human doctrines, hypotheses, and
vague conjectures emit no such effulgence.

27 Did infinite Mind create matter, and call it *light*?
Spirit is light, and the contradiction of Spirit is matter,
28 darkness, and darkness obscures light. Mate-
30 Spirit versus
darkness rial sense is nothing but a supposition of the
absence of Spirit. No solar rays nor planetary revolutions

MIND See GLOSSARY (pp. 584, 592) for definition and interpretation of **WORD**
 (contd.) *Day* and *Night*. "Light preceding the sun" (M.H.) Christianity

- (5) The divine creation has no time factor and has nothing to do with matter. It is the revelation of that which is already present—Word reflecting Christianity in divine Science.

Thus Truth, Life and Love [the sum of all identity] "fill immensity and are ever-present", with ideal relations obtaining throughout.

See GLOSSARY (pp. 586: 1; 591: 23)

"Evenings and mornings" (M.H.) in their true sense operate above solar time and present "spiritually clearer views of Him . . ." This passage from II Peter 3: 8—"one day is with the Lord as a thousand years"—indicates that one *evening* and one *morning* maturing into one *day* brings light instantaneously into "the focus of ideas" outside all time measurement. This is the equivalent of finding identity at the point of perfection.

"Spirit *versus* darkness" (M.H.). The infinite Mind is synonymous with Spirit and as such it uncovers matter as *darkness* that would obscure light—an impossibility; likewise material sense—"nothing but a supposition of the absence of Spirit".

The "day of Spirit" and Mind's own record are the imperishable facts: there is no *time* universe in real being.

form the day of Spirit. Immortal Mind makes its own record, but mortal mind, sleep, dreams, sin, disease, and death have no record in the first chapter of Genesis. 1 **WORD**
Christianity
(contd.) 3

SPIRIT *Genesis* i. 6. And God said, Let there be a firmament in
(6) the midst of the waters, and let it divide the waters from
the waters. 6

Spiritual understanding, by which human conception, material sense, is separated from Truth, is the firmament. The divine Mind, not matter, creates all identities, and they are forms of Mind, the ideas of Spirit apparent only as Mind, never as mindless matter nor the so-called material senses. 9 **Spiritual firmament** 12

(7) *Genesis* i. 7. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. 15 **Science**

Spirit imparts the understanding which uplifts consciousness and leads into all truth. The Psalmist saith: "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." Spiritual sense is the discernment of spiritual good. Understanding is the line of demarcation between the real and unreal. Spiritual understanding unfolds Mind, — Life, Truth, and Love, — and demonstrates the divine sense, giving the spiritual proof of the universe in Christian Science. 18 **Understanding imparted** 24

This understanding is not intellectual, is not the result of scholarly attainments; it is the reality of all things brought to light. God's ideas reflect the immortal, unerring, and infinite. The mortal, erring, and finite are human beliefs, which apportion to 30 **Original reflected**

- SPIRIT** "Spiritual firmament" (M.H.) symbolizes the spiritual under- **WORD**
 (6) standing that makes impossible any "human conception, material **Christianity**
 sense". This enables spiritual identity to appear as "forms of Mind (contd.)
 . . . apparent only as Mind . . ."

- (7) "Understanding imparted" (M.H.) and "Original reflected" (M.H.) **Science**
- These two paragraphs lead to the idea of spiritual understanding maturing into the coincidence that is reflection with power:
- (i) Spirit imparts the understanding which . . . leads into all truth.
 - (ii) Understanding is the line of demarcation . . .
 - (iii) This understanding . . . is the reality of all things brought to light.
 - (iv) Understanding is a quality of God . . . [that] makes Truth final.
 [All Subjective]
 - (i) Spiritual sense is the discernment of spiritual good.
 - (ii) Spiritual understanding unfolds Mind,—Life, Truth and Love,—
 - (iii) . . . demonstrates the divine sense,
 - (iv) giving the spiritual proof of the universe in Christian Science.
 [All Objective]
- [Observe the blending of these two standpoints]

(See S. & H. 135: 30–32, 319: 13–14)

SPIRIT

(7)
(contd.)

1 themselves a task impossible for them, that of distinguish-
 2 ing between the false and the true. Objects utterly un-
 3 like the original do not reflect that original. Therefore
 matter, not being the reflection of Spirit, has no real en-
 tity. Understanding is a quality of God, a quality which
 6 separates Christian Science from supposition and makes
 Truth final.

WORD
Science
(contd.)

- (8) *Genesis* i. 8. And God called the firmament Heaven.
 9 And the evening and the morning were the second day.

Through divine Science, Spirit, God, unites under-
 standing to eternal harmony. The calm and exalted
 12 Exalted thought thought or spiritual apprehension is at peace.
 Thus the dawn of ideas goes on, forming each
 successive stage of progress.

SOUL

(9)

15 *Genesis* i. 9. And God said, Let the waters under the
 16 heaven be gathered together unto one place, and let the dry
 land appear: and it was so.

CHRIST
Word

18 Spirit, God, gathers unformed thoughts into their
 proper channels, and unfolds these thoughts,
 19 Unfolding of thoughts even as He opens the petals of a holy purpose
 21 in order that the purpose may appear.

- (10) *Genesis* i. 10. And God called the dry land Earth; and
 the gathering together of the waters called He Seas: and
 24 God saw that it was good.

Here the human concept and divine idea seem con-
 fused by the translator, but they are not so in the scien-
 27 Spirit names and blesses tifically Christian meaning of the text. Upon
 Adam devolved the pleasurable task of find-
 ing names for all material things, but Adam has not yet

- WORD**
- SPIRIT** “Exalted thought” (M.H.). At this point these facts become
 (8) **apparent:** Science (contd.)
- (i) Through divine Science, Spirit . . . unites understanding to eternal harmony. d. Science
- (ii) The calm and exalted thought or spiritual apprehension is at peace. ab.C.S.
- (iii) Thus the dawn of ideas goes on, forming each successive stage of progress. C.S.
- SOUL** Gathering into divine order accompanies the unfoldment that is
 (9) **identification—the appearing of a “holy purpose”—both in form and mission. This is the office of Christ reflecting the Word: “let the dry land appear”—“that the purpose may appear”.** **CHRIST**
 Word
- (10) This paragraph is characterised by Mind, Spirit, Soul with the accent on Soul: the power to identify.
- “ . . . the *dry land*” illustrates absolute formations [identities] instituted by Mind, while *water* symbolizes elements of Mind which are irreducible in simplicity.
- It becomes apparent that *identity* includes both form and structure.

^{SOU.}
(10)
(contd.)

appeared in the narrative. In metaphor, the *dry land* 1 **CHRIST**
 illustrates the absolute formations instituted by Mind, **Word**
 while *water* symbolizes the elements of Mind. Spirit duly 3 **(contd.)**
 feeds and clothes every object, as it appears in the line
 of spiritual creation, thus tenderly expressing the father-
 hood and motherhood of God. Spirit names and blesses 6
 all. Without natures particularly defined, objects and
 subjects would be obscure, and creation would be full of
 nameless offspring, — wanderers from the parent Mind, 9
 strangers in a tangled wilderness.

(11) *Genesis* i. 11. And God said, Let the earth bring forth **Christ**
 grass, the herb yielding seed, and the fruit tree yielding 12
 fruit after his kind, whose seed is in itself, upon the earth:
 and it was so.

The universe of Spirit reflects the creative power of 15
 the divine Principle, or Life, which reproduces the multi-
 tudinous forms of Mind and governs the mul- **Divine**
 tiplication of the compound idea man. The **propagation** 18
 tree and herb do not yield fruit because of any propagat-
 ing power of their own, but because they reflect the Mind
 which includes all. A material world implies a mortal 21
 mind and man a creator. The scientific divine creation
 declares immortal Mind and the universe created by God.

Infinite Mind creates and governs all, from the men- 24
 tal molecule to infinity. This divine Principle of all
 expresses Science and art throughout His **Ever-appearing**
 creation, and the immortality of man and the **creation** 27
 universe. Creation is ever appearing, and must ever con-
 tinue to appear from the nature of its inexhaustible source.
 Mortal sense inverts this appearing and calls ideas mate- 30
 rial. Thus misinterpreted, the divine idea seems to fall

- SOUL** "Spirit duly *feeds* and *clothes* every object as it appears in the line **CHRIST**
 (10) [a type of divine order] of spiritual creation . . ." **Word**
 (contd.) "Spirit *names* and *blesses* all." (My italics) **(contd.)**

"Without natures particularly defined . . . obscure . . . nameless offspring . . . wanderers . . . strangers in a tangled wilderness." Here is identity indicated inversely. All identity has specific name and nature—the property of Soul.

- (11) The text now introduces "Divine propagation" (M.H.) wherein **Christ**
 "the divine Principle, or Life, . . . reproduces the multitudinous forms'
 of Mind . . ." This conception is utterly beyond all finite sense and
 sex.

It conveys an infinite progression or development with reference only to spiritual noumenon and phenomenon combined as "the same in essence, though multiform in office". (See p. 331: 29)

The phrase "mental molecule to infinity" denotes infinite range of identity within divine order.

Lines 25-29: Observe Principle's expression of itself.

Also "Ever-appearing creation" (M.H.)

Mortal sense may invert this appearing to itself, but the idea can never fall out of its Principle or lose its place in the divine order.

¹ Form . . . suggests reference to internal as well as to external structure, and often suggests the principle that gives unity to the whole; (Webster)

SOUL 1 to the level of a human or material belief, called mortal **CHRIST**
 (11) man. But the seed is in itself, only as the divine Mind **Christ**
 (contd.) 3 is All and reproduces all — as Mind is the multiplier,
 and Mind's infinite idea, man and the universe, is the
 product. The only intelligence or substance of a thought,
 6 a seed, or a flower is God, the creator of it. Mind is the
 Soul of all. Mind is Life, Truth, and Love which gov-
 erns all.

(12) 9 *Genesis* i. 12. And the earth brought forth grass, and
 herb yielding seed after his kind, and the tree yielding
 fruit, whose seed was in itself, after his kind: and God saw
 12 that it was good.

God determines the gender of His own ideas. Gen-
 der is mental, not material. The seed within itself is
 15 Mind's pure
thought the pure thought emanating from divine
 Mind. The feminine gender is not yet ex-
 pressed in the text. *Gender* means simply *kind* or *sort*,
 18 and does not necessarily refer either to masculinity or
 femininity. The word is not confined to sexuality, and
 grammars always recognize a neuter gender, neither
 21 male nor female. The Mind or intelligence of produc-
 tion names the female gender last in the ascending order
 of creation. The intelligent individual idea, be it male
 24 or female, rising from the lesser to the greater, unfolds
 the infinitude of Love.

(13) *Genesis* i. 13. And the evening and the morning were **Christianity**
 27 the third day.

The third stage in the order of Christian Science is an
 important one to the human thought, letting in the light

SOUL Observe the text becoming increasingly subjective providing in- **CHRIST**
 sight into the divine Mind itself. **Christ**
 (11) (contd.)

- (i) Mind is All and reproduces all—
- (ii) Mind is the multiplier . . . Mind's infinite idea . . . the product.
- (iii) Mind is the Soul of all: identity becoming apparent.
- (iv) Mind is Life, Truth, and Love which governs all: the trinity of the infinite becoming apparent: structure and operation. (My pp. 225-226)

[The above classifications provide the answers to all problems involved in the theories of molecular biology]

- (12) Gender now appears, and as *kind* or *sort* indicates the nature of infinite, non-repeating diversification. If duplication were to enter, the concept of infinity and eternal progression would be lost. Such a vast conception demands identity, individuality, range, and order within an infinite self-containment or self-contained Infinite.

Such is the nature of the divine ideal.

- (13) The fulfilment of this third stage in the unfolding divine order is important in that pure consciousness may now be so illuminated as to discern and accept Life "dependent upon no material organization". **Christianity**

SOUL of spiritual understanding. This period corresponds to 1
 (13) the resurrection, when Spirit is discerned to be the Life of 2
 (contd.) all, and the deathless Life, or Mind, dependent 3
 upon no material organization. Our Master Rising to the light
 reappeared to his students, — to their apprehension he
 rose from the grave, — on the third day of his ascending 6
 thought, and so presented to them the certain sense of
 eternal Life. 6

CHRIST
 Christianity
 (contd.)

PRINCIPLE *Genesis* i. 14. And God said, Let there be lights in the 9
 (14) firmament of the heaven, to divide the day from the night;
 and let them be for signs, and for seasons, and for days,
 and years. 12

Spirit creates no other than heavenly or celestial bodies,
 but the stellar universe is no more celestial than our earth.
 This text gives the idea of the rarefaction of Rarefaction of thought 15
 thought as it ascends higher. God forms and
 peoples the universe. The light of spiritual understand-
 ing gives gleams of the infinite only, even as nebulæ indi- 18
 cate the immensity of space.

So-called mineral, vegetable, and animal substances
 are no more contingent now on time or material struc- 21
 ture than they were when “the morning stars Divine nature appearing
 sang together.” Mind made the “plant of
 the field before it was in the earth.” The periods of 24
 spiritual ascension are the days and seasons of Mind’s
 creation, in which beauty, sublimity, purity, and holiness
 — yea, the divine nature — appear in man and the uni- 27
 verse never to disappear.

Knowing the Science of creation, in which all is Mind
 and its ideas, Jesus rebuked the material thought of his 30
 fellow-countrymen: “Ye can discern the face of the

SOUL The meaning and significance of resurrection is indicated by the **CHRIST**
 (13) M.H. "Rising to the light": Spirit as "the Life of all . . . dependent Christianity
 (contd.) upon no material organization" (contd.)

To Jesus, *being* was wholly subjective—in and of Spirit: to the students [disciples] his reappearance was resurrection and dawning apprehension of the profundity of this event. As Jesus reappeared (with a restored body) on the *third day* of his ascending thought, it may be asked: What of the remaining days? The text implies an advance beyond matter (as in the ascension), and what these *days* (or numerals) hold in store must be left to unfoldment and demonstration.

PRINCIPLE "Rarefaction of thought" (M.H.). Spirit is seen to embrace the whole
 (14) universe as reflex image.

All the classifications and categories of nature are found in their original being, and never contingent on time or material structure.

The divine nature appears in man and the universe "throughout the infinite cycles of eternal existence". (p. 319: 13-14)

This is the Science of creation, but to "discern the *rhythm* of Spirit and to be holy, thought must be purely spiritual". This foreshadows the advance beyond matter.

Rhythm: Rhythm implies measured motion; the flow of cadence.
 (Webster)

PRINCIPLE
(contd.)

- 1 sky; but can ye not discern the signs of the times?"
 How much more should we seek to apprehend the spirit-
 3 ^{Spiritual ideas} _{apprehended} ual ideas of God, than to dwell on the objects
 of sense! To discern the rhythm of Spirit
 and to be holy, thought must be purely spiritual.
- (15) 6 *Genesis* i. 15. And let them be for lights in the firma-
 ment of the heaven, to give light upon the earth: and it
 was so.

CHRIST
Science

- 9 Truth and Love enlighten the understanding, in whose
 "light shall we see light;" and this illumination is re-
 flected spiritually by all who walk in the light and turn
 12 away from a false material sense.
- (16) *Genesis* i. 16. And God made two great lights; the
 greater light to rule the day, and the lesser light to rule the
 15 night: He made the stars also.

- The sun is a metaphorical representation of Soul out-
 side the body, giving existence and intelligence to the
 18 ^{Geology} _{a failure} universe. Love alone can impart the limit-
 less idea of infinite Mind. Geology has never
 explained the earth's formations; it cannot explain them.
 21 There is no Scriptural allusion to solar light until time has
 been already divided into evening and morning; and the
 allusion to fluids (*Genesis* i. 2) indicates a supposed for-
 24 mation of matter by the resolving of fluids into solids,
 analogous to the suppositional resolving of thoughts into
 material things.
- 27 Light is a symbol of Mind, of Life, Truth, and Love,
 and not a vitalizing property of matter. Sci-
 30 ^{Spiritual} _{subdivision} ence reveals only one Mind, and this one shin-
 ing by its own light and governing the universe, including

PRINCIPLE Truth and Love (analogous to the idea found in its Principle) so **CHRIST**
 (contd.) enlighten the understanding that reflection becomes wholly subjective **Science**
 (15) and it is natural to turn away from “a false material sense”. “. . . all
 who walk in the light . . .” This is parallel with Chapter VIII FOOT-
 STEPS OF TRUTH.

(16) The text returns to *light* but in a much more subjective sense. Here we have “two great lights . . . the greater light . . . and the lesser light . . . the stars also”: symbolic of the whole system of being—primary and secondary.

Inductive reasoning based on physical science and physical sense will never lead to the solution of the enigma of *being*. Hence “Geology a failure” (M.H.). Natural phenomena can only be used metaphorically or symbolically to indicate or to represent the spiritual fact.

