

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 the Word, in its earliest articulations, often ^{Spiritual in- 3}
terpretation
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

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
 12 **Deflection** deflection of being, rightly viewed, serves to
of being suggest the proper reflection of God and the
 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 scien-
 tifically 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

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

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

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

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 enters there. Divine Science, the Word of ^{Spiritual} 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.

Genesis i. 3. And God said, Let there be light: and 18
 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 this Mind creates no element nor symbol of ^{Mind’s idea}
 discord and decay. God creates neither erring thought, 24
 mortal life, mutable truth, nor variable love.

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

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

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,
 30 Spirit versus
 darkness darkness, and darkness obscures light. Mate-
 rial sense is nothing but a supposition of the
 absence of Spirit. No solar rays nor planetary revolutions

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

Genesis i. 6. And God said, Let there be a firmament in
 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 iden- ^{Spiritual} 9
 tities, and they are forms of Mind, the ideas of ^{firmament}
 Spirit apparent only as Mind, never as mindless matter
 nor the so-called material senses. 12

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

Spirit imparts the understanding which uplifts con-
 sciousness and leads into all truth. The Psalmist saith:
 "The Lord on high is mightier than the noise ^{Understand-} 18
 of many waters, yea, than the mighty waves of ^{ing imparted}
 the sea." Spiritual sense is the discernment of spiritual
 good. Understanding is the line of demarcation between 21
 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 24
 Christian Science.

This understanding is not intellectual, is not the result
 of scholarly attainments; it is the reality of all things 27
 brought to light. God's ideas reflect the im- ^{Original}
 mortal, unerring, and infinite. The mortal, ^{reflected}
 erring, and finite are human beliefs, which apportion to 30

1 themselves a task impossible for them, that of distinguish-
 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.

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 or spiritual apprehension is at peace.
thought Thus the dawn of ideas goes on, forming each
 successive stage of progress.

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

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

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** tifically Christian meaning of the text. Upon
and blesses Adam devolved the pleasurable task of find-
 ing names for all material things, but Adam has not yet

appeared in the narrative. In metaphor, the *dry land* 1
 illustrates the absolute formations instituted by Mind,
 while *water* symbolizes the elements of Mind. Spirit duly 3
 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.

Genesis i. 11. And God said, Let the earth bring forth 12
 grass, the herb yielding seed, and the fruit tree yielding
 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-
 tiplication of the compound idea man. The Divine
 tree and herb do not yield fruit because of any propagat- propagation 18
 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-appear-
 creation, and the immortality of man and the ing 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

1 to the level of a human or material belief, called mortal
 man. But the seed is in itself, only as the divine Mind
 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.

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} the pure thought emanating from divine
^{thought} 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.

Genesis i. 13. And the evening and the morning were
 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

of spiritual understanding. This period corresponds to 1
 the resurrection, when Spirit is discerned to be the Life of
 all, and the deathless Life, or Mind, dependent Rising to 3
 upon no material organization. Our Master 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.

Genesis i. 14. And God said, Let there be lights in the 9
 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 15
 thought as it ascends higher. God forms and of thought
 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
 sang together.” Mind made the “plant of appearing
 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

1 sky; but can ye not discern the signs of the times?"
 How much more should we seek to apprehend the spirit-
 8 Spiritual ideas ual ideas of God, than to dwell on the objects
apprehended of sense! To discern the rhythm of Spirit
 and to be holy, thought must be purely spiritual.

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.

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.

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 universe. Love alone can impart the limit-
a failure 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-
Spiritual ence reveals only one Mind, and this one shin-
subdivision ing by its own light and governing the universe, including
 30

man, in perfect harmony. This Mind forms ideas, its own images, subdivides and radiates their borrowed light, intelligence, and so explains the Scripture phrase, "whose seed is in itself." Thus God's ideas "multiply and replenish the earth." The divine Mind supports the sublimity, magnitude, and infinitude of spiritual creation.

