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## CHAPTER IX — CREATION

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

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

### **Inadequate theories of creation**

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

### **Finite views of Deity**

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

The human form, or physical finiteness, cannot be  
made the basis of any true idea of the infinite Godhead.

18 Eye hath not seen Spirit, nor hath ear heard His voice.

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**No material creation**

1 Progress takes off human shackles. The finite must  
yield to the infinite. Advancing to a higher plane of ac-  
3 tion, thought rises from the material sense to  
the spiritual, from the scholastic to the in-  
spirational, and from the mortal to the immortal. All  
6 things are created spiritually. Mind, not matter, is the  
creator. Love, the divine Principle, is the Father and  
Mother of the universe, including man.

**Tritheism impossible**

9 The theory of three persons in one God (that is, a per-  
sonal Trinity or Tri-unity) suggests polythe-  
ism, rather than the one ever-present I AM.  
12 "Hear, O Israel: the Lord our God is one Lord."

**No divine corporeality**

The everlasting I AM is not bounded nor compressed  
within the narrow limits of physical humanity, nor can  
15 He be understood aright through mortal con-  
cepts. The precise form of God must be of  
small importance in comparison with the sublime ques-  
18 tion, What is infinite Mind or divine Love?

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

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

### **Limitless Mind**

A limitless Mind cannot proceed from physical limitations. Finiteness cannot present the idea or the vastness of infinity. A mind originating from a  
30 finite or material source must be limited and finite. Infinite Mind is the creator, and creation is the

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

### **Matter is not substance**

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

12 Mind creates His own likeness in ideas, and the substance of an idea is very far from being the supposed substance of non-intelligent matter. Hence the Father Mind  
15 is not the father of matter. The material senses and human conceptions would translate spiritual ideas into

18 material beliefs, and would say that an anthropomorphic  
God, instead of infinite Principle, — in other words, divine  
Love, — is the father of the rain, "who hath begotten the  
21 drops of dew," who bringeth "forth Mazzaroth in his sea-  
son," and guideth "Arcturus with his sons."

### **Inexhaustible divine Love**

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

### **Infinite physique impossible**

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

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1 likeness of the infinite God. A mortal, corporeal, or  
finite conception of God cannot embrace the glories of  
3 limitless, incorporeal Life and Love. Hence  
the unsatisfied human craving for something  
better, higher, holier, than is afforded by a  
6 material belief in a physical God and man. The insuffi-  
ciency of this belief to supply the true idea proves the  
falsity of material belief.

### **Infinity's reflection**

9 Man is more than a material form with a mind inside,

12 which must escape from its environments in  
order to be immortal. Man reflects infinity,  
and this reflection is the true idea of God.

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

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

#### **Individual permanency**

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

#### **God's man discerned**

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

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1 generic term *man*. Man is not absorbed in Deity, and

3 man cannot lose his individuality, for he re-  
flects eternal Life; nor is he an isolated, soli-  
tary idea, for he represents infinite Mind, the sum of all  
substance.

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

#### **The divine image not lost**

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

#### **Immortal models**

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

Deducing one's conclusions as to man from imperfec-

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

**Spiritual discovery**

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

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

**Requisite change of our ideals**

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

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

### **Thoughts are things**

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

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

### **Unreality of pain**

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



session of his so-called senses.

### **Immutable identity of man**

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

### **Forgetfulness of self**

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

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1 which to work out the problem of being. Consecration  
to good does not lessen man's dependence on God, but  
3 heightens it. Neither does consecration di-  
minish man's obligations to God, but shows  
the paramount necessity of meeting them. Christian  
6 Science takes naught from the perfection of God, but it  
ascribes to Him the entire glory. By putting "off the old  
man with his deeds," mortals "put on immortality."

9 We cannot fathom the nature and quality of God's  
creation by diving into the shallows of mortal belief. We  
must reverse our feeble flutterings — our efforts to find  
12 life and truth in matter — and rise above the testimony  
of the material senses, above the mortal to the immortal

15 idea of God. These clearer, higher views inspire the God-  
like man to reach the absolute centre and circumference  
of his being.

### **The true sense**

18 Job said: "I have heard of Thee by the hearing of the  
ear: but now mine eye seeth Thee." Mortals will echo  
Job's thought, when the supposed pain and  
21 pleasure of matter cease to predominate. They  
will then drop the false estimate of life and happiness, of  
joy and sorrow, and attain the bliss of loving unselfishly,  
working patiently, and conquering all that is unlike God.  
24 Starting from a higher standpoint, one rises spontane-  
ously, even as light emits light without effort; for "where  
your treasure is, there will your heart be also."

### **Mind only the cause**

27 The foundation of mortal discord is a false sense of  
man's origin. To begin rightly is to end rightly. Every  
concept which seems to begin with the brain  
30 begins falsely. Divine Mind is the only cause  
or Principle of existence. Cause does not exist in matter,  
in mortal mind, or in physical forms.

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### **Human egotism**

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

### **Mortal man a mis-creator**

When mortal man blends his thoughts of existence  
with the spiritual and works only as God works,  
9 he will no longer grope in the dark and cling  
to earth because he has not tasted heaven.  
Carnal beliefs defraud us. They make man an involun-  
12 tary hypocrite, — producing evil when he would create  
good, forming deformity when he would outline grace  
and beauty, injuring those whom he would bless. He  
15 becomes a general mis-creator, who believes he is a  
semi-god. His "touch turns hope to dust, the dust we  
all have trod." He might say in Bible language: "The  
18 good that I would, I do not: but the evil which I would  
not, *that I do.*"

### **No new creation**

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

27 The multiplication of a human and mortal sense of per-  
sons and things is not creation. A sensual thought, like  
an atom of dust thrown into the face of spiritual im-  
30 mensity, is dense blindness instead of a scientific eternal  
consciousness of creation.

### **Mind's true camera**

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

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

#### **Self-completeness**

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

#### **Spiritual proofs of existence**

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

When we learn the way in Christian Science and rec-  
ognize man's spiritual being, we shall behold and under-

30 stand God's creation, — all the glories of earth and heaven  
and man.

### **Godward gravitation**

The universe of Spirit is peopled with spiritual beings,

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

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

### **Mortal birth and death**

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

### **Blessings from pain**

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

### **Decapitation of error**

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

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

### **Uses of adversity**

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

18 This is done through self-abnegation. Universal Love is the divine way in Christian Science.

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

### **Beatific presence**

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

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### **The infinitude of God**

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

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

12 verse coexist with God.

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

### **Waymarks to eternal Truth**

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