Again we have a combination of objective (Light . . . a symbol of Mind) and subjective (of Life, Truth, and Love) without reference to inductive process or method.

This is followed by “Science reveals only one Mind, and this one shining by its own light . . .”

PRINCIPLE man, in perfect harmony. This Mind forms ideas, its **1 CHRIST**
 (16) own images, subdivides and radiates their borrowed light, **Science**
 (contd.) intelligence, and so explains the Scripture phrase, "whose **3**
 seed is in itself." Thus God's ideas "multiply and re-
 plenish the earth." The divine Mind supports the sub-
 limity, magnitude, and infinitude of spiritual creation. **6**

(17) *Genesis* i. 17, 18. And God set them in the firmament of **CHRIST-
IANITY**
 the heaven, to give light upon the earth, and to rule over **Word**
 the day and over the night, and to divide the light from the **9**
 darkness: and God saw that it was good.

In divine Science, which is the seal of Deity and has
 the impress of heaven, God is revealed as in- **Darkness 12**
 finite light. In the eternal Mind, no night is **scattered**
 there.

(18) *Genesis* i. 19. And the evening and the morning were **15**
 the fourth day.

The changing glow and full effulgence of God's infi- **18**
 nite ideas, images, mark the periods of progress.

LIFE *Genesis* i. 20. And God said, Let the waters bring forth **Christ**
 (19) abundantly the moving creature that hath life, and fowl
 that may fly above the earth in the open firmament of **21**
 heaven.

To mortal mind, the universe is liquid, solid, and aëri-
 form. Spiritually interpreted, rocks and mountains stand **24**
 for solid and grand ideas. Animals and mor- **Soaring**
 tals metaphorically present the gradation of **aspirations**
 mortal thought, rising in the scale of intelligence, taking **27**
 form in masculine, feminine, or neuter gender. The
 fowls, which fly above the earth in the open firmament

PRINCIPLE The subject clearly is the universe as seen from Mind, which **CHRIST**
 (18) in its progression implies infinite multiplication; also division and Science
 (contd.) subdivision where radiation and reflection are concerned: in other (contd.)
 words, *impartation* and *return* of all thought to the one parent Mind
 or divine Life, Truth, and Love complete and fulfil the divine cycle.

(17) This passage clearly implies co-incidence and finality through the **CHRIST-**
 symbols of seal and impress; also the M.H. "Darkness scattered." **IANITY**
 Government and rulership are clearly indicated. Word
 Divine Science is both seal and impress.

(18) ". . . changing glow and full effulgence . . ." indicate cycles of
 light fulfilled both secondarily and primarily, and so "mark the
 periods of progress". Progress becomes synonymous with progression.

LIFE Observe the three types of mortal mind to be translated by the **Christ**

- (19) Christ:- (i) the inanimate (expansion supplanting self-centredness)
 (ii) the gradation of mortal thought (consolidation)
 (iii) aspirations soaring beyond and above corporeality . .

The spiritualization of consciousness resolves through translation
 all phenomena out of matter in order that they may be discovered in
 their original being; likewise the gradation of mortal thought yields to
 spiritualization—the physical falls away and consciousness rises in the
 scale of intelligence to assume its true identity.

LIFE
(contd.)

1 of heaven, correspond to aspirations soaring beyond and
above corporeality to the understanding of the incorporeal
3 and divine Principle, Love.

CHRIST-
IANITY

Christ
(contd.)

(20)

Genesis i. 21. And God created great whales, and every
living creature that moveth, which the waters brought forth
6 abundantly, after their kind, and every winged fowl after
his kind: and God saw that it was good.

Spirit is symbolized by strength, presence, and power,
9 and also by holy thoughts, winged with Love. These an-
gels of His presence, which have the holiest
12 Mind, and consequently reproduce their own character-
istics. Their individual forms we know not, but we do
know that their natures are allied to God's nature; and
15 spiritual blessings, thus typified, are the externalized, yet
subjective, states of faith and spiritual understanding.

Seraphic
symbols

(21)

Genesis i. 22. And God blessed them, saying, Be fruit-
18 ful, and multiply, and fill the waters in the seas; and let
fowl multiply in the earth.

Christianity

Spirit blesses the multiplication of its own pure and
21 perfect ideas. From the infinite elements of the one
Mind emanate all form, color, quality, and
24 and secondarily. Their spiritual nature is discerned only
through the spiritual senses. Mortal mind inverts the true
likeness, and confers animal names and natures upon its
27 own misconceptions. Ignorant of the origin and opera-
tions of mortal mind, — that is, ignorant of itself, — this
so-called mind puts forth its own qualities, and claims
30 God as their author; albeit God is ignorant of the ex-

Multiplication
of pure ideas

LIFE Love". "Soaring aspirations" is the M.H. Spiritual interpretation
(contd.) and scientific translation are both indispensable at this point.

**CHRIST-
IANITY**

Christ
(contd.)

(20) Observe how the Biblical symbols of Gen. 1: 21 are translated into the "Seraphic symbols" (M.H.) whereby Spirit and Love are being understood through their respective qualities and offices, and wherein spiritual blessings, "thus typified, are the *externalized, yet subjective*, states of faith and spiritual understanding"—objective and subjective combining in one reality.

(21) Multiplication—without reference to matter, mortal mind or the human concept of number—is now the dominant theme. Multiplication which Spirit blesses begins with Mind. "From the infinite elements of the one Mind [primary] emanate all form, colour, quality and quantity . . ." [the secondary or reflected concept]. This office of multiplication is expanded further within "the divine infinite calculus" (p. 520). Mortal mind, so called, has no admission to the office of this divine progression either by inversion or by trespass on the divine order; otherwise there would be "attempted infringement on infinity".

Christianity

Spiritual sense alone can discern the nature and operation of this "Multiplication of pure ideas" (M.H.).

Comparing this paragraph with "Divine propagation" (M.H. p. 507) observe that "Spirit blesses the multiplication . . ."

LIFE (contd.) istence of both this mortal mentality, so-called, and its claim, for the claim usurps the deific prerogatives and is an attempted infringement on infinity. **CHRIST- IANITY** Christianity (contd.)

(22) *Genesis* i. 23. And the evening and the morning were the fifth day.

Advancing spiritual steps in the teeming universe of Mind lead on to spiritual spheres and exalted beings. To material sense, this divine universe is dim and distant, gray in the sombre hues of twilight; but anon the veil is lifted, and the scene shifts into light. In the record, time is not yet measured by solar revolutions, and the motions and reflections of deific power cannot be apprehended until divine Science becomes the interpreter.

TRUTH (23) *Genesis* i. 24. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. **Science**

Spirit diversifies, classifies, and individualizes all thoughts, which are as eternal as the Mind conceiving them; but the intelligence, existence, and continuity of all individuality remain in God, who is the divinely creative Principle thereof.

(24) *Genesis* i. 25. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good.

God creates all forms of reality. His thoughts are spiritual realities. So-called mortal mind — being non-existent and consequently not within the range of im-

LIFE "Spiritual spheres" (M.H.)

**CHRIST-
IANITY**

Christianity
(contd.)

(22) "Advancing spiritual steps . . ." indicate measures of ascension beyond matter; "spiritual spheres and exalted beings" are the embodiment of this "divine universe".

An entirely new conception of sphere, rotation and revolution, identity and individuality is being presented as "divine Science becomes the interpreter".

Anon: —1. Straightway; at once (Webster)

TRUTH "Spirit diversifies, classifies, and individualizes all thoughts" in **Science**
(23) order to bring forth its own universe—the universe of Truth: were it otherwise, being and relationship would be finite and Principle cease to be the all-embracing creative governor that it is.

(24) The text at this point presents further insight into the nature of reality: -

(1) *Word*: "God's thoughts are spiritual realities". (M.H.)

In this expanding conception of reality so-called mortal mind is non-existent: therefore it is not a factor within the range of all-inclusive infinity. It is on this basis that Christianity is synonymous with divine Science, "else there is no Science and no Christianity" (Mess '01: 4: 15).

TRUTH
(24)
(contd.)

1 mortal existence — could not by simulating deific power
 2 invert the divine creation, and afterwards recreate per-
 3 sons or things upon its own plane, since noth-
 4 ing exists beyond the range of all-inclusive
 5 infinity, in which and of which God is the
 6 sole creator. Mind, joyous in strength, dwells in the
 7 realm of Mind. Mind's infinite ideas run and dis-
 8 port themselves. In humility they climb the heights of
 9 holiness.

Moral courage is “the lion of the tribe of Juda,” the
 king of the mental realm. Free and fearless it roams in
 12 the forest. Undisturbed it lies in the open
 13 field, or rests in “green pastures, . . . beside
 14 the still waters.” In the figurative transmission from the
 15 divine thought to the human, diligence, promptness, and
 16 perseverance are likened to “the cattle upon a thousand
 17 hills.” They carry the baggage of stern resolve, and
 18 keep pace with highest purpose. Tenderness accompa-
 19 nies all the might imparted by Spirit. The individ-
 20 uality created by God is not carnivorous, as witness the
 21 millennial estate pictured by Isaiah: —

The wolf also shall dwell with the lamb,
 And the leopard shall lie down with the kid;
 24 And the calf and the young lion, and the fatling together;
 And a little child shall lead them.

Understanding the control which Love held over all,
 27 Daniel felt safe in the lions' den, and Paul proved the
 28 viper to be harmless. All of God's creatures,
 29 moving in the harmony of Science, are harm-
 30 less, useful, indestructible. A realization of this grand
 31 verity was a source of strength to the ancient worthies.

CHRIST-
IANITY

Science
(contd.)

God's
thoughts
are spiritual
realities

Qualities
of thought

Creatures of
God useful

TRUTH Note the subjective nature of this text: "Mind, joyous in strength, dwells in the realm of Mind . . ." to end of paragraph; also the full range till "In humility they climb the heights of holiness"—the full range of divine order.

(24)
(contd.)

CHRISTIANITY
Science
(contd.)

(2) *Christ*: "Qualities of thought" (M.H.) These qualities are to be realized as part of the divine nature—quite outside of time. There is no animal nature in divine Science: animals are used in the text merely as symbols.

A further example of divine system—of "wheels within a wheel" to use Ezekiel's metaphor: -

Word:—"Moral courage is "the lion of the tribe of Juda" . . ."

Christ: "In the figurative transmission from the divine thought to the human . . ."

Christianity: "Tenderness accompanies all the might . . ."

Science: ". . . the millennial estate pictured by Isaiah:"

(3) *Christianity*: "Creatures of God useful" (M.H.)

Under Love's control the male and female qualities are proved "harmless, useful, indestructible"—all within "the harmony of Science".

TRUTH It supports Christian healing, and enables its possessor 1 **CHRIST-
IANITY**
(24) to emulate the example of Jesus. "And God saw that Science
(contd.) it was good." 3 (contd.)

Patience is symbolized by the tireless worm, creeping over lofty summits, persevering in its intent. The serpent of God's creating is neither subtle nor 6
poisonous, but is a wise idea, charming in its The serpent harmless
adroitness, for Love's ideas are subject to the Mind which forms them, — the power which changeth the serpent 9
into a staff. 9

(25) *Genesis* i. 26. And God said, Let us make man in our **SCIENCE**
image, after our likeness; and let them have dominion over 12 **Word**
the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 15

The eternal Elohim includes the forever universe. The name Elohim is in the plural, but this plurality of Spirit does not imply more than one God, nor 18
does it imply three persons in one. It relates Elohistic plurality
to the oneness, the tri-unity of Life, Truth, and Love. "Let *them* have dominion." Man is the family name 21
for all ideas, — the sons and daughters of God. All that God imparts moves in accord with Him, reflecting goodness and power. 24

Your mirrored reflection is your own image or likeness. If you lift a weight, your reflection does this also. If you speak, the lips of this likeness move in 27
accord with yours. Now compare man before Reflected likeness
the mirror to his divine Principle, God. Call the mirror divine Science, and call man the reflection. Then note 30

TRUTH (4) *Science:*

(24) (contd.) "The serpent harmless" (M.H.) See GLOSSARY (p. 594) for full definition.

Patience suggests quiet waiting for what is expected or persistence in what has been begun.

Perseverance: Continuance in a state of grace until it is succeeded by a state of glory. (Webster)

Adroit: dextrous . . . in the exercise of the mental faculties; exhibiting skill in avoiding danger. (Webster)

**CHRIST-
IANITY**Science
(contd.)

(25) "And God said, Let us make man in our image, after our likeness;" **SCIENCE**
"Elohistic plurality" (M.H.) **Word**

This paragraph interprets a complete cycle. Being is found subjectively in "the oneness, the tri-unity of Life, Truth, and Love." In absolute Christian Science *man* is the family name for all ideas.

"All that God imparts moves in accord with Him . . ." implies the omni-action of the whole universe in Science—primary and secondary.

It is thus man beholds himself as reflex image having no other self-existence.

Hence the M.H. "Reflected likeness" (M.H.)

TRUTH

(25)
(contd.)

1 how true, according to Christian Science, is the reflection
 2 to its original. As the reflection of yourself appears in
 3 the mirror, so you, being spiritual, are the reflection of
 God. The substance, Life, intelligence, Truth, and Love,
 which constitute Deity, are reflected by His creation;
 6 and when we subordinate the false testimony of the
 corporeal senses to the facts of Science, we shall see
 this true likeness and reflection everywhere.

9 God fashions all things, after His own likeness. Life
 is reflected in existence, Truth in truthfulness, God in
 goodness, which impart their own peace and
 12 ^{Love imparts}
^{beauty} permanence. Love, redolent with unselfish-
 ness, bathes all in beauty and light. The grass beneath
 our feet silently exclaims, "The meek shall inherit the
 15 earth." The modest arbutus sends her sweet breath to
 heaven. The great rock gives shadow and shelter. The
 sunlight glints from the church-dome, glances into the
 18 prison-cell, glides into the sick-chamber, brightens the
 flower, beautifies the landscape, blesses the earth. Man,
 made in His likeness, possesses and reflects God's domin-
 21 ion over all the earth. Man and woman as coexistent
 and eternal with God forever reflect, in glorified quality,
 the infinite Father-Mother God.

(26) 24 *Genesis* i. 27. So God created man in His own image,
 in the image of God created He him; male and female
 created He them.

27 To emphasize this momentous thought, it is repeated
 that God made man in His own image, to reflect the
 divine Spirit. It follows that *man* is a generic
 30 ^{Ideal man}
^{and woman} term. Masculine, feminine, and neuter gen-
 ders are human concepts. In one of the ancient lan-

SCIENCE

Word
(contd.)

TRUTH (25) (contd.)	Observe how substance and intelligence as primary attributes are blended with Life, Truth, and Love not only to constitute, but equally through reflection and identification to provide man with the substance and sustenance of his being.	SCIENCE Word (contd.)
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“Love imparts beauty” (M.H.) The text expands the qualities and attributes of Life, Truth, Love as they are reflected throughout the universe and man.

Observe another example of complete cycle: - opening with “God fashions all things, after His own likeness”, the paragraph closes with “man and woman as coexistent and eternal with God forever reflect, in glorified quality, the infinite Father-Mother God”.

(26) The proposition “Let us make man in our image . . .” has now become factual in the realization: “So God created man in His own image . . . male and female created He them.”

The “Ideal man and woman” (M.H.) to embody their true idealism can only *be* as divinely constituted—coincident in one Principle.

Ideal—whether divine or scientific—is the governing tone of this passage. There are two paragraphs. The first relates to “Ideal man and woman”. (Note, masculine, feminine, and neuter genders are human concepts). The second relates to “Mind’s infinite ideal”, apart from all human concepts—above person and personality.

TRUTH
(26)
(contd.)

guages the word for *man* is used also as the synonym of *mind*. This definition has been weakened by anthropomorphism, or a humanization of Deity. The word *anthropomorphic*, in such a phrase as “an anthropomorphic God,” is derived from two Greek words, signifying *man* and *form*, and may be defined as a mortally mental attempt to reduce Deity to corporeality. The life-giving quality of Mind is Spirit, not matter. The ideal man corresponds to creation, to intelligence, and to Truth. The ideal woman corresponds to Life and to Love. In divine Science, we have not as much authority for considering God masculine, as we have for considering Him feminine, for Love imparts the clearest idea of Deity.

SCIENCE
Word
(contd.)

The world believes in many persons; but if God is personal, there is but one person, because there is but one God. His personality can only be reflected, not transmitted. God has countless ideas, and they all have one Principle and parentage. The only proper symbol of God as person is Mind’s infinite ideal. What is this ideal? Who shall behold it? This ideal is God’s own image, spiritual and infinite. Even eternity can never reveal the whole of God, since there is no limit to infinitude or to its reflections.