Genesis i. 17, 18. And God set them in the firmament of the heaven, to give light upon the earth, and to rule over the day and over the night, and to divide the light from the 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 infinite light. In the eternal Mind, no night is there.

Darkness
scattered

Genesis i. 19. And the evening and the morning were the fourth day.

The changing glow and full effulgence of God's infinite ideas, images, mark the periods of progress.

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

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

Soaring
aspirations

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

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
 charge, abound in the spiritual atmosphere of
 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.

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.

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 quantity, and these are mental, both primarily
 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-

istence of both this mortal mentality, so-called, and its 1
claim, for the claim usurps the deific prerogatives and is
an attempted infringement on infinity. 3

Genesis i. 23. And the evening and the morning were
the fifth day.

Advancing spiritual steps in the teeming universe of 6
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; ^{Spiritual} 9
but anon the veil is lifted, and the scene shifts into light. ^{spheres}
In the record, time is not yet measured by solar revolutions,
and the motions and reflections of deific power cannot be 12
apprehended until divine Science becomes the interpreter.

Genesis i. 24. And God said, Let the earth bring forth
the living creature after his kind, cattle, and creeping thing, 15
and beast of the earth after his kind: and it was so.

Spirit diversifies, classifies, and individualizes all
thoughts, which are as eternal as the Mind ^{Continuity} 18
conceiving them; but the intelligence, exist- ^{of thoughts}
ence, and continuity of all individuality remain in God,
who is the divinely creative Principle thereof. 21

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 24
it was good.

God creates all forms of reality. His thoughts are
spiritual realities. So-called mortal mind — being non- 27
existent and consequently not within the range of im-

- 1 mortal existence — could not by simulating deific power
 invert the divine creation, and afterwards recreate per-
 3 sons or things upon its own plane, since noth-
 3 God's thoughts are spiritual realities ing exists beyond the range of all-inclusive
 infinity, in which and of which God is the
 6 sole creator. Mind, joyous in strength, dwells in the
 realm of Mind. Mind's infinite ideas run and dis-
 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
 12 Qualities of thought field, or rests in "green pastures, . . . beside
 the still waters." In the figurative transmission from the
 15 divine thought to the human, diligence, promptness, and
 perseverance are likened to "the cattle upon a thousand
 hills." They carry the baggage of stern resolve, and
 18 keep pace with highest purpose. Tenderness accompa-
 nies all the might imparted by Spirit. The individ-
 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
 viper to be harmless. All of God's creatures,
 12 Creatures of God useful moving in the harmony of Science, are harm-
 30 less, useful, indestructible. A realization of this grand
 verity was a source of strength to the ancient worthies.

It supports Christian healing, and enables its possessor 1
to emulate the example of Jesus. "And God saw that
it was good." 3

Patience is symbolized by the tireless worm, creeping
over lofty summits, persevering in its intent. The ser-
pent 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.

Genesis i. 26. And God said, Let us make man in our
image, after our likeness; and let them have dominion over 12
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 good-
ness and power. 24

Your mirrored reflection is your own image or like-
ness. 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

- 1 how true, according to Christian Science, is the reflection
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
Love imparts goodness, which impart their own peace and
12 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.
- 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
Ideal man and woman term. Masculine, feminine, and neuter gen-
30 ders are human concepts. In one of the ancient lan-

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.

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.

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.

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

1 to till the soil. His birthright is dominion, not sub-
 Birthright
 3 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.

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 lower. The rich in spirit help the poor in
 brotherhood 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.

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.

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.

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?

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 fullness of Christ"?

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.

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

- 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
Love and man space. That is enough! Human language
6 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.

- 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
grows, not because of seed or soil, but because
Growth is from Mind 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

superior to the soil. Knowledge of this lifts man above 1
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.

The reader will naturally ask if there is nothing more 18
about creation in the book of Genesis. Indeed there is,
but the continued account is mortal and material.

Genesis ii. 6. But there went up a mist from the earth, 21
and watered the whole face of the ground.