(27)

Genesis i. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Christ

Divine Love blesses its own ideas, and causes them to multiply, — to manifest His power. Man is not made

TRUTH Anthropomorphism is the unconscious error that results in personal **SCIENCE**
 (26) sense inseparable from personality, but in the perfection of the **Word**
 (contd.) Divine Being there is no place for it. (contd.)

The text at this point elucidates diverse aspects of the divine ideal: the ideal man, the ideal woman—Mind’s infinite ideal, God’s own image, spiritual and infinite,—all within one Principle and parentage, wherein “Even eternity can never reveal the whole of God, since there is no limit to infinitude or to its reflections”.

- (27) The tone of this expansion is the “Birthright of man” (M.H.) **Christ**
- (i) **Word**: Divine Love blesses . . . to multiply . . . to manifest His power.
 - (ii) **Christ**: His birthright is dominion . . .
 - (iii) **Christianity**: He is lord of the belief in earth and heaven . . . subordinate alone to His maker.
 - (iv) **Science**: This is the Science of being

TRUTH
(contd.)

1 to till the soil. His birthright is dominion, not sub-
 3 Birthright of man jection. He is lord of the belief in earth
 and heaven, — himself subordinate alone to
 his Maker. This is the Science of being.

SCIENCE
Christ
(contd.)

(28) *Genesis* i. 29, 30. And God said, Behold, I have given
 6 you every herb bearing seed, which is upon the face of all
 the earth, and every tree, in the which is the fruit of a tree
 yielding seed; to you it shall be for meat. And to every
 9 beast of the earth, and to every fowl of the air, and to
 everything that creepeth upon the earth, wherein there is
 life, I have given every green herb for meat: and it
 12 was so.

God gives the lesser idea of Himself for a link to the
 greater, and in return, the higher always protects the
 15 Assistance in brotherhood lower. The rich in spirit help the poor in
 one grand brotherhood, all having the same
 Principle, or Father; and blessed is that man who seeth
 18 his brother's need and supplieth it, seeking his own in
 another's good. Love giveth to the least spiritual idea
 might, immortality, and goodness, which shine through
 21 all as the blossom shines through the bud. All the varied
 expressions of God reflect health, holiness, immortality —
 infinite Life, Truth, and Love.

(29) 24 *Genesis* i. 31. And God saw everything that He had
 made, and, behold, it was very good. And the evening and
 the morning were the sixth day.

Christianity

27 The divine Principle, or Spirit, comprehends and ex-
 presses all, and all must therefore be as perfect as the
 divine Principle is perfect. Nothing is new to Spirit.

TRUTH
(contd.)

SCIENCE

Christ

- (28) The key phrases here are: "Behold, I have given . . . I have given . . . and it was so." This is the fact in both a primary and secondary sense.

Reciprocal blessing is the fulfilment of Science reflecting Christ. Hence the M.H. "Assistance in brotherhood."

- (29) "Perfection of creation" (M.H.)

Christianity

This passage is another fourfold cycle to elucidate the perfection of being in divine Science; and the order is in reverse.

- (i) Science: The divine Principle, or Spirit, comprehends and expresses all . . .
- (ii) Christianity: . . . all . . . as perfect as the divine Principle is perfect.
- (iii) Christ: Deity was satisfied with His work.
- (iv) Word: . . . spiritual creation . . . outgrowth, the emanation of His infinite self-containment and immortal wisdom.

TRUTH (29) (contd.) Nothing can be novel to eternal Mind, the author of all things, who from all eternity knoweth His own ideas. Deity was satisfied with His work. How could He be otherwise, since the spiritual creation was the outgrowth, the emanation, of His infinite self-containment and immortal wisdom?

1 SCIENCE
Christianity (contd.)
3
6

LOVE (30) *Genesis* ii. 1. Thus the heavens and the earth were finished, and all the host of them.

Thus the ideas of God in universal being are complete and forever expressed, for Science reveals infinity and the fatherhood and motherhood of Love. Human capacity is slow to discern and to grasp God's creation and the divine power and presence which go with it, demonstrating its spiritual origin. Mortals can never know the infinite, until they throw off the old man and reach the spiritual image and likeness. What can fathom infinity! How shall we declare Him, till, in the language of the apostle, "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ"?

9
12
15
18
21

(31) *Genesis* ii. 2. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made.

Science
24

God rests in action. Imparting has not impoverished, can never impoverish, the divine Mind. No exhaustion follows the action of this Mind, according to the apprehension of divine Science. The

Resting in holy work
27

TRUTH Observe the subjective nature of this fulfilment: “the spiritual **SCIENCE**
 (29) creation was the outgrowth, the emanation, of His infinite self-con-
 (contd.) tainment and immortal wisdom. Christianity
 (contd.)

LOVE Coincident with the realization of this perfection we observe
 (30) “Infinity measureless” (M.H.) and something of the fatherhood and
 motherhood of Love—the supreme relationship of an ideal Christianity
 as found in Science.

Observe the demand not only “to throw off the old man” but to
 “reach the spiritual image and likeness”. This likeness is the reflex
 image which Love beholds through self-reflection in eternal Science.

Observe also the depth of Paul’s words to the Ephesians—how
 they accent unity, perfection, and fulfilment.

(31) **Omniaction** is absolute and eternal—restful because immune from **Science**
 matter and therefore free from exhaustion.

Imparting implies sharing.

“Resting in holy work” (M.H.) implies impartation from the divine
 Principle and return through reflection to the divine origin.

In the Hebrew text “seven” or “seventh” denotes spiritual perfec-
 tion.

LOVE

(31)
(contd.)

1 highest and sweetest rest, even from a human standpoint,
is in holy work.

3 Unfathomable Mind is expressed. The depth, breadth,
height, might, majesty, and glory of infinite Love fill all
space. That is enough! Human language

6 Love and man
coexistent can repeat only an infinitesimal part of what
exists. The absolute ideal, man, is no more seen nor
comprehended by mortals, than is his infinite Principle,

9 Love. Principle and its idea, man, are coexistent and
eternal. The numerals of infinity, called *seven days*, can
never be reckoned according to the calendar of time.

12 These days will appear as mortality disappears, and they
will reveal eternity, newness of Life, in which all sense of
error forever disappears and thought accepts the divine
15 infinite calculus.

(32)

Genesis ii. 4, 5. These are the generations of the heavens
and of the earth when they were created, in the day that the
18 Lord God [Jehovah] made the earth and the heavens, and
every plant of the field before it was in the earth, and every
herb of the field before it grew: for the Lord God [Jehovah]
21 had not caused it to rain upon the earth, and there was not
a man to till the ground.

Here is the emphatic declaration that God creates all
24 through Mind, not through matter, — that the plant

Growth is
from Mind grows, not because of seed or soil, but because
growth is the eternal mandate of Mind. Mor-
27 tal thought drops into the ground, but the immortal creat-
ing thought is from above, not from beneath. Because
Mind makes all, there is nothing left to be made by a
30 lower power. Spirit acts through the Science of Mind,
never causing man to till the ground, but making him

SCIENCE

Science
(contd.)

LOVE “The spiritual mathematics” (M.H.) is introduced on p. 3 and is associated with the seventh day: “His work is done”.
 (31) (contd.) Here the text introduces “numerals of infinity” and “the divine infinite calculus”.

SCIENCE
 Science
 (contd.)

These are conceptions beyond language, mathematical symbols, and computation. Their significance and meaning can only be discerned by spiritual sense—never by material sense and human intellect.

The M.H. “Love and man coexistent” indicates the place of the chapter in the design of *Science and Health* as Science reflecting Christianity; and as Science intrinsically in the context of the 1st record. “Human language can repeat only an infinitesimal part of what exists”. Yet, “Unfathomable Mind is expressed”. The implication is therefore that the interpretation is beyond language yet within the compass of spiritual vision.

Observe that these are “numerals of infinity” (one infinity—not number)¹ Hence they are diverse representations of one infinite; and “the divine infinite calculus” is the symbol whereby the operation of one omniaction, outside matter, time and space may be comprehended and reflected.

(32) In this closing statement the record of creation comes full circle round to starting point. “The infinite has no beginning” (p. 502); the man of this *seventh* day is held “forever in the rhythmic round of unfolding bliss as a living witness to and perpetual idea of inexhaustible good” (Mis. p. 83).

[¹ In mathematics the numerals of arithmetic are *ten* in number, but their endless permutations and combinations may represent an unending range of number which is thus brought within the fourfold framework of calculation—addition, subtraction, multiplication, division. The calculus is the mathematics of flow, development, motion, evolving relationship; in Science it is the symbol of omniaction emanating from its divine Principle yet ever remaining within Principle to constitute the eternal progression of being.]

(32) superior to the soil. Knowledge of this lifts man above 1
 (contd.) the sod, above earth and its environments, to conscious
 spiritual harmony and eternal being. 3

Here the inspired record closes its narrative of being
 that is without beginning or end. All that is made is
 the work of God, and all is good. We leave Spiritual 6
 this brief, glorious history of spiritual creation narrative
 (as stated in the first chapter of Genesis) in the hands of
 God, not of man, in the keeping of Spirit, not matter, — 9
 joyfully acknowledging now and forever God's supremacy,
 omnipotence, and omnipresence.

The harmony and immortality of man are intact. We 12
 should look away from the opposite supposition that man
 is created materially, and turn our gaze to the spiritual
 record of creation, to that which should be engraved on 15
 the understanding and heart "with the point of a diamond"
 and the pen of an angel.

LOVE It is at this point that the Elohim of the first record is dropped for **SCIENCE**
(32) the Lord God [Jehovah] of the second record. Science
(contd.) (contd.)

As we gaze into “the might, majesty, and glory of infinite Love” which pervades this first record we see through the poverty of mortality exposed in the second record.

Thus the spiritual record of creation is engraved indelibly “with ‘the point of a diamond’ and the pen of an angel” (not the corroding “pen of iron” Jer. 17: 1); and being is seen subjectively from the heart of divine Principle.

The reader will naturally ask if there is nothing more about creation in the book of Genesis. Indeed there is, but the continued account is mortal and material.

- (1) *Genesis* ii. 6. But there went up a mist from the earth, and watered the whole face of the ground. **WORD**
Word

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. The history of error or matter, if veritable, would set aside the omnipotence

The story
of error

At this point we observe the transition from the 1st Record (the Elohist) to the 2nd Record (the Jehovistic).

The fact that these two records were exact opposites remained obscure until Mary Baker Eddy discerned: -

- (i) their opposite natures
- (ii) the purpose underlying such utter contrast
- (iii) that they constituted one continuous text, the second record supporting the first.

Later translations following the Authorized Version of 1611 tend to lose this purpose which is (a) to present spiritual reality in its divine order of unfoldment, and (b) to set forth the untrue and therefore false nature of aught based on the supposition of an opposite.

These inspired records lead into the Science of Christianity where proof and disproof are determined on the basis of demonstration.

To accomplish this the symbolism of the second record is the exact opposite of that used in the first record.

- (1) "The story of error" (M.H.)—the matrix of mortality.

WORD

"But there went up a mist from the earth"—this is the Scriptural metaphor for the belief of sin which is "an unconscious error in the beginning,—an embryonic thought without motive . . ." (p. 188: 4-10). (For an expanded statement on this see page 67 of *Retro. and Intro.*). Language can only represent through symbols the mystery of evil or opposites. Demonstration alone can supply the final answer, namely proof of that which *is* and disproof of that which it is not. Understood in this light the second record of creation is seen and understood to support the first record.

Word

The second record embraces twenty-three passages (16+7). The first sixteen in matrix form uncover the nature of involuntary evil; the seven passages that follow relate to the development of self-conscious error in its externalized forms—the objective concept. [A small number of verses have been omitted from the narrative as they are irrelevant or extraneous to the import of the symbolism]

1 of Spirit; but it is the false history in contradistinction
to the true.

WORD
Word
(contd.)

3 The Science of the first record proves the falsity of
the second. If one is true, the other is false, for they are
antagonistic. The first record assigns all
6 The two records might and government to God, and endows
man out of God's perfection and power. The second
record chronicles man as mutable and mortal, — as hav-
9 ing broken away from Deity and as revolving in an orbit
of his own. Existence, separate from divinity, Science
explains as impossible.

12 This second record unmistakably gives the history of
error in its externalized forms, called life and intelli-
gence in matter. It records pantheism, opposed to the
15 supremacy of divine Spirit; but this state of things is
declared to be temporary and this man to be mortal, —
dust returning to dust.

18 In this erroneous theory, matter takes the place of Spirit.
Matter is represented as the life-giving principle of the
earth. Spirit is represented as entering mat-
21 Erroneous representation ter in order to create man. God's glowing
denunciations of man when not found in His
image, the likeness of Spirit, convince reason and coincide
24 with revelation in declaring this material creation false.

This latter part of the second chapter of Genesis, which
portrays Spirit as supposedly cooperating with matter in
27 Hypothetical reversal constructing the universe, is based on some
hypothesis of error, for the Scripture just pre-
ceding declares God's work to be finished. Does Life,
30 Truth, and Love produce death, error, and hatred? Does
the creator condemn His own creation? Does the un-
erring Principle of divine law change or repent? It can-

“The two records” (M.H.). The Science of the first record *proves*, **WORD**
assigns and *endows*; the second record only *chronicles*. **Word**
 (contd.)

To *prove* (6.): To show the existence or reality of; to give demonstration or proof of action (Oxford).

To *assign* (4) To transfer to or make over to another . . . to vest in (Webster)

To *endow* (3) To enrich with anything of the nature of a gift, as a quality or faculty (Webster).

To *chronicle*: fr. *chronos* time, to record, to register (Webster)—with reference to time.

The *oneness* of being is clearly the prime fact.

The root error is the claim of man “as having broken away from Deity and as revolving in an orbit of his own,” and having independent self-existence. This introduces the time factor.

Having uncovered this root error “as an unconscious error in the beginning” the record proceeds to give “the history of error in its externalized forms . . .”

“Erroneous representation” (M.H.). Observe as we proceed how the text continues to illustrate the process of build-up through accretion—adding lie to lie: (a) Matter takes the place of Spirit, (b) Matter as the life-giving principle of the earth, (c) Spirit . . . entering matter in order to create man.

“Hypothetical reversal” (M.H.): Spirit as supposedly co-operating with matter in constructing the universe. This supposition accepted leads into the self-deception which is the source of all semi-metaphysical systems of philosophy and religion that have fascinated mankind throughout the ages. This error must be uncovered and seen through in order to be abandoned; and the first record must be understood in order to be demonstrated.

not be so. Yet one might so judge from an unintelligent 1 **WORD**
 perusal of the Scriptural account now under comment. **Word**
 (contd.)

Because of its false basis, the mist of obscurity evolved 3
 by error deepens the false claim, and finally declares that
 God knows error and that error can improve **Mist, or**
 His creation. Although presenting the exact **false claim** 6
 opposite of Truth, the lie claims to be truth. The crea-
 tions of matter arise from a mist or false claim, or from
 mystification, and not from the firmament, or under- 9
 standing, which God erects between the true and false.
 In error everything comes from beneath, not from above.
 All is material myth, instead of the reflection of 12
 Spirit.

It may be worth while here to remark that, according
 to the best scholars, there are clear evidences of two dis- 15
 tinct documents in the early part of the book of **Distinct**
 Genesis. One is called the Elohistic, because **documents**
 the Supreme Being is therein called Elohim. The other 18
 document is called the Jehovistic, because Deity therein is
 always called Jehovah, — or Lord God, as our common
 version translates it. 21

Throughout the first chapter of Genesis and in three
 verses of the second, — in what we understand to be the
 spiritually scientific account of creation, — it is **Jehovah** 24
 Elohim (God) who creates. From the fourth **or Elohim**
 verse of chapter two to chapter five, the creator is called
 Jehovah, or the Lord. The different accounts become 27
 more and more closely intertwined to the end of chapter
 twelve, after which the distinction is not definitely trace-
 able. In the historic parts of the Old Testament, it is 30
 usually Jehovah, peculiarly the divine sovereign of the
 Hebrew people, who is referred to.

“Mist, or false claim” (M.H.). “. . . the mist of obscurity” is a subjective phrase implying that the process of darkening and deepening is taking place within the now familiar “adding lie to lie” until finally it declares “God knows error and . . . error can improve His creation”. From this develops the many systems of pantheistic philosophy and religion. WORD
Word
(contd.)

Obscurity implies a hiding or veiling of the meaning through some fault in the thing or within the person who would understand (Webster).

It is thus we arrive at forms of *mystification* in utter contrast to the *firmament* “which God erects between the true and the false”.

It now becomes plain why “there are clear evidences of two distinct documents” in the early part of Genesis—the Elohistic and the Jehovistic,

The first record—the Elohistic—is concerned with the infinite progression of Being within divine order.

The second—the Jehovistic—presents disproof of the exact opposite to serve the purpose of proof.

Note M.H. “Jehovah or Elohim”: this is the issue.

- 1 The idolatry which followed this material mythology is
 seen in the Phœnician worship of Baal, in the Moabitish
 3 Gods of the
heathen god Chemosh, in the Moloch of the Amorites,
 in the Hindoo Vishnu, in the Greek Aphro-
 dite, and in a thousand other so-called deities.
- 6 It was also found among the Israelites, who constantly
 went after "strange gods." They called the Supreme
 9 Jehovah a
tribal deity Being by the national name of Jehovah. In
 that name of Jehovah, the true idea of God
 seems almost lost. God becomes "a man of war," a
 tribal god to be worshipped, rather than Love, the divine
 12 Principle to be lived and loved.
- (2) *Genesis* ii. 7. And the Lord God [Jehovah] formed man Christ
 of the dust of the ground, and breathed into his nostrils
 15 the breath of life; and man became a living soul.
- Did the divine and infinite Principle become a finite
 deity, that He should now be called Jehovah? With
 18 Creation
reversed a single command, Mind had made man,
 both male and female. How then could a
 material organization become the basis of man? How
 21 could the non-intelligent become the medium of Mind,
 and error be the enunciator of Truth? Matter is not
 the reflection of Spirit, yet God is reflected in all His
 24 creation. Is this addition to His creation real or un-
 real? Is it the truth, or is it a lie concerning man and
 God?
- 27 It must be a lie, for God presently curses the ground.
 Could Spirit evolve its opposite, matter, and give matter
 ability to sin and suffer? Is Spirit, God, injected into
 30 dust, and eventually ejected at the demand of matter?
 Does Spirit enter dust, and lose therein the divine nature

WORD
 Word
 (contd.)

“Gods of the heathen” (M.H.)

From this mist of obscurity emerged the idolatry of minds many, gods many; of each mortal having a self-contained mind of his own, based on a personal sense of God and man.

WORD

Word
(contd.)

The development of this through the centuries accounts for the materialism of modern technology.

The Supreme Being or Spirit is obscured also by the Jehovah of Israel—“‘a man of war,’ a tribal god to be worshipped . . .” “Jehovah a tribal deity” (M.H.) This false concept of deity accounts for many unresolved problems that obtain throughout the world today.

(2) “Creation reversed” (M.H.)

Christ

The process of error continues, but the text continues the uncovering through a number of searching questions.

Finally, “Is it the truth, or is it a lie concerning man and God?”

Briefly the issue is: Does Spirit evolve its opposite, matter, then enter matter in order to evolve a mortal as type and symbol of the race of Adam?

and omnipotence? Does Mind, God, enter matter to be- 1 **WORD**
 come there a mortal sinner, animated by the breath of Christ
 God? In this narrative, the validity of matter is opposed, (contd.) 3
 not the validity of Spirit or Spirit's creations. Man re-
 flects God; *mankind* represents the Adamic race, and is
 a human, not a divine, creation. 6

The following are some of the equivalents of the term
man in different languages. In the Saxon, *mankind*, *a*
woman, *any one*; in the Welsh, *that which rises* Definitions 9
up, — the primary sense being *image*, *form*; of man
 in the Hebrew, *image*, *similitude*; in the Icelandic, *mind*.
 The following translation is from the Icelandic: — 12

And God said, Let us make man after our mind and
 our likeness; and God shaped man after His mind; after
 God's mind shaped He him; and He shaped them male and 15
 female.

In the Gospel of John, it is declared that all things were
 made through the Word of God, "and without Him [the 18
logos, or *word*] was not anything made that
 was made." Everything good or worthy, God No baneful
 made. Whatever is valueless or baneful, He did not creation
 make, — hence its unreality. In the Science of Genesis
 we read that He saw everything which He had made,
 "and, behold, it was very good." The corporeal senses 24
 declare otherwise; and if we give the same heed to the
 history of error as to the records of truth, the Scriptural
 record of sin and death favors the false conclusion of the 27
 material senses. Sin, sickness, and death must be deemed
 as devoid of reality as they are of good, God.

(3) *Genesis* ii. 9. And out of the ground made the Lord God 30 Christianity
 [Jehovah] to grow every tree that is pleasant to the sight,

If the validity of matter were accepted as the fact, the validity of Spirit and the perfection of its divine order would be forever lost in the pantheism of a dual philosophy. This is impossible.

WORD
Christ
(contd.)

Translations in different languages of the term “man” clarify the issue even further.

The Icelandic “mind” is outstanding.

The text now turns to the Gospel of John for the authority of the divine *Word* or *logos* to support the first record; to expose the futility and unreality of the second record; and to illustrate the impossibility of the two records combining on the basis of pantheism. “No baneful creation” (M.H.)

Bane: 1. A slayer or murderer.
2. That which causes death, or destroys life. } (Oxford)
3. Murder, death, destruction . . . }

Baneful: 1. Life-destroying; poisonous.
2. Destructive to well-being, pernicious . . . (Oxford)

Pernicious and *baneful* imply irreparability but the former applies to that which corrupts or undermines, and the latter to that which poisons or destroys (Webster).

See S. & H.	181: 17	418: 1
	400: 30	449: 19
	408: 12	

What an uncovering of the organic concept!
(Christianity overleaf)

(3)
(contd.)

1 and good for food; the tree of life also, in the midst of the garden, and the tree of knowledge of good and evil.

WORD
Christianity
(contd.)

3 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
6 ^{Contradicting first creation} 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
9 understanding. Belief involves theories of material hearing, sight, touch, taste, and smell, termed the five senses. The appetites and passions, sin, sickness, and death,
12 follow in the train of this error of a belief in intelligent matter.

The first mention of evil is in the legendary Scriptural
15 text in the second chapter of Genesis. God pronounced
^{Record of error} good all that He created, and the Scriptures declare that He created all. The "tree of
18 life" stands for the idea of Truth, and the sword which guards it is the type of divine Science. The "tree of knowledge" stands for the erroneous doctrine that the
21 knowledge of evil is as real, hence as God-bestowed, as the knowledge of good. Was evil instituted through God, Love? Did He create this fruit-bearer of sin in contra-
24 diction of the first creation? This second biblical account is a picture of error throughout.

(4)

Genesis ii. 15. And the Lord God [Jehovah] took the
27 man, and put him into the garden of Eden, to dress it and to keep it.

Science

The name Eden, according to Cruden, means *pleasure*,
30 *delight*. In this text Eden stands for the mortal, mate-

(3) "Contradicting first creation." (M.H.)

WORD
Christianity

Here we observe the contrast between the two records accentuated; also the development of belief through the evolution of the five physical senses. This is the equivalent of the involuntary, invisible error maturing into the objective errors of sense—the "appetites and passions, sin, sickness, and death".

It is these errors of belief which constitute the inversion of Christianity and which the demonstration of scientific Christianity eliminates.

"Record of error" (M.H.)

Observe the contrast between "the tree of life" and "the tree of knowledge of good and evil".

The "tree of life" stands for the idea of Truth, and the sword—"the type of divine Science".

The "tree of knowledge" has no protecting sword, and stands for the erroneous doctrine that "the knowledge of evil is as real . . . as the knowledge of good". Thus it becomes "this fruitbearer of sin in contradiction to the first creation".

[Genesis ii: 10-14 is today accepted by scholars as a third document—in the nature of an addendum. As the river and its four heads occupy an important place in Biblical symbolism they have their interpretation in the GLOSSARY and are added as an appendix at the end of this volume p. 588]

(Science overleaf)

(4) rial body. God could not put Mind into matter nor in- 1 **WORD**
 finite Spirit into finite form to dress it and **Garden of** **Science**
 keep it, — to make it beautiful or to cause it **Eden** **(contd.)**
 to live and grow. Man is God’s reflection, needing no 3
 cultivation, but ever beautiful and complete.

(5) *Genesis* ii. 16, 17. And the Lord God [Jehovah] com- 6 **CHRIST**
 manded the man, saying, Of every tree of the garden thou **Word**
 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 9
 eatest thereof thou shalt surely die.

Here the metaphor represents God, Love, as tempting
 man, but the Apostle James says: “God cannot be 12
 tempted with evil, neither tempteth He any
 man.” It is true that a knowledge of evil would **No**
 make man mortal. It is plain also that mate- **temptation**
 rial perception, gathered from the corporeal senses, consti- **from God** 15
 tutes evil and mortal knowledge. But is it true that God,
 good, made “the tree of life” to be the tree of death to His 18
 own creation? Has evil the reality of good? Evil is un-
 real because it is a lie, — false in every statement.

(6) *Genesis* ii. 19. And out of the ground the Lord God 21 **Christ**
 [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 24
 creature, that was the name thereof.

Here the lie represents God as repeating creation, but
 doing so materially, not spiritually, and ask- **Creation’s** 27
 ing a prospective sinner to help Him. Is the **counterfeit**
 Supreme Being retrograding, and is man giving up his
 dignity? Was it requisite for the formation of man 30

- (4) Here the divine Word reflecting Science interprets the meaning of Eden and “Garden of Eden” and their significance in the allegory. The text states the impossibility of putting Mind into matter or Spirit into finite form. This prime fact understood and practised is the starting point of all true demonstration.

Corporeality is the frail counterfeit of “the evergreen of Soul”.

- (5) “No temptation from God” (M.H.). The text at this point runs parallel with Chapter V ANIMAL MAGNETISM UNMASKED. It is the case that evil in order to account for its origin would charge this to God: otherwise it could not deceive. Language can help so far; beyond this demonstration alone is the answer that is final in solving the mystery of opposites—of good and evil appearing to conjoin.

- (6) “Creation’s counterfeit” (M.H.)

The process of adding lie to lie continues; but identity is held spiritually within divine order and never repeated on a dual basis. The spiritual fact is that Christ uncovers this counterfeit re-creation for what it is—a supposition, a dream, a myth; but this must be demonstrated and not merely accepted theoretically in order that man in the divine likeness may be seen as the only man.

WORD
Science

CHRIST
Word

Christ

(6)
(contd.) 1 that dust should become sentient, when all being is the
reflection of the eternal Mind, and the record declares
3 that God has already created man, both male and
female? That Adam gave the name and nature of
animals, is solely mythological and material. It can-
6 not be true that man was ordered to create man anew
in partnership with God; this supposition was a dream,
a myth.

CHRIST
Christ
(contd.)

(7) 9 *Genesis* ii. 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
12 thereof; and the rib, which the Lord God [Jehovah] had
taken from man, made He a woman, and brought her unto
the man.

Christianity

15 Here falsity, error, credits Truth; God, with inducing
a sleep or hypnotic state in Adam in order to perform a
Hypnotic surgical operation on him and thereby create
18 surgery woman. This is the first record of magnet-
ism. Beginning creation with darkness instead of light,
— materially rather than spiritually, — error now simu-
21 lates the work of Truth, mocking Love and declar-
ing what great things error has done. Beholding the
creations of his own dream and calling them real and
24 God-given, Adam — *alias* error — gives them names.
Afterwards he is supposed to become the basis of the
creation of woman and of his own kind, calling them
27 *mankind*, — that is, a kind of man.

But according to this narrative, surgery was first per-
formed mentally and without instruments;
20 Mental midwifery and this may be a useful hint to the medical
faculty. Later in human history, when the forbidden

(6) See GLOSSARY (p. 579) for full interpretation of the symbol, **CHRIST**
 (contd.) Adam. Christ
(contd.)

(7) Here the lie [Animal Magnetism] would credit Truth with inducing sleep through hypnosis to develop and further its own counterfeit. Christianity
 Hence "Hypnotic surgery" (M.H.) and "This is the first record of magnetism . . ." and its process of further adding lie to lie.

See GLOSSARY (p. 585) for interpretation of Eve.

Observe the process of development in order to bring forth the counterfeit ego.

See Retro. pp. 67-72 for a full statement analysing the human concept; also U. of G. 31: 11-15. These references illustrate the impersonal and abstract nature of *sin* followed by its development into the concrete form where it becomes personal in the human history.

(7) fruit was bringing forth fruit of its own kind, there 1 CHRIST
 (contd.) came a suggestion of change in the *modus operandi*, — Christianity
 that man should be born of woman, not woman again 3 (contd.)
 taken from man. It came about, also, that instruments
 were needed to assist the birth of mortals. The first
 system of suggestive obstetrics has changed. Another 6
 change will come as to the nature and origin of man,
 and this revelation will destroy the *dream* of existence,
 reinstate reality, usher in Science and the glorious fact 9
 of creation, that both man and woman proceed from
 God and are His eternal children, belonging to no lesser
 parent. 12

(8) *Genesis* iii. 1-3. Now the serpent was more subtle than 18 Science
 any beast of the field which the Lord God [Jehovah] had
 made. And he said unto the woman, Yea, hath God said, 15
 Ye shall not eat of every tree of the garden? And the
 woman said unto the serpent, We may eat of the fruit of
 the trees of the garden: but of the fruit of the tree which is 18
 in the midst of the garden, God hath said, Ye shall not eat
 of it, neither shall ye touch it, lest ye die.

Whence comes a talking, lying serpent to tempt the 21
 children of divine Love? The serpent enters into the
 metaphor only as evil. We have nothing in the
 animal kingdom which represents the species 24 Mythical
 described, — a talking serpent, — and should rejoice that serpent
 evil, by whatever figure presented, contradicts itself and
 has neither origin nor support in Truth and good. Seeing 27
 this, we should have faith to fight all claims of evil, be-
 cause we know that they are worthless and unreal.

Adam, the synonym for error, stands for a belief of 30
 material mind. He begins his reign over man some-

(7)
(contd.)

The subject: "Mental midwifery" (M.H.).

CHRIST

The text is now concerned with the idea of the spiritual origin of man in contrast to acceptance of the current belief of organic origin; and to indicate that further change is inevitable.

Christianity
(contd.)

This change as to the nature and origin of man is prophetic: "this revelation will destroy the *dream* of existence, reinstate reality . . ."

Observe this "first system of suggestive obstetrics" must yield to "Scientific obstetrics" (M.H. p. 463).

Observe also the close parallel with the chapter **PHYSIOLOGY** in that both this passage and the Chapter both correspond to Christ reflecting Christianity in the matrix design.

(8)

The text introduces this "Mythical serpent" (M.H.) to illustrate the nature and method of suggestion as it would act upon its own embodiment—a process of contradiction which leads to self-destruction.

Science

Observe the **GLOSSARY** interpretation of *Serpent* at this point (p. 594: 1-11). It is in two parts: the first (ll. 1-8) is impersonal and punctuated with semi-colons to illustrate further the process of unconscious animal magnetism; the second illustrates the development into personal and self-conscious evil: "The first audible claim . . ." (p. 594: 8)

The serpent is the "whispering" that brings Adam and Eve together. It would have us mistake its whispering as the impulses and impulses of our own thought.

See "WAYS THAT ARE VAIN" (Miscellany p. 210)

The interaction through subtle suggestion of these three types [Adam, Eve, Serpent] illustrates further the increase in falsehood

(8) (contd.) 1 what mildly, but he increases in falsehood and his days
 Error or Adam 3 become shorter. In this development, the im-
 mortal, spiritual law of Truth is made manifest
 as forever opposed to mortal, material sense.

CHRIST
 Science
 (contd.)

In divine Science, man is sustained by God, the divine
 6 Principle of being. The earth, at God's command, brings
 Divine providence forth food for man's use. Knowing this, Jesus
 9 what ye shall eat, or what ye shall drink," — presuming
 not on the prerogative of his creator, but recognizing God,
 the Father and Mother of all, as able to feed and clothe
 12 man as He doth the lilies.

(9) *Genesis* iii. 4, 5. And the serpent said unto the woman,
 Ye shall not surely die: for God doth know that in the day
 15 ye eat thereof, then your eyes shall be opened; and ye shall
 be as gods, knowing good and evil.

CHRIST-
 IANITY
 Word

This myth represents error as always asserting its su-
 18 periority over truth, giving the lie to divine Science and
 Error's assumption saying, through the material senses: "I can
 21 done for you. Bow down to me and have another god.
 Only admit that I am real, that sin and sense are more
 pleasant to the eyes than spiritual Life, more to be de-
 24 sired than Truth, and I shall know you, and you will be
 mine." Thus Spirit and flesh war.

The history of error is a dream-narrative. The dream
 27 has no reality, no intelligence, no mind; therefore the
 Scriptural allegory dreamer and dream are one, for neither is
 true nor real. *First*, this narrative supposes
 30 that something springs from nothing, that matter pre-
 cedes mind. *Second*, it supposes that mind enters matter,

- (8) leading to inevitable mortality. Nevertheless “In this development, **CHRIST**
(contd.) the immortal, spiritual law of Truth is made manifest . . .” and is Science
always available. (contd.)