The Science and truth of the divine creation have been
presented in the verses already considered, and now the 24
opposite error, a material view of creation, is The story
to be set forth. The second chapter of Gene- of error
sis contains a statement of this material view of God and 27
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 30

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

3 The Science of the first record proves the falsity of
the second. If one is true, the other is false, for they are
6 The two records antagonistic. The first record assigns all
might and government to God, and endows
man out of God's perfection and power. The second
9 record chronicles man as mutable and mortal, — as hav-
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-

not be so. Yet one might so judge from an unintelligent 1
perusal of the Scriptural account now under comment.

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
false claim 6
His creation. Although presenting the exact
opposite of Truth, the lie claims to be truth. The crea-
tions of matter arise from a mist or false claim, or from 9
mystification, and not from the firmament, or under-
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 15
to the best scholars, there are clear evidences of two dis-
tinct documents in the early part of the book of Distinct
documents
Genesis. One is called the Elohist, because 18
the Supreme Being is therein called Elohim. The other
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 24
verses of the second, — in what we understand to be the
spiritually scientific account of creation, — it is Jehovah
or Elohim
Elohim (God) who creates. From the fourth
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.

- 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
 Being by the national name of Jehovah. In
 9 Jehovah a tribal deity 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.

Genesis ii. 7. And the Lord God [Jehovah] formed man
 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

and omnipotence? Does Mind, God, enter matter to become there a mortal sinner, animated by the breath of God? In this narrative, the validity of matter is opposed, not the validity of Spirit or Spirit's creations. Man reflects God; *mankind* represents the Adamic race, and is a human, not a divine, creation.

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 up*, — the primary sense being *image, form*; in the Hebrew, *image, similitude*; in the Icelandic, *mind*. The following translation is from the Icelandic: —

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 female.

In the Gospel of John, it is declared that all things were made through the Word of God, "and without Him [the *logos*, or *word*] was not anything made that was made." Everything good or worthy, God made. Whatever is valueless or baneful, He did not 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 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 material senses. Sin, sickness, and death must be deemed as devoid of reality as they are of good, God.

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

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.

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
 18 ^{Record of error} good all that He created, and the Scriptures declare that He created all. The "tree of 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.

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.

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

rial body. God could not put Mind into matter nor infinite Spirit into finite form to dress it and keep it, — to make it beautiful or to cause it to live and grow. Man is God's reflection, needing no cultivation, but ever beautiful and complete. 1
3

Genesis ii. 16, 17. And the Lord God [Jehovah] commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. 6
9

Here the metaphor represents God, Love, as tempting man, but the Apostle James says: "God cannot be tempted with evil, neither tempteth He any man." It is true that a knowledge of evil would make man mortal. It is plain also that material perception, gathered from the corporeal senses, constitutes evil and mortal knowledge. But is it true that God, good, made "the tree of life" to be the tree of death to His own creation? Has evil the reality of good? Evil is unreal because it is a lie, — false in every statement. 12
15
18

Genesis ii. 19. And out of the ground the Lord God [Jehovah] formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. 21
24

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

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.

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.

15 Here falsity, error, credits Truth, God, with inducing
 a sleep or hypnotic state in Adam in order to perform a
 surgical operation on him and thereby create
 18 ^{Hypnotic} ^{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;
 30 ^{Mental} ^{midwifery} and this may be a useful hint to the medical
 faculty. Later in human history, when the forbidden

fruit was bringing forth fruit of its own kind, there 1
 came a suggestion of change in the *modus operandi*, —
 that man should be born of woman, not woman again 3
 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

Genesis iii. 1-3. Now the serpent was more subtle than
 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 ^{Mythical} serpent 24
 described, — a talking serpent, — and should rejoice that
 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-

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

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
 once said, "Take no thought for your life,
 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.

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.

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
 open your eyes. I can do what God has not
 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
 dreamer and dream are one, for neither is
 Scriptural
 allegory 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,

and matter becomes living, substantial, and intelligent. 1
 The order of this allegory — the belief that everything
 springs from dust instead of from Deity — has been main- 3
 tained in all the subsequent forms of belief. This is the
 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 prophe- 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

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.