The outcome is the “Divine providence” (M.H.)—the office of the Christ— made manifest in spite of all material sense-testimony. It is thus even in the earliest stage of human experience the need can be met. Consciousness has only to avail itself of this through self-immolation. (See p. 254: 2-15)

- (9) “Error’s assumption” (M.H.). *Assumption 2*. Act of taking upon **CHRIST-**
oneself (Webster). Assumption would lead into allurement and allure- **IANITY**
ment into temptation—and so the process would continue into com- **Word**
mital were it not that Spirit from the basis of omni-presence and
innate purity is able to wage a war of extermination upon animal
magnetism and so regenerate human consciousness. (See U. of G. pp.
21-26)

The “Scriptural allegory” (M.H.) is the method employed to illustrate the history of error as a dream-narrative based upon supposition.

The dream and the dreamer are two aspects of the one root error. The text once more illustrates error’s method of “adding lie to lie” by which the original error (animal magnetism) loses its equilibrium

(⁹) and matter becomes living, substantial, and intelligent. 1 **CHRIST-**
 (contd.) The order of this allegory — the belief that everything **IANITY**
 springs from dust instead of from Deity — has been main- 3 **Word**
 tained in all the subsequent forms of belief. This is the (contd.)
 error, — that mortal man starts materially, that non-
 intelligence becomes intelligence, that mind and soul are 6
 both right and wrong.

It is well that the upper portions of the brain represent
 the higher moral sentiments, as if hope were ever proph- 9
 sying thus: The human mind will sometime **Higher**
 rise above all material and physical sense, ex- **hope**
 changing it for spiritual perception, and exchanging hu- 12
 man concepts for the divine consciousness. Then man
 will recognize his God-given dominion and being.

If, in the beginning, man's body originated in non- 15
 intelligent dust, and mind was afterwards put into body
 by the creator, why is not this divine order **Biological**
 still maintained by God in perpetuating the **inventions** 18
 species? Who will say that minerals, vegetables, and
 animals have a propagating property of their own?
 Who dares to say either that God is in matter or that 21
 matter exists without God? Has man sought out other
 creative inventions, and so changed the method of his
 Maker? 24

Which institutes Life, — matter or Mind? Does Life
 begin with Mind or with matter? Is Life sustained by
 matter or by Spirit? Certainly not by both, since flesh 27
 wars against Spirit and the corporeal senses can take no
 cognizance of Spirit. The mythologic theory of mate-
 rial life at no point resembles the scientifically Christian 30
 record of man as created by Mind in the image and like-
 ness of God and having dominion over all the earth. Did

(9) until breakdown or disintegration occurs and there is an opening in mortal thought whereby Christianity reflecting the Word is admitted to be operational in human experience.

**CHRIST-
IANITY**
Word
(contd.)

Then the “Higher hope” (M.H.) allows the text to become prophetic in that the human mind will exchange (1) physical sense for spiritual perception and (2) human concepts for the divine consciousness—with dominion as man’s natural status.

Basic questions relating to the enigma of mortal existence are now asked under the M.H. “Biological inventions”.

To assume or postulate matter in the first instance as pre-existent is to assume also a physical sense that requires matter in order to evolve life; in other words to accept matter (atomic and molecular structure for example) as the source of pure intelligence and consciousness. Is this not an example of “the blind leading the blind”?

The discussion continues through further searching questions to silence the voice of the serpent and settle the issue concerning Life.

Note the use of three vital verbs in connection with Life: *institute*, *begin*, *sustain*,—each in the form of a question. This is to offset dualism through the power of the Word which silences the alternating argument of the serpent.

(contd.)⁽⁹⁾ 1 God at first create one man unaided, — that is, Adam, —
 but afterwards require the union of the two sexes in order
 3 to create the rest of the human family? No! God makes
 and governs all.

CHRIST-
IANITYWord
(contd.)

All human knowledge and material sense must be
 6 gained from the five corporeal senses. Is this knowledge
 safe, when eating its first fruits brought death?
 Progeny cursed “In the day that thou eatest thereof thou shalt
 9 surely die,” was the prediction in the story under consid-
 eration. Adam and his progeny were cursed, not blessed;
 and this indicates that the divine Spirit, or Father, con-
 12 demns material man and remands him to dust.

(10) *Genesis* iii. 9, 10. And the Lord God [Jehovah] called
 unto Adam, and said unto him, Where art thou? And he
 15 said, I heard Thy voice in the garden, and I was afraid,
 because I was naked; and I hid myself.

Christ

Knowledge and pleasure, evolved through material
 18 sense, produced the immediate fruits of fear and shame.
 Ashamed before Truth, error shrank abashed
 Shame the effect of sin from the divine voice calling out to the cor-
 21 poreal senses. Its summons may be thus paraphrased:
 “Where art thou, man? Is Mind in matter? Is Mind
 capable of error as well as of truth, of evil as well as of
 24 good, when God is All and He is Mind and there is but
 one God, hence one Mind?”

Fear was the first manifestation of the error of mate-
 27 rial sense. Thus error began and will end the dream of
 matter. In the allegory the body had been
 Fear comes of error naked, and Adam knew it not; but now error
 30 demands that *mind* shall see and feel through matter, the
 five senses. The first impression material man had of

And now a fourth question which is answered in the negative.

CHRIST-
IANITY

Observe the correspondence between this passage pp. 530: 13-532: 12 and Q. & A. No. 9 RECAPITULATION p. 469.

Word
(contd.)

“Progeny cursed” (M.H.) This paragraph predicts *death* as the natural consequence of the acceptance of Adam (and all that he symbolizes) as the origin of man.

Observe the contrast with Chapter IX CREATION and its promise and proof of imperishable identity.

(10) “Shame the effect of sin” (M.H.)—this is the inevitable outcome: Christ
sin becoming self-conscious prior to final abandonment.

The text uncovers the nature and consequence of “knowledge and pleasure, evolved through material sense,”—fear and shame.

Again a series of questions designed to solve the problem of dualism—of Mind and matter.

“Fear comes of error” (M.H.) “Fear was the first manifestation of the error of material sense.”

Observe the development from unconscious error to the point where error demands that *mind* shall see through matter—the five senses—and become self-conscious.

Theology often causes men and women to shrink from admitting sin, and when challenged by Truth they bury it even deeper.

This is so often responsible for the problem of malignant disease.
(See p. 375: 26-9)

(10) himself was one of nakedness and shame. Had he lost 1 **CHRIST-**
 (contd.) man's rich inheritance and God's behest, dominion over 2 **IANITY**
 all the earth? No! This had never been bestowed on 3 **Christ**
 Adam. 4 **(contd.)**

(11) *Genesis* iii. 11, 12. And He said, Who told thee that **Christianity**
 thou wast naked? Hast thou eaten of the tree, whereof I 6
 commanded thee that thou shouldst not eat? And the man
 said, The woman whom Thou gavest to be with me, she gave 9
 me of the tree, and I did eat.

Here there is an attempt to trace all human errors directly or indirectly to God, or good, as if He were the creator of evil. The allegory shows that the ^{The beguiling} snake-talker utters the first voluble lie, which ^{first lie} 12
 beguiles the woman and demoralizes the man. Adam, *alias mortal error*, charges God and woman with his own 15
 dereliction, saying, "The woman, whom Thou gavest me, is responsible." According to this belief, the rib taken 18
 from Adam's side has grown into an evil mind, named *woman*, who aids man to make sinners more rapidly than 18
 he can alone. Is this an help meet for man?

Materiality, so obnoxious to God, is already found in the 21
 rapid deterioration of the bone and flesh which came from Adam to form Eve. The belief in material life and in- 24
 telligence is growing worse at every step, but error has its suppositional day and multiplies until the end thereof.

Truth, cross-questioning man as to his knowledge of error, finds woman the first to confess her fault. She 27
 says, "The serpent beguiled me, and I did eat;" as much as to say in meek penitence, ^{False} ^{womanhood}
 "Neither man nor God shall father my fault." She has 30
 already learned that corporeal sense is the serpent. Hence

(10) (contd.) Observe the contrast: nakedness and shame is the consequent of error in its claim to become self-conscious whereas dominion over all the earth is man's rich inheritance.

**CHRIST-
IANITY**

Christ
(contd.)

(11) "The beguiling first lie" (M.H.). The 'snake-talker' is the symbol of the serpent (impersonal evil) voicing itself when under pressure from the Christ-idea: "Who told thee that thou wast naked"? Error is always re-actionary. Sooner or later it charges Truth as responsible for this demoralization which is the outcome of its own beguiling influence.

Christianity

Materiality continues to deteriorate.

Compare once more Adam and Eve in the GLOSSARY. The former symbolizes the noumenon of error; the latter the phenomenon of error: such is the so-called unity of evil.

Adam would cling to, and if possible preserve the *status quo* of privilege and behaviour. When this breaks down Adam would bury his personal sense more deeply.

Under cross-questioning Eve admits: "The serpent beguiled me, and I did eat". This typifies the awakening that is receptive to spiritual sense and makes progress possible.

(11)
(contd.)

1 she is first to abandon the belief in the material origin of
 2 man and to discern spiritual creation. This hereafter
 3 enabled woman to be the mother of Jesus and to behold
 4 at the sepulchre the risen Saviour, who was soon to mani-
 5 fest the deathless man of God's creating. This enabled
 6 woman to be first to interpret the Scriptures in their true
 sense, which reveals the spiritual origin of man.

CHRIST-
IANITYChristianity
(contd.)

(12)

Genesis iii. 14, 15. And the Lord God [Jehovah] said
 9 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.

Science

12 This prophecy has been fulfilled. The Son of the Virgin-
 mother unfolded the remedy for Adam, or error; and the
 15 ^{Spirit and}
^{flesh} Apostle Paul explains this warfare between the
 idea of divine power, which Jesus presented,
 and mythological material intelligence called *energy* and
 opposed to Spirit.

18 Paul says in his epistle to the Romans: "The carnal
 mind is enmity against God; for it is not subject to the
 law of God, neither indeed can be. So then they that
 21 are in the flesh cannot please God. But ye are not in the
 flesh, but in the Spirit, if so be that the spirit of God dwell
 in you."

24 There will be greater mental opposition to the spirit-
 ual, scientific meaning of the Scriptures than there has
 27 ^{Bruising}
^{sin's head} ever been since the Christian era began. 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
 30 of lust. The spiritual idea has given the understanding

(11) (contd.) These qualities in Eve—confession, penitence, meekness—enabled her to abandon belief in material origin and to discern spiritual creation. Centuries later this same spiritual sense not only made possible the birth of Jesus, but also accounts for the spiritual power that defeated mortality; and in this age it interprets the Science of the Scriptures.

CHRISTIANITY

Christianity (contd.)

(12) “Spirit and flesh” (M.H.). The keynote now is interpretation. “The Son of the Virgin-mother unfolded the *remedy* for Adam, or error;” hence the parallel with Chapter XII CHRISTIAN SCIENCE PRACTICE. Jesus demonstrated his way through and beyond the warfare he inaugurated. Paul expanded the issue in the language and idiom of his day.

Science

This “mythological material intelligence” presented by the serpent, and handled by Jesus and Paul, is today called *energy* and its terminology is expanded into atomic physics, electronics etc. It is becoming increasingly understood as the *subjective* condition of mortal mind, i.e. animal magnetism.

“Bruising sin’s head” (M.H.) This is the issue in the ultimate warfare: how to “bruise thy head” i.e. how to understand and classify aright the *energy* that pervades the whole physical universe—organic and inorganic—in order that Spirit may “bruise the head of lust” even to annihilation. Spirit then reveals its own universe within the divine order.

(12) (contd.) a foothold in Christian Science. The seed of Truth and the seed of error, of belief and of understanding, — yea, the seed of Spirit and the seed of matter, — are the wheat and tares which time will separate, the one to be burned, the other to be garnered into heavenly places.

1 **CHRIST-
IANITY**
Science
(contd.)
3

(13) *Genesis* iii. 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.

6 **SCIENCE**
Word
9

Divine Science deals its chief blow at the supposed material foundations of life and intelligence. It dooms idolatry. A belief in other gods, other creators, and other creations must go down before Christian Science. It unveils the results of sin as shown in sickness and death. When will man pass through the open gate of Christian Science into the heaven of Soul, into the heritage of the first born among men? Truth is indeed “the way.”

Judgment
on error
12
15
18

(14) *Genesis* iii. 17-19. And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

Christ

In the first chapter of Genesis we read: “And God called the dry land Earth; and the gathering together

30

(12) In New Testament idiom this same issue is set forth through the parable of the tares and wheat—the tares to be burned, the wheat to be gathered. The demonstrations of Christ Jesus brought the issue so far; today we have the Science of Christianity to consummate the conclusion.

CHRIST-
IANITYScience
(contd.)

(13) The symbols of *bruising* and of *separating* now yield to “Judgment on error” (M.H.) wherein *divine Science* deals with “the supposed material foundations of life and intelligence”, that is, it is dealing with error’s claim to causation.

SCIENCE

Word

Observe the preparatory pages of Chapter XIII TEACHING CHRISTIAN SCIENCE notably pp. 445-451.

Thus may man redeemed “pass through the open gate of Christian Science into the heaven of Soul . . .” Observe divine Science and Christian Science in their respective offices.

(14) The Biblical text at this point is exposing the poverty of sense and the penalty for indulgence in the supposititious opposite of the divine ideal which is perfection itself.

Christ

The text of *Science and Health* now gives an insight into the actual reality of being—into the new heaven and new earth with the sea

(14)
(contd.)

1 of the waters called He Seas." In the Apocalypse it is
 written: "And I saw a new heaven and a new earth: for
 3 the first heaven and the first earth were passed
 away; and there was no more sea." In St.
 6 John's vision, heaven and earth stand for spir-
 itual 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,
 9 is *all*, and there is no other consciousness.

The way of error is awful to contemplate. The illu-
 sion of sin is without hope or God. If man's spiritual
 12 gravitation and attraction to one Father, in
 whom we "live, and move, and have our be-
 ing," should be lost, and if man should be governed by
 15 corporeality instead of divine Principle, by body instead
 of by Soul, man would be annihilated. Created by flesh
 instead of by Spirit, starting from matter instead of from
 18 God, mortal man would be governed by himself. The
 blind leading the blind, both would fall.

Passions and appetites must end in pain. They are
 21 "of few days, and full of trouble." Their supposed joys
 are cheats. Their narrow limits belittle their gratifica-
 tions, and hedge about their achievements with thorns.

24 Mortal mind accepts the erroneous, material concep-
 tion of life and joy, but the true idea is gained from the
 immortal side. Through toil, struggle, and sor-
 27 row, 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.

(15) 30 *Genesis* iii. 22-24. And the Lord God [Jehovah] said,
 Behold, the man is become as one of us, to know good

SCIENCE

Christ
(contd.)

Christianity

(14) [and all it denotes] as having passed away. "New earth and no more sea" (M.H.) **SCIENCE**

"The divine understanding reigns, is *all*, and there is no other consciousness." This understanding is reflected in eternal Science and identified as man and the universe, coexistent and co-eternal with the Divine Being.

Christ
(contd.)

"The fall of error" (M.H.) "If man's spiritual gravitation and attraction to one Father [it is this that holds him in the divine order] . . . should be lost . . . man would be annihilated."

Beginning and ending in matter, and self-governed by personal sense meanwhile, mortal man is as "the blind leading the blind".

"Passions and appetites must end in pain . . . Their supposed joys are cheats." Until this state of mind is seen through and abandoned there is little progress.

"True attainment" (M.H.) The only attainment for mortals is to give up their belief in mortality.

(Christianity overleaf)

(15)
(contd.)

and evil: and now, lest he put forth his hand, and take
also of the tree of life, and eat, and live forever; therefore
the Lord God [Jehovah] sent him forth from the garden
of Eden, to till the ground from whence he was taken.
So He drove out the man: and He placed at the east
of the garden of Eden Cherubims, and a flaming sword
which turned every way, to keep the way of the tree of
life.

1 SCIENCE
Christianity
(contd.)
3
6

A knowledge of evil was never the essence of divinity or manhood. In the first chapter of Genesis, evil has no local habitation nor name. Creation is there represented as spiritual, entire, and good. “Whatsoever a man soweth, that shall he also reap.” Error excludes itself from harmony. Sin is its own punishment. Truth guards the gateway to harmony. Error tills its own barren soil and buries itself in the ground, since ground and dust stand for nothingness.

Justice and recompense 12

No one can reasonably doubt that the purpose of this allegory — this second account in Genesis — is to depict the falsity of error and the effects of error. Subsequent Bible revelation is coordinate with the Science of creation recorded in the first chapter of Genesis. Inspired writers interpret the Word spiritually, while the ordinary historian interprets it literally. Literally taken, the text is made to appear contradictory in some places, and divine Love, which blessed the earth and gave it to man for a possession, is represented as changeable. The literal meaning would imply that God withheld from man the opportunity to reform, lest man should improve it and become better; but this is not the nature of God, who is Love always, —

Inspired interpretation 21

18

21

24

27

30

(15)
(contd.)

“Justice and recompense” (M.H.)

SCIENCE

Because of their opposite characteristics in every direction and dimension Truth and error have no possible meeting point. In fact “Error excludes itself from harmony . . . tills its own barren soil and buries itself in the ground . . .”

Christianity
(contd.)

When spiritual sense evaluates Truth and its blessings in contrast to error and its soul-destroying elements there is no other possible interpretation: the Truth-protected harmony of the spiritual creation, the barrenness and nothingness of any opposite claim to identity.

“Inspired interpretation” (M.H.)

Thus it is seen that the underlying purpose of this second account in depicting “the falsity of error and the effects of error” is to strengthen and consolidate the reality of the Science of creation recorded in the first chapter of Genesis.

Considering the two records in sequence and in conjunction with each other we arrive at orderly, logical, concepts of proof and disproof wherein the latter supports the former.

Thus the underlying purpose is fulfilled.

Science reflecting Christianity is conveyed by “Love infinitely wise and altogether lovely . . .”

(15)
(contd.)

1 Love infinitely wise and altogether lovely, who "seeketh not her own."

SCIENCE
Christianity
(contd.)

3 Truth should, and does, drive error out of all selfhood. Truth is a two-edged sword, guarding and guiding.

6 Spiritual gateway Truth places the cherub wisdom at the gate of understanding to note the proper guests.

Radiant with mercy and justice, the sword of Truth gleams afar and indicates the infinite distance between
9 Truth and error, between the material and spiritual, — the unreal and the real.

The sun, giving light and heat to the earth, is a figure
12 of divine Life and Love, enlightening and sustaining the universe. The "tree of life" is significant of
Contrasted testimony eternal reality or being. The "tree of knowl-
15 edge" typifies unreality. The testimony of the serpent is significant of the illusion of error, of the false claims that misrepresent God, good. Sin, sickness, and death have
18 no record in the Elohist introduction of Genesis, in which God creates the heavens, earth, and man. Until that
which contradicts the truth of being enters into the arena,
21 evil has no history, and evil is brought into view only as the unreal in contradistinction to the real and eternal.

(16)

Genesis iv. 1. And Adam knew Eve his wife; and she
24 conceived, and bare Cain, and said, I have gotten a man from the Lord [Jehovah].

Science

This account is given, not of immortal man, but of mor-
27 tal man, and of sin which is temporal. As both mortal
Erroneous conception man and sin have a beginning, they must consequently have an end, while the sinless,
30 real man is eternal. Eve's declaration, "I have gotten a man from the Lord," supposes God to be the author

(15)
(contd.)

“Spiritual gateway” (M.H.) Science reflecting Christianity brings one to the spiritual gateway—the gateway to the city. “Truth is a two-edged sword, *guarding* and *guiding*.” (There is one other reference to “two-edged”—see p. 458: 17).

SCIENCE
Christianity
(contd.)

“Truth places the cherub wisdom at the gate . . . to note the proper guests.” Wisdom is the first of the seven attributes in the third degree of Understanding. (p. 116: 1-3), and allows nothing below perfection to enter.

“The sun, . . . is a figure of divine Life and Love . . .”: Christianity in absolute Science.

Observe “Contrasted testimony” (M.H.): The “tree of life”

The “tree of knowledge”
The testimony of the serpent . . .

“Until that which contradicts the truth of being enters into the arena”—that is, until magnetism claims to have become self-conscious, “evil has no history . . .” (See p. 528: 9-27)

- (16) This is the climactic point of the second record. We observe Science intrinsically contrasting the “Erroneous conception” (M.H.) that brought forth Cain with the divine origin of Jesus (p. 539: 27-4). Eve’s declaration, “I have gotten a man from the Lord” would

(16)
(contd.)

of sin and sin's progeny. This false sense of existence is fratricidal. In the words of Jesus, it (evil, devil) is "a murderer from the beginning." Error begins by reckoning life as separate from Spirit, thus sapping the foundations of immortality, as if life and immortality were something which matter can both give and take away.

1 SCIENCE
Science
(contd.)

What can be the standard of good, of Spirit, of Life, or of Truth, if they produce their opposites, such as evil, matter, error, and death? God could never impart an element of evil, and man possesses nothing which he has not derived from God. How then has man a basis for wrong-doing? Whence does he obtain the propensity or power to do evil? Has Spirit resigned to matter the government of the universe?

Only one
standard

The Scriptures declare that God condemned this lie as to man's origin and character by condemning its symbol, the serpent, to grovel beneath all the beasts of the field. It is false to say that Truth and error commingle in creation. In parable and argument, this falsity is exposed by our Master as self-evidently wrong. Disputing these points with the Pharisees and arguing for the Science of creation, Jesus said: "Do men gather grapes of thorns?" Paul asked: "What communion hath light with darkness? And what concord hath Christ with Belial?"

A type of
falseness

The divine origin of Jesus gave him more than human power to expound the facts of creation, and demonstrate the one Mind which makes and governs man and the universe. The Science of creation, so conspicuous in the birth of Jesus, inspired his wisest and least-understood sayings, and was the basis of his

Scientific
offspring

(16) suppose God “to be the author of sin and sin’s progeny”. Not only (contd.) is this false sense fratricidal, but the evil behind it is “a murderer from the beginning”. The root error exposed once more is the claim of life separate from Spirit—a separate self-existence which cannot sustain itself. SCIENCE
Science
(contd.)

Observe the parallel with *Question* and *Answer* No. 16 p. 478: Does brain think, and do nerves feel, and is there intelligence in matter?

There can be “Only one standard” (M.H.) as Spirit maintains the divine order throughout man and the universe: this standard is perfection.

Dualism and pantheism of any kind or sort are impossible for Spirit has no partnership with matter: to Spirit matter is non-existent. Life and Truth could never compromise in any manner.

This lie (symbolized by *serpent*) is God-condemned from the beginning: it was never allowed or given identity.

Likewise, centuries later it was condemned by Jesus and Paul in the penetrating questions enumerated here.

“Scientific offspring” (M.H.) Once more ponder this paragraph in contrast with “Erroneous conception” (M.H. p. 538: 28).

These three paragraphs (p. 539: 27 to p. 540: 24) bring the purpose of this second record to fulfilment with reference to Science intrinsically and complete the cycle.

1 marvellous demonstrations. Christ is the offspring of Spirit, and spiritual existence shows that Spirit creates
 3 neither a wicked nor a mortal man, lapsing into sin, sickness, and death.

SCIENCE
 Science
 (contd.)

In Isaiah we read: "I make peace, and create evil. I
 6 the Lord do all these things;" but the prophet referred to
 divine law as stirring up the belief in evil to its
 9 ducing it to its common denominator, nothingness. The
 muddy river-bed must be stirred in order to purify the
 stream. In moral chemicalization, when the symptoms
 12 of evil, illusion, are aggravated, we may think in our igno-
 rance that the Lord hath wrought an evil; but we ought
 to know that God's law uncovers so-called sin and its
 15 effects, only that Truth may annihilate all sense of evil
 and all power to sin.

Science renders "unto Cæsar the things which are
 18 Cæsar's; and unto God the things that are God's." It
 saith to the human sense of sin, sickness, and
 21 false sense which hath no knowledge of God." The pur-
 purpose of the Hebrew allegory, representing error as assum-
 ing a divine character, is to teach mortals never to believe
 24 a lie.

Allegiance
 to Spirit

1 *Genesis* iv. 3, 4. Cain brought of the fruit of the ground
 an offering unto the Lord [Jehovah]. And Abel, he also
 27 brought of the firstlings of his flock, and of the fat thereof.

WORD
 Word

Cain is the type of mortal and material man, conceived
 30 Spiritual and material in sin and "shapen in iniquity;" he is not the
 type of Truth and Love. Material in origin
 and sense, he brings a material offering to God. Abel

(16)
(contd.)

Christ is "the offspring of Spirit", and there is neither connection nor collusion between Spirit and a wicked mortal; yet Spirit has a Christ that will save mortal man from the mortal concept of himself —this reveals his true identity.

SCIENCE
Science
(contd.)

"Cleansing upheaval" (M.H.). The text illustrates the *chemicalization* consequent upon the operation of divine law bringing evil "to the surface and reducing it to its common denominator, nothingness". (Analysis)

In this upheaval there is nothing to fear. Divine law *uncovers* so-called sin (noumenon) and its effects (phenomenon) that "Truth may annihilate all sense of evil and all power to sin". (Annihilation).

Thus "Allegiance to Spirit" (M.H.) is established. The divine image and likeness is apparent and the error of the second record is a vanishing dream. The requirements of proof and disproof are met. The first purpose of the Hebrew allegory is now fulfilled: error in assuming a divine purpose is shown to disprove itself.

THE DREAM AND THE DREAMER "conceived in sin" and "shapen in iniquity" are ONE. WORD
Word

1. There is now a distinct change in the nature of the text. Cain illustrates the development of sin as it claims to become increasingly self-conscious until it degenerates and culminates in jealousy and murder.

Hitherto we have been observing the action of involuntary mesmerism: now we observe it becoming personal and destructive as type and symbol of mortal man.

(contd.) ¹ takes his offering from the firstlings of the flock. A lamb **1** **WORD**
 is a more animate form of existence, and more nearly re- **Word**
 sembles a mind-offering than does Cain's fruit. Jealous **3** **(contd.)**
 of his brother's gift, Cain seeks Abel's life, instead of mak-
 ing his own gift a higher tribute to the Most High.

² *Genesis iv. 4, 5.* And the Lord [Jehovah] had respect **6** **Christ**
 unto Abel, and to his offering: but unto Cain, and to his
 offering, He had not respect.

Had God more respect for the homage bestowed through **9**
 a gentle animal than for the worship expressed by Cain's
 fruit? No; but the lamb was a more spiritual type of
 even the human concept of Love than the herbs of the **12**
 ground could be.

³ *Genesis iv. 8.* Cain rose up against Abel his brother, and **Christianity**
 slew him. **15**

The erroneous belief that life, substance, and intelli-
 gence can be material ruptures the life and brotherhood
 of man at the very outset. **18**

⁴ *Genesis iv. 9.* And the Lord [Jehovah] said unto Cain, **Science**
 Where is Abel thy brother? And he said, I know not: Am
 I my brother's keeper? **21**

Here the serpentine lie invents new forms. At first it
 usurps divine power. It is supposed to say **Brotherhood**
 in the first instance, "Ye shall be as gods." **repudiated** **24**
 Now it repudiates even the human duty of man towards
 his brother.

⁵ *Genesis iv. 10, 11.* And He [Jehovah] said, . . . The **27** **CHRIST**
 voice of thy brother's blood crieth unto Me from the ground. **Word**
 And now art thou cursed from the earth.

1. Cain's "material offering to God" is his first attempt to escape the consequences of his false origin. **WORD**
 (contd.) [The full answer is in Chapter I PRAYER] **Word**
 (contd.)
2. ABEL: See GLOSSARY (p. 579: 8-9) **Christ**
 "The real atonement . . . needs to be understood."
 (See NO & YES p. 34: 18-28)
 [The answer is in Chapter II ATONEMENT AND
 EUCHARIST]
3. Cain's failure to handle jealousy in his own heart "ruptures the life and brotherhood of man at the very outset". **Christianity**
 [The answer is given in Chapter III MARRIAGE]
4. "Brotherhood repudiated" (M.H.). This is the inversion of Principle: it usurps divine power and would repudiate the oneness of being and true relationship. The serpent's allurements: "Ye shall be as gods" induces the rejection of all responsibility. (See p. 280: 19-24) **Science**
 [The answer is in Chapter IV CHRISTIAN SCIENCE
versus SPIRITUALISM]

5
(contd.)

1 The belief of life in matter sins at every step. It in-
 curs divine displeasure, and it would kill Jesus that it
 3 ^{Murder brings} might be rid of troublesome Truth. Material
 ^{its curse} beliefs would slay the spiritual idea when-
 ever and wherever it appears. Though error hides
 6 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
 9 error the mark of the beast. Even the disposition to
 excuse guilt or to conceal it is punished. The avoidance
 of justice and the denial of truth tend to perpetuate sin,
 12 invoke crime, jeopardize self-control, and mock divine
 mercy.

CHRIST
Word
(contd.)

6 *Genesis* iv. 15. And the Lord [Jehovah] said unto him, ^{Christ}
 15 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.

18 "They that take the sword shall perish with the
 sword." Let Truth uncover and destroy error in God's
 21 ^{Retribution} own way, and let human justice pattern the
 ^{and remorse} divine. 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
 24 waymarks of God. To envy's own hell, justice con-
 signs the lie which, to advance itself, breaks God's
 commandments.

7 27 *Genesis* iv. 16. And Cain went out from the presence of ^{Christianity}
 the Lord [Jehovah], and dwelt in the land of Nod.

The sinful misconception of Life as something less

5. "Murder brings its curse" (M.H.) The animal instinct that would kill was and is the inversion of Life. The element of mortal thought that would conceive and generate is equally the mortal element that would slay: hence the comprehensive term *Animal Magnetism*. It is the nature of this lie, this inversion, to hide itself in order to escape; but "Truth . . . unveils error . . . causes sin to betray itself . . . sets upon error the mark of the beast."
 Sin, animal magnetism, therefore is inevitably self-eliminating.

CHRIST
 Word
 (contd.)

[The answer is in Chapter V ANIMAL MAGNETISM
 UNMASKED]

6. False methods and systems carry their own penalty whilst at the same time endeavouring to escape this penalty.

Christ

[The answer is set forth in Chapter VI SCIENCE
 THEOLOGY MEDICINE]

(contd.)⁷ than God, having no truth to support it, falls back upon 1 **CHRIST**
 itself. This error, after reaching the climax of suffering, 1 Christianity
 yields to Truth and returns to dust; but it Climax of suffering 3 (contd.)
 is only mortal man and not the real man,
 who dies. The image of Spirit cannot be effaced, since it
 is the idea of Truth and changes not, but becomes more 6
 beautifully apparent at error's demise.

In divine Science, the material man is shut out from
 the presence of God. The five corporeal senses cannot 9
 take cognizance of Spirit. They cannot come Dwelling in dreamland
 into His presence, and must dwell in dream-
 land, until mortals arrive at the understanding that ma- 12
 terial life, with all its sin, sickness, and death, is an illu-
 sion, against which divine Science is engaged in a warfare
 of extermination. The great verities of existence are 15
 never excluded by falsity.

All error proceeds from the evidence before the mate-
 rial senses. If man is material and originates in an 18
 egg, who shall say that he is not primarily Man springs from Mind
 dust? May not Darwin be right in think-
 ing that apehood preceded mortal manhood? Minerals 21
 and vegetables are found, according to divine Science,
 to be the creations of erroneous thought, not of matter.
 Did man, whom God created with a word, originate 24
 in an egg? When Spirit made all, did it leave aught
 for matter to create? Ideas of Truth alone are reflected
 in the myriad manifestations of Life, and thus it is 27
 seen that man springs solely from Mind. The belief
 that matter supports life would make Life, or God,
 mortal. 30

⁸ The text, "In the day that the Lord God [Jehovah **CHRIST**
 God] made the earth and the heavens," introduces the Science

7. "The sinful misconception of Life . . ." incurs the "Climax of suffering." (M.H.) **CHRIST**
Christianity

Material man and his five senses have no admission to the divine presence but dwell in dreamland (See M.H.). Sooner or later this dream-state must be seen for what it is—an illusion leading to further illusion.

But "The great verities of existence are never excluded by falsity": they cannot be for they partake of omnipresence.

Salvation therefore is inevitable.

". . . dwelt in the land of NOD."

NOD: lit. Wandering. The term implies no attachment, no relationship:

It is the opposite of Love, and is the belief of man's separation from his divine Principle and his loss of **CHRIST** and Christianity.

"Zigzag course" (M.H. p. 21).

[The answer is in Chapter VII **PHYSIOLOGY**]

8. **SPIRITUAL AWAKENING BEGINS THE RETURN JOURNEY** **CHRIST**
Science
At this point it may be said that the return journey—from wandering in the land of NOD—really starts: because of the immanence of the divine idea.

(contd.)⁸

1 record of a material creation which followed the spiritual,
 — a creation so wholly apart from God's, that Spirit
 3 had no participation in it. In God's creation
Material ideas became productive, obedient to Mind.
inception
 There was no rain and "not a man to till the ground."
 6 Mind, instead of matter, being the producer, Life was
 self-sustained. Birth, decay, and death arise from the
 material sense of things, not from the spiritual, for in
 9 the latter Life consisteth not of the things which a man
 eateth. Matter cannot change the eternal fact that
 man exists because God exists. Nothing is new to the
 12 infinite Mind.