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.

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.

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

himself was one of nakedness and shame. Had he lost
 man's rich inheritance and God's behest, dominion over
 all the earth? No! This had never been bestowed on
 Adam.

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

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 beguil-
 ing first lie snake-talker utters the first voluble lie, which
 beguiles the woman and demoralizes the man. Adam,
alias mortal error, charges God and woman with his own
 dereliction, saying, "The woman, whom Thou gavest
 me, is responsible." According to this belief, the rib taken
 from Adam's side has grown into an evil mind, named
woman, who aids man to make sinners more rapidly than
 he can alone. Is this an help meet for man?

Materiality, so obnoxious to God, is already found in the
 rapid deterioration of the bone and flesh which came from
 Adam to form Eve. The belief in material life and in-
 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
 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
 already learned that corporeal sense is the serpent. Hence

1 she is first to abandon the belief in the material origin of
 man and to discern spiritual creation. This hereafter
 3 enabled woman to be the mother of Jesus and to behold
 at the sepulchre the risen Saviour, who was soon to mani-
 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.

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.

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 spiri-
 tual, scientific meaning of the Scriptures than there has
 ever been since the Christian era began. The
 27 ^{Bruising} _{sin's head} 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

a foothold in Christian Science. The seed of Truth and 1
 the seed of error, of belief and of understanding, — yea,
 the seed of Spirit and the seed of matter, — are the wheat 3
 and tares which time will separate, the one to be burned,
 the other to be garnered into heavenly places.

Genesis iii. 16. Unto the woman He said, I will greatly 6
 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. 9

Divine Science deals its chief blow at the supposed ma-
 terial foundations of life and intelligence. It dooms idol-
 atry. A belief in other gods, other creators, Judgment 12
 and other creations must go down before Chris- on error
 tian Science. It unveils the results of sin as shown in
 sickness and death. When will man pass through the 15
 open gate of Christian Science into the heaven of Soul,
 into the heritage of the first born among men? Truth is
 indeed “the way.” 18

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 21
 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 24
 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 27
 thou return.

In the first chapter of Genesis we read: “And God
 called the dry land Earth; and the gathering together 30

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.
 John's vision, heaven and earth stand for spir-
 6 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.

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

and evil: and now, lest he put forth his hand, and take 1
 also of the tree of life, and eat, and live forever; therefore
 the Lord God [Jehovah] sent him forth from the garden 3
 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 6
 which turned every way, to keep the way of the tree of
 life.

A knowledge of evil was never the essence of divin- 9
 ity or manhood. In the first chapter of Genesis, evil
 has no local habitation nor name. Crea- Justice and
 tion is there represented as spiritual, entire, recompense 12
 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 15
 to harmony. Error tills its own barren soil and buries
 itself in the ground, since ground and dust stand for
 nothingness. 18

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. 21
 Subsequent Bible revelation is coordinate Inspired
 with the Science of creation recorded in the interpreta-
 first chapter of Genesis. Inspired writers interpret the 24
 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 27
 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 30
 reform, lest man should improve it and become better;
 but this is not the nature of God, who is Love always, —

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

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 of divine Life and Love, enlightening and sustaining the universe. The "tree of life" is significant of eternal reality or being. The "tree of knowl-

15 **Contrasted testimony** 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.

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].

This account is given, not of immortal man, but of mortal man, and of sin which is temporal. As both mortal

27 **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

of sin and sin's progeny. This false sense of existence 1
 is fratricidal. In the words of Jesus, it (evil, devil) is
 "a murderer from the beginning." Error begins by 3
 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 6
 away.

What can be the standard of good, of Spirit, of Life,
 or of Truth, if they produce their opposites, such as evil, 9
 matter, error, and death? God could never Only one
standard
 impart an element of evil, and man possesses
 nothing which he has not derived from God. How then 12
 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? 15

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 A type of
falschood 18
 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 21
 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 com- 24
 munion hath light with darkness? And what concord
 hath Christ with Belial?"