CHRIST
Science
(contd.)⁹

In Science, Mind neither produces matter nor does
 matter produce mind. No mortal mind has the might
 15 or right or wisdom to create or to destroy.
First evil All is under the control of the one Mind,
suggestion even God. The first statement about evil, — the first
 18 suggestion of more than the one Mind, — is in the fable
 of the serpent. The facts of creation, as previously re-
 corded, include nothing of the kind.
 21 The serpent is supposed to say, "Ye shall be as gods,"
 but these gods must be evolved from materiality and be
 the very antipodes of immortal and spiritual
 24 **Material** being. Man is the likeness of Spirit, but a
personality material personality is not this likeness. Therefore man,
 in this allegory, is neither a lesser god nor the image and
 27 likeness of the one God.

CHRIST-
IANITY
Word

Material, erroneous belief reverses understanding and
 truth. It declares mind to be in and of matter, so-called
 30 mortal life to be Life, infinity to enter man's nostrils
 so that matter becomes spiritual. Error begins with
 corporeality as the producer instead of divine Prin-

8. SPIRITUAL AWAKENING BEGINS THE RETURN JOURNEY **CHRIST**
 (contd.) Science
(contd.)

In the first record creation was within the domain of Mind—man’s divine origin.

“Material inception” (M.H.) implies that matter and material sense cannot possibly usurp the power and office of Mind as sole creator. Birth, decay and death have no place in the divine Mind nor in its manifestation.

ORIGIN applies to that from which something is ultimately derived.

INCEPTION applies more often to the actual being of a project . . .

[The answer is in Chapter VIII FOOTSTEPS OF
 TRUTH]

9. THE SERPENT’S WHISPER (uncovered) **CHRIST-
 IANITY**
Word

“First evil suggestion” (M.H.)—“the first suggestion of more than the one Mind—is in the fable of the serpent”. From this arises the whole philosophy of pantheism, semi-metaphysics, and their development: all designed to offset, mislead or misdirect the return journey. The serpent’s whisper is not confined to Adam: its whisper applies to all human thought.

The serpent’s promise: “Ye shall be as gods” leads to the false ego of material personality and the reversal submitted by the evidences of the five senses. “Material personality” (M.H.)

Observe the nature of this claim: reversal; mind to be in and of matter; infinity to enter man’s nostrils; corporeality the producer instead of divine Principle; Deity explained through mortal and finite

(contd.)⁹ ciple, and explains Deity through mortal and finite con- 1 **CHRIST-
IANITY**
ceptions.

“Behold, the man is become as one of us.” This could 3 **Word
(contd.)**
not be the utterance of Truth or Science, for according
to the record, material man was fast degenerating and
never had been divinely conceived. 6

10 The condemnation of mortals to till the ground means
this, — that mortals should so improve material belief
by thought tending spiritually upward as to **Mental** 9
destroy materiality. Man, created by God, **tillage**
was given dominion over the whole earth. The notion
of a material universe is utterly opposed to the theory 12
of man as evolved from Mind. Such fundamental errors
send falsity into all human doctrines and conclusions,
and do not accord infinity to Deity. Error tills the 15
whole ground in this material theory, which is entirely a
false view, destructive to existence and happiness. Out-
side of Christian Science all is vague and hypothetical, the 18
opposite of Truth; yet this opposite, in its false view of
God and man, impudently demands a blessing.

The translators of this record of scientific creation 21
entertained a false sense of being. They believed in
the existence of matter, its propagation and **Erroneous**
power. From that standpoint of error, they **standpoint** 24
could not apprehend the nature and operation of Spirit.
Hence the seeming contradiction in that Scripture, which
is so glorious in its spiritual signification. Truth has 27
but one reply to all error, — to sin, sickness, and death:
“Dust [nothingness] thou art, and unto dust [nothingness]
shalt thou return.” 30

“As in Adam [error] all die, even so in Christ [Truth]
shall all be made alive.” The mortality of man is a

9. (contd.) conceptions. The outcome: degeneration coupled with a sensuous and impotent theology.

**CHRIST-
IANITY**

Word
(contd.)

[The answer is in Chapter IX CREATION]

10. MENTAL TILLAGE—DESTRUCTIVE

Christ

Finally, the condemnation of mortals to till the ground so as to improve material belief is the "Mental tillage" which is the inevitable outcome of listening to the serpent. Whereas man was given dominion in the beginning "Error tills the whole ground in this material theory . . ." until material sense is willing to abandon its false claim.

"Erroneous standpoint" (M.H.)

The translators' problem was based on a false sense of being to begin with: an error in the premise led to an error in the conclusion [translation].

Unreality can lead only to non-existence. This is the last point human thought will admit—until spiritual sense is quickened and reality appears.

- 10 (contd.) 1 myth, for man is immortal. The false belief that spirit is
 now submerged in matter, at some future time to be eman-
 3 **Mortality** cipated from it, — this belief alone is mortal.
mythical Spirit, God, never germinates, but is “the same
 yesterday, and to-day, and forever.” If Mind, God, cre-
 6 ates error, that error must exist in the divine Mind, and
 this assumption of error would dethrone the perfection
 of Deity.
- 11 9 Is Christian Science contradictory? Is the divine
 Principle of creation misstated? Has God no Science to
 declare Mind, while matter is governed by un-
 12 **No truth** erring intelligence? “There went up a mist
from a from the earth.” This represents error as
material basis starting from an idea of good on a material basis. It
 15 supposes God and man to be manifested only through
 the corporeal senses, although the material senses can
 take no cognizance of Spirit or the spiritual idea.
- 18 Genesis and the Apocalypse seem more obscure than
 other portions of the Scripture, because they cannot
 possibly be interpreted from a material standpoint. To
 21 the author, they are transparent, for they contain the deep
 divinity of the Bible.
- Christian Science is dawning upon a material age.
- 24 The great spiritual facts of being, like rays of light, shine
 in the darkness, though the darkness, com-
 27 **Dawning of** prehending them not, may deny their reality.
spiritual facts The proof that the system stated in this book is Chris-
 tianly scientific resides in the good this system accom-
 plishes, for it cures on a divine demonstrable Principle
 30 which all may understand.
- 12 If mathematics should present a thousand different
 examples of one rule, the proving of one example would

CHRIST-
IANITYChrist
(contd.)

Christianity

Science

10. (contd.) When this admission is made—that matter and mortality are mythical (See M.H.)—progress can be rapid and the way out from materialism opens. **CHRISTIANITY**
Christ (contd.)

[The full answer is in Chapter X **SCIENCE OF BEING**]

11. DEMONSTRATION AND PROOF

Christianity

These questions bring demonstration and proof to the forefront of consciousness and experience.

Nothing less satisfies.

“‘There went up a mist from the earth.’ This represents error as starting from an idea of good on a material basis.”

Such is the root of the problem and the source of the semi-metaphysics discussed at length in the Chapter **SCIENCE OF BEING**.

Once this difficulty is cleared up. **GENESIS AND THE APOCALYPSE** fulfil their appointed offices; the whole **BIBLE** becomes transparent and the divine Principle is seen to be self-interpreting.

The “Dawning of spiritual facts” (M.H.) is irresistible whether human thought is aware of it or not.

Here we find proof, system, and demonstration all presented inseparably in their inter-relationship.

[The answer is in Chapter XI **SOME OBJECTIONS ANSWERED**]

¹²
(contd.) authenticate all the others. A simple statement of Christian Science, if demonstrated by healing, contains the proof of all here said of Christian Science. If one of the statements in this book is true, every one must be true, for not one departs from the stated system and rule. You can prove for yourself, dear reader, the Science of healing, and so ascertain if the author has given you the correct interpretation of Scripture.

1 CHRIST-
IANITY
Science
(contd.)
3

Proof given
in healing

(i) The late Louis Agassiz, by his microscopic examination of a vulture's ovum, strengthens the thinker's conclusions as to the scientific theory of creation. Agassiz was able to see in the egg the earth's atmosphere, the gathering clouds, the moon and stars, while the germinating speck of so-called embryonic life seemed a small sun. In its history of mortality, Darwin's theory of evolution from a material basis is more consistent than most theories. Briefly, this is Darwin's theory, — that Mind produces its opposite, matter, and endues matter with power to recreate the universe, including man. Material evolution implies that the great First Cause must become material, and afterwards must either return to Mind or go down into dust and nothingness.

Embryonic
evolution

12

(ii) The Scriptures are very sacred. Our aim must be to have them understood spiritually, for only by this understanding can truth be gained. The true theory of the universe, including man, is not in material history but in spiritual development. Inspired thought relinquishes a material, sensual, and mortal theory of the universe, and adopts the spiritual and immortal.

True theory
of the
universe

27

30

(iii) It is this spiritual perception of Scripture, which lifts humanity out of disease and death and inspires faith.

12. LIFE: MATTER OR SPIRIT?

CHRIST-
IANITY

Science

This is the supreme issue of the twentieth century. It is resolved only by a spiritual and scientific understanding of the “matrix of immortality” as set forth in the text from p. 547: 9-552: 1.

Therefore at this point of Christianity reflecting Science we find a matrix-within-a-matrix, corresponding to Chapter XII CHRISTIAN SCIENCE PRACTICE.

(i) “Embryonic evolution” (M.H.) “True theory of the universe” (M.H.) The first of these two paragraphs is based on the labours of Agassiz and Darwin. The text sets forth the illogicality of two opposites—Mind and matter—combining to create or recreate the universe on a physical and biological basis.

(ii) The second paragraph submits “The true theory of the universe, including man, is not in material history but in spiritual development”. In Science we take up the second position unreservedly, so that Spirit and all that it implies is our one and only basis of development.

(iii) As this spiritual perception of Scripture is developed it lifts humanity to the level where health and immunity are increasingly natural and every aspect of life as presented by the five physical

12
(contd.)

1 "The Spirit and the bride say, Come! . . . and whosoever will, let him take the water of life freely." Christian

3 Scriptural
perception

Science separates error from truth, and breathes through the sacred pages the spiritual sense of life, substance, and intelligence. In this Science, we discover man in the image and likeness of God. We see that man has never lost his spiritual estate and his eternal harmony.

(iv) 9 How little light or heat reach our earth when clouds cover the sun's face! So Christian Science can be seen

12 The clouds
dissolving

only as the clouds of corporeal sense roll away. Earth has little light or joy for mortals before Life is spiritually learned. Every agony of mortal error helps error to destroy error, and so aids the apprehension of immortal Truth. This is the new birth going on hourly, by which men may entertain angels, the true ideas of God, the spiritual sense of being.

(v) 18 Speaking of the origin of mortals, a famous naturalist says: "It is very possible that many general statements

21 Prediction of
a naturalist

now current, about birth and generation, will be changed with the progress of information."

Had the naturalist, through his tireless researches, gained the diviner side in Christian Science, — so far apart from his material sense of animal growth and organization, — he would have blessed the human race more abundantly.

(vi) 27 Natural history is richly endowed by the labors and genius of great men. Modern discoveries have brought

Methods of
reproduction

to light important facts in regard to so-called embryonic life. Agassiz declares ("Methods of Study in Natural History," page 275): "Certain animals, besides the ordinary process of generation, also increase their numbers naturally and constantly by self-

CHRIST-
IANITY

Science
(contd.)

12. LIFE: MATTER OR SPIRIT? (contd.)
(contd.)

**CHRIST-
IANITY**

senses is subjected from every angle to the most searching analysis, prior to its abandonment.

Science
(contd.)

Separating error from truth opens up a higher and more spiritual sense of life, substance, and intelligence. It is thus we emerge from sense-testimony to discover our identity in the divine likeness—our spiritual estate and eternal harmony. But this is to be demonstrated and not merely accepted as a code or form of belief.

(iv) “The clouds dissolving” (M.H.) As Life is spiritually discerned the pains of sense diminish and disappear; the apprehension of Truth is ever new—“the new birth going on hourly . . .”

(v) “Prediction of a naturalist” (M.H.)

This is an age of change and the pace is quickening. The nature of this change is from matter as the origin and substance of life to Mind, Spirit as the Life and substance of all being.

(vi) “Methods of reproduction” (M.H.). Investigation into these various methods is likewise subject to change as human thought

- ¹²
(contd.) division." This discovery is corroborative of the Science of Mind, for this discovery shows that the multiplication of certain animals takes place apart from sexual conditions. The supposition that life germinates in eggs and must decay after it has grown to maturity, if not before, is shown by divine metaphysics to be a mistake, — a blunder which will finally give place to higher theories and demonstrations. 1 CHRIST-
IANITY
Science
(contd.)
3
- (vii) Creatures of lower forms of organism are supposed to have, as classes, three different methods of reproduction and to multiply their species sometimes through eggs, sometimes through buds, and sometimes through self-division. According to recent lore, successive generations do not begin with the *birth* of new individuals, or personalities, but with the formation of the nucleus, or egg, from which one or more individualities subsequently emerge; and we must therefore look upon the simple ovum as the germ, the starting-point, of the most complicated corporeal structures, including those which we call human. Here these material researches culminate in such vague hypotheses as must necessarily attend false systems, which rely upon physics and are devoid of metaphysics. The three
processes
12
- (viii) In one instance a celebrated naturalist, Agassiz, covers the pathway leading to divine Science, and beards the lion of materialism in its den. At that point, however, even this great observer mistakes nature, forsakes Spirit as the divine origin of creative Truth, and allows matter and material law to usurp the prerogatives of omnipotence. He absolutely drops from his summit, coming down to a belief in the material origin of man, for he virtually affirms that Dedference to
material law
27
24
30

12. (contd.) LIFE: MATTER OR SPIRIT? (contd.)
 changes its base from matter to Mind; and these methods in turn will
 yield "to higher theories and demonstrations".

CHRIST-
 IANITY
 Science
 (contd.)

(vii) To human observation there are three different methods of reproduction. "The three processes" (M.H.)

There is no light, no revelation in the associated material re-searches: - only the vague hypotheses which attend all false systems.

Human thought and human life are still an enigma, unable to account for themselves in any fundamental sense.

(viii) "Deference to material law" (M.H.) cannot be accepted or allowed. It leads into forsaking "Spirit as the divine origin of creative Truth" and allowing "matter and material law to usurp the prerogatives of omnipotence".

This is one of the most subtle arguments to induce loss of vision. It leads into the blind-alley of semi-metaphysics.

Deference implies yielding one's judgment and conviction out of respect to another.

- (contd.) ¹² 1 the germ of humanity is in a circumscribed and non-intelligent egg. CHRIST-
IANITY
- (ix) 3 If this be so, whence cometh Life, or Mind, to the human race? Matter surely does not possess Mind. Science
(contd.)
- 6 ^{Deep-reaching interrogations} God is the Life, or intelligence, which forms and preserves the individuality and identity of animals as well as of men. God cannot become finite, and be limited within material bounds.
- 9 Spirit cannot become matter, nor can Spirit be developed through its opposite. Of what avail is it to investigate what is miscalled material life, which ends, even as it be-
- 12 gins, in nameless nothingness? The true sense of being and its eternal perfection should appear now, even as it will hereafter.
- (x) 15 Error of thought is reflected in error of action. The continual contemplation of existence as material and corporeal — as beginning and ending, and with
- 18 ^{Stages of existence} birth, decay, and dissolution as its component stages — hides the true and spiritual Life, and causes our standard to trail in the dust. If Life has any starting-
- 21 point whatsoever, then the great I AM is a myth. If Life is God, as the Scriptures imply, then Life is not embryonic, it is infinite. An egg is an impossible enclosure for
- 24 Deity.
- (xi) Embryology supplies no instance of one species producing its opposite. A serpent never begets a bird, nor
- 27 does a lion bring forth a lamb. Amalgamation is deemed monstrous and is seldom fruitful, but it is not so hideous and absurd as the supposition that Spirit — the pure and
- 30 holy, the immutable and immortal — can originate the impure and mortal and dwell in it. As Christian Science repudiates self-evident impossibilities, the material senses

12.
(contd.)

LIFE: MATTER OR SPIRIT? (contd.)

**CHRIST-
IANITY**

Science
(contd.)

(ix) "Deep reaching interrogations." The question: What is Life will not be silenced. So long as human thought clings to a dual position it is self-defeating. When Spirit is accepted as the *only*, matter is on the way out, and the true sense of being begins to appear. Demonstration based on law and order is both standard and touchstone. It is thus man attains and maintains identity and individuality intact.

(x) "Stages of existence" (M.H.) So long as mortal thought clings to existence as material and corporeal, as beginning in birth and ending in decay and dissolution, just so long the great I AM is obscured. "Life is not embryonic, it is infinite."

(xi) Embryology and amalgamation are used to illustrate the impossibility of such opposites as Spirit and matter uniting or one originating the other. Life on this dual basis is inconceivable.

- ¹²
(contd.) must father these absurdities, for both the material senses 1 **CHRIST-
IANITY**
and their reports are unnatural, impossible, and unreal. Science
(contd.)
- (xii) Either Mind produces, or it is produced. If Mind is 3
first, it cannot produce its opposite in quality and quantity,
called matter. If matter is first, it cannot pro- The real
producer 6
duce Mind. Like produces like. In natural
history, the bird is not the product of a beast. In spiritual
history, matter is not the progenitor of Mind.
- (xiii) One distinguished naturalist argues that mortals spring 9
from eggs and in races. Mr. Darwin admits this, but he
adds that mankind has ascended through all The ascent
of species 12
the lower grades of existence. Evolution de-
scribes the gradations of human belief, but it does not
acknowledge the method of divine Mind, nor see that ma-
terial methods are impossible in divine Science and that 15
all Science is of God, not of man.
- (xiv) Naturalists ask: "What can there be, of a material 18
nature, transmitted through these bodies called eggs, —
themselves composed of the simplest material Transmitted
peculiarities
elements, — by which all peculiarities of an-
cestry, belonging to either sex, are brought down from 21
generation to generation?" The question of the natu-
ralist amounts to this: How can matter originate or trans-
mit mind? We answer that it cannot. Darkness and 24
doubt encompass thought, so long as it bases creation on
materiality. From a material standpoint, "Canst thou
by searching find out God?" All must be Mind, or 27
else all must be matter. Neither can produce the other.
Mind is immortal; but error declares that the material
seed must decay in order to propagate its species, and 30
the resulting germ is doomed to the same routine.
- (xv) The ancient and hypothetical question, Which is first,

12. LIFE: MATTER OR SPIRIT? (contd.)

(xii) "The real producer" (M.H.) The text pushes this question until it is seen and acknowledged that "In spiritual history, matter is not [and cannot be] the progenitor of Mind".

**CHRIST-
IANITY**Science
(contd.)

(xiii) "The ascent of species" (M.H.) Evolution is a process of belief bringing forth changes in type or characteristics; it is a self-enclosure of belief and does not reach or touch the method of divine Mind self-expressed and reflected in divine Science.

(xiv) The "Transmitted peculiarities" (M.H.) incidental to sex and generation are all within the domain of belief and never touch real being or the Mind of Christ.

The enigma is not solved until the oneness of being is accepted, understood and demonstrated.

12
(contd.)

1 the egg or the bird? is answered, if the egg produces the parent. But we cannot stop here. Another question
3 follows: Who or what produces the parent of
 Causation not the egg? That the earth was hatched from the
 in matter "egg of night" was once an accepted theory. Heathen
6 philosophy, modern geology, and all other material hypotheses deal with causation as contingent on matter and as necessarily apparent to the corporeal senses, even
9 where the proof requisite to sustain this assumption is undiscovered. Mortal theories make friends of sin, sickness, and death; whereas the spiritual scientific facts of existence include no member of this dolorous and fatal triad.

(xvi)

Human experience in mortal life, which starts from an egg, corresponds with that of Job, when he says, "Man
15 that is born of a woman is of few days, and
 Emergence full of trouble." Mortals must emerge from
 of mortals this notion of material life as all-in-all. They must peck
18 open their shells with Christian Science, and look outward and upward. But thought, loosened from a material basis but not yet instructed by Science, may become wild
21 with freedom and so be self-contradictory.

13

(i)

From a material source flows no remedy for sorrow, sin, and death, for the redeeming power, from the ills
24 they occasion, is not in egg nor in dust. The
 Persistence blending tints of leaf and flower show the
 of species order of matter to be the order of mortal mind. The
27 intermixture of different species, urged to its utmost limits, results in a return to the original species. Thus it is learned that matter is a manifestation of mortal
30 mind, and that matter always surrenders its claims when the perfect and eternal Mind is understood.

(ii)

Naturalists describe the origin of mortal and material

CHRISTIANITY

Science
(contd.)

SCIENCE

Word

12. LIFE: MATTER OR SPIRIT? (contd.)
(contd.) (xv) "Causation not in matter" (M.H.)

CHRIST-
IANITY

Science
(contd.)

So long as thought bases its questioning on matter and its probing on physical sense-testimony it goes round in circles: it never attains the answer, but falls back upon itself until finally it accepts sin, sickness and death—"this dolorous and fatal triad".

Material research never answers the ultimate questions: What is Life, what is the source of being, what is man's destiny?

(xvi) "Emergence of mortals" (M.H.) The answer to the enigma can never be found in matter or physical sense-testimony.

Hence, "Mortals must emerge . . . They must peck open their shells with Christian Science . . ."

It is possible to be so still that one can silence the clamour of sense-testimony and so realize the omnipresence of Spirit. This is the quality that opens the door to real being—beyond sense-testimony.

Thus the objective sense-impression yields to subjective understanding, and man finds himself as reflex image: he can *be* as he *is* divinely since identity is imperishable.

13. NO MATERIAL KNOWLEDGE

SCIENCE

"Life demonstrates Life" (306: 7). It cannot therefore be learned or taught from the background of material knowledge—"the Christian alone can fathom it".

Word

This is elucidated in the twelve paragraphs from page 552: 22-556: 24. It is significant that Jesus had twelve disciples, or students, representing twelve disciplines of knowledge capable of maturing into understanding and demonstration.

Compare Chapter XIII—TEACHING CHRISTIAN SCIENCE

- ¹³
(contd.) existence in the various forms of embryology, and accompany their descriptions with important observations, which should awaken thought to a higher and purer contemplation of man's origin. This clearer consciousness must precede an understanding of the harmony of being. Mortal thought must obtain a better basis, get nearer the truth of being, or health will never be universal, and harmony will never become the standard of man.
- 1 **SCIENCE**
Word
(contd.)
3
6
9
- Better basis
than
embryology
- (iii) One of our ablest naturalists has said: "We have no right to assume that individuals have grown or been formed under circumstances which made material conditions essential to their maintenance and reproduction, or important to their origin and first introduction." Why, then, is the naturalist's basis so materialistic, and why are his deductions generally material?
- (iv) Adam was created before Eve. In this instance, it is seen that the maternal egg never brought forth Adam. Eve was formed from Adam's rib, not from a foetal ovum. Whatever theory may be adopted by general mortal thought to account for human origin, that theory is sure to become the signal for the appearance of its method in finite forms and operations. If consentaneous human belief agrees upon an ovum as the point of emergence for the human race, this potent belief will immediately supersede the more ancient superstition about the creation from dust or from the rib of our primeval father.
- All nativity
in thought
- (v) You may say that mortals are formed before they think or know aught of their origin, and you may also ask how belief can affect a result which precedes the development of that belief. It can
- Being is
immortal 30

13. NO MATERIAL KNOWLEDGE (contd.)
 (contd.)

SCIENCE

Word
(contd.)

(i) The "Persistence of species" indicates and maintains this permanency of all identity throughout the infinite range we term the divine order.

(ii) "Better basis than embryology" (M.H.)

The awakening of thought to a higher and purer contemplation of man's origin must precede an understanding of the harmony of being.

(iii) This quotation points to the spiritual origin of man in and of Spirit alone.

(iv) According to the narrative neither the legendary Adam nor Eve originated in a "foetal ovum".

Belief produces the results of belief; equally "Whatever theory may be adopted by general thought . . . that theory is sure to become the signal for the appearance of its method . . ."

Similarly, "If consentaneous human belief agrees upon an ovum as point of emergence . . ." it will be so. The fact is "All nativity [is] in thought" (M.H.).

Belief is its own negative noumenon and negative phenomenon—both counterfeit.

(v) In the reality of being "Mind is its own great cause and effect". (Mis. 173: 12). Correspondingly in a negative or counterfeit sense belief claims to be cause and effect, sin and sinner.

(contd.)

13 only be replied, that Christian Science reveals what “eye
 hath not seen,” — even the cause of all that exists, — for
 3 the universe, inclusive of man, is as eternal as God, who
 is its divine immortal Principle. There is no such thing
 as mortality, nor are there properly any mortal beings,
 6 because being is immortal, like Deity, — or, rather, being
 and Deity are inseparable.

Word
(contd.)

(vi) Error is always error. It is *no thing*. Any statement
 9 of life, following from a misconception of life, is errone-
 ous, because it is destitute of any knowledge
 12 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-con-
 15 scious matter, he learns to say, “I am somebody; but
 who made me?” Error replies, “God made you.” The
 first effort of error has been and is to impute to God the
 18 creation of whatever is sinful and mortal; but infinite
 Mind sets at naught such a mistaken belief.

(vii) Jesus defined this opposite of God and His creation
 21 better than we can, when he said, “He is a liar, and the
 father of it.” Jesus also said, “Have not I
 24 This he said of Judas, one of Adam’s race. Jesus never
 intimated that God made a devil, but he did say, “Ye
 are of your father, the devil.” All these sayings were to
 27 show that mind in matter is the author of itself, and is
 simply a falsity and illusion.

(viii) It is the general belief that the lower animals are less
 30 sickly than those possessing higher organiza-
 tions, especially those of the human form.
 This would indicate that there is less disease in propor-

Our conscious
developmentMendacity
of errorAilments
of animals

13.
(contd.) NO MATERIAL KNOWLEDGE (contd.)
(v contd.) "Being is immortal" (M.H.)

SCIENCE

Word
(contd.)

The only final answer to these questions relating to embryology is in *the demonstration of being*—in relation to Life, Truth, Love, the Principle of all: "being and Deity are inseparable".

No matter what one may believe, the fact is "There is no such thing as mortality . . ."

(vi) "Our conscious development" (M.H.) The tendency of error is to objectify itself as something to be observed—as an object, a circumstance, a disorder; but "It is *no thing*". An error claiming cause or causation can only be followed by a further claim of error in effect. This is why mortality is nothing more than a double negative. Mind alone can throw light on these deeper errors prior to their final dissolution.

(vii) "Mendacity of error" (M.H.) Dishonesty may imply a wilful perversion of truth; mendacity is used to indicate or suggest the *habit* of telling lies. How fitting the words of Jesus!

These sayings of Jesus illustrate the nature of primitive error to develop wherever possible into personal sense; but whether as cause or effect it is still "a falsity and illusion".

(viii) "Ailments of animals" (M.H.) ". . . lower animals are less sickly than those . . . of human form".

¹³
(contd.)

tion as the force of mortal mind is less pungent or sensitive, and that health attends the absence of mortal mind. A fair conclusion from this might be, that it is the human belief, and not the divine arbitrament, which brings the physical organism under the yoke of disease.

1 SCIENCE
Word
(contd.)

(ix)

An inquirer once said to the discoverer of Christian Science: "I like your explanations of truth, but I do not comprehend what you say about error." This is the nature of error. The mark of ignorance is on its forehead, for it neither understands nor can be understood. Error would have itself received as mind, as if it were as real and God-created as truth; but Christian Science attributes to error neither entity nor power, because error is neither mind nor the outcome of Mind.

Ignorance the
sign of error

6
9
12
15

(x)

Searching for the origin of man, who is the reflection of God, is like inquiring into the origin of God, the self-existent and eternal. Only impotent error would seek to unite Spirit with matter, good with evil, immortality with mortality, and call this sham unity *man*, as if man were the offspring of both Mind and matter, of both Deity and humanity. Creation rests on a spiritual basis. We lose our standard of perfection and set aside the proper conception of Deity, when we admit that the perfect is the author of aught that can become imperfect, that God bestows the power to sin, or that Truth confers the ability to err. Our great example, Jesus, could restore the individualized manifestation of existence, which seemed to vanish in death. Knowing that God was the Life of man, Jesus was able to present himself unchanged after the crucifixion. Truth fosters the idea of Truth, and not the be-

The origin
of divinity

18
21
24
27
30

13. NO MATERIAL KNOWLEDGE (contd.)
 (contd.)

SCIENCE

Word
(contd.)

(viii contd.) Disease is in proportion to the force of mortal mind—whether more or less “pungent or sensitive”.

Inference: health attends the absence of mortal mind. This is vital in matters relating to public health, agriculture, etc.

(ix) “Ignorance the sign of error” (M.H.). This is always the case. The ego of personal sense would always have itself accepted as mind or truth in order to be the arbiter.

The Christian Scientist would choose “the divine arbitrament”.

(x) When we accept and understand the divine self-existence the question of “The origin of divinity” (M.H.) does not arise.

The Divine Being *is*; man *is* correspondingly as pure reflection and conscious identity—and is fully satisfied.

“Only impotent error” would seek to unite opposites and then through inductive processes of complex reasoning set out to solve the problem of being. The problem is already solved and the answer revealed.

To understand that “Spirit is immortal Truth” precludes the problem of opposites.

13
(contd.)

1 lief in illusion or error. That which is real, is sustained
by Spirit.

SCIENCE

Word
(contd.)

(xi)

3 Vertebrata, articulata, mollusca, and radiata are mortal and material concepts classified, and are supposed to possess life and mind. These false beliefs
6 Genera classified will disappear, when the radiation of Spirit destroys forever all belief in intelligent matter. Then will the new heaven and new earth appear, for the former things will have passed away.

(xii)

Mortal belief infolds the conditions of sin. Mortal belief dies to live again in renewed forms, only to go out
12 at last forever; for life everlasting is not to be gained by dying. Christian Science may absorb the attention of sage and philosopher, but
15 the Christian alone can fathom it. It is made known most fully to him who understands best the divine Life. Did the origin and the enlightenment of the race come
18 from the deep sleep which fell upon Adam? Sleep is darkness, but God's creative mandate was, "Let there be light." In sleep, cause and effect are mere illusions.
21 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
24 dream.

14

Ontology receives less attention than physiology. Why?

Christ

27 Ontology versus physiology 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.

30 It is related that a father plunged his infant babe, only a few hours old, into the water for several minutes, and

13.
(contd.)

SCIENCE

Word
(contd.)

(xi) "Genera classified" (M.H.). These classifications of mortal and material concepts are based on the observations of the material senses. They will yield to scientific classification and translation as "the radiation of Spirit destroys forever all belief in intelligent matter". This foreshadows the appearing of "the new heaven and new earth".

(xii) "The Christian's privilege" (M.H.) is the understanding and demonstration that penetrates the mist of mortal mind in order to fathom the infinite.

"Mortal belief infolds the conditions of sin": it is in the nature of a negative self-containment that is self-reproducing within itself—but always as a negation which has no substance. Therefore it can only be abandoned or outgrown: it can never be demonstrated.

Observe the close association of sleep, darkness, oblivion and dreams—all negations which have no substance.

14. FINAL AWAKENING: MIST EVAPORATED, CURSE REMOVED.—*ONTOLOGY*: "The science and systematic discussion of real being . . . The science of being or the Absolute or First Cause as the ultimate principle underlying and explaining all other existences . . . (F. & W.)

SCIENCE

Christ

Mary Baker Eddy never speaks of the Science of divine Principle: her terminology in the textbook is always the Principle of Science.

As spiritual sense is quickened and physical sense testimony yields its false evidence "existence will be on a new standpoint". This is the standpoint of Chapter XIV—RECAPITULATION—absolute Christian Science.

¹⁴
(contd.)

repeated this operation daily, until the child could remain
under water twenty minutes, moving and playing with-
out harm, like a fish. Parents should remember this,
and learn how to develop their children properly on dry
land.

1 SCIENCE
Christ

Mind controls the birth-throes in the lower realms of
nature, where parturition is without suffering. Vege-
tables, minerals, and many animals suffer no
pain in multiplying; but human propagation
has its suffering because it is a false belief. Christian Sci-
ence reveals harmony as proportionately increasing as the
line of creation rises towards spiritual man, — towards
enlarged understanding and intelligence; but in the line
of the corporeal senses, the less a mortal knows of sin,
disease, and mortality, the better for him, — the less pain
and sorrow are his. When the mist of mortal mind evap-
orates, 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.

The curse
removed 9

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.

27

14.
(contd.)

This story illustrates that, with practice, it is possible to live in an entirely different element. SCIENCE

“The Spirit of God hath made me and the breath of the Almighty hath given me life.” (Job 33: 4)

Christ
(contd.)

“The curse removed” (M.H.) The suffering incidental to human life with its physical senses is due to acceptance of belief in separate self-existence. Restoration of at-one-ment within the oneness of being cancels all suffering and restores in human experience the harmony of being. The full harmony of the 1st Record of creation comes to light as the normal status of man—“as never born and as never dying,” but “coexistent with his creator”.

The two Genesis Records are lifted out of the atmosphere of mythology and legend are examined in the light of "spiritual rationality and free thought".

It is thus seen they serve a dual purpose: they provide the symbols with which (a) to interpret the reality of Spirit and spiritual being, (b) to demonstrate the unreality of matter and the evidence of the five physical senses.

New concepts and definitions of reality and unreality are established and demonstrated. Demonstration becomes proof, and Christianity becomes synonymous with divine Science.