The divine origin of Jesus gave him more than human 27
 power to expound the facts of creation, and demonstrate
 the one Mind which makes and governs man Scientific
offspring 30
 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

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.

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
 utmost, when bringing it to the surface and re-
 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 ignorance 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
 death, "God never made you, and you are a
 21 false sense which hath no knowledge of God." The purpose of the Hebrew allegory, representing error as assuming a divine character, is to teach mortals never to believe
 24 a lie.

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.

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

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

Genesis iv. 4, 5. And the Lord [Jehovah] had respect 6
 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.

Genesis iv. 8. Cain rose up against Abel his brother, and
 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

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

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

- 1 The belief of life in matter sins at every step. It incurs divine displeasure, and it would kill Jesus that it
- 3 Murder brings its curse might be rid of troublesome Truth. Material beliefs would slay the spiritual idea whenever 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.

Genesis iv. 15. And the Lord [Jehovah] said unto him,

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 and remorse own way, and let human justice pattern the 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 consigns the lie which, to advance itself, breaks God's commandments.

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

The sinful misconception of Life as something less

than God, having no truth to support it, falls back upon 1
 itself. This error, after reaching the climax of suffering,
 yields to Truth and returns to dust; but it ^{Climax of} 3
 is only mortal man and not the real man, ^{suffering}
 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}
 into His presence, and must dwell in dream- ^{dreamland}
 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}
 dust? May not Darwin be right in think- ^{from Mind}
 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

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

1 record of a material creation which followed the spiritual,
 — a creation so wholly apart from God's, that Spirit
 3 **Material** had no participation in it. In God's creation
inception ideas became productive, obedient to Mind.
 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.

In Science, Mind neither produces matter nor does
 matter produce mind. No mortal mind has the might
 15 **First evil** or right or wisdom to create or to destroy.
suggestion All is under the control of the one Mind,
 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.

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-

ciple, and explains Deity through mortal and finite con- 1
ceptions.

“Behold, the man is become as one of us.” This could 3
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

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} 24
power. From that standpoint of error, they ^{standpoint}
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

- 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 mythical cipated from it, — this belief alone is mortal.
 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.
- 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 from a material basis erring intelligence? “There went up a mist
 from the earth.” This represents error as
 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 spiritual facts prehending them not, may deny their reality.
- The proof that the system stated in this book is Chris-
 27 tianly scientific resides in the good this system accom-
 plishes, for it cures on a divine demonstrable Principle
 30 which all may understand.
- If mathematics should present a thousand different
 examples of one rule, the proving of one example would

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.

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.

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.

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

- 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.
- 9 How little light or heat reach our earth when clouds cover the sun's face! So Christian Science can be seen only as the clouds of corporeal sense roll away.
- 12 **The clouds dissolving** 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.
- 18 Speaking of the origin of mortals, a famous naturalist says: "It is very possible that many general statements now current, about birth and generation, will be changed with the progress of information."
- 21 **Prediction of a naturalist** 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.
- 24 Natural history is richly endowed by the labors and genius of great men. Modern discoveries have brought 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-
- 27 **Methods of reproduction**
- 30

division." This discovery is corroborative of the Science 1
of Mind, for this discovery shows that the multiplication
of certain animals takes place apart from sexual condi- 3
tions. 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 6
blunder which will finally give place to higher theories
and demonstrations.

Creatures of lower forms of organism are supposed 9
to have, as classes, three different methods of reproduc-
tion and to multiply their species sometimes The three
through eggs, sometimes through buds, and processes 12
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 15
of the nucleus, or egg, from which one or more individu-
alities subsequently emerge; and we must therefore look
upon the simple ovum as the germ, the starting-point, of 18
the most complicated corporeal structures, including those
which we call human. Here these material researches
culminate in such vague hypotheses as must necessarily 21
attend false systems, which rely upon physics and are de-
void of metaphysics.

In one instance a celebrated naturalist, Agassiz, dis- 24
covers the pathway leading to divine Science, and beards
the lion of materialism in its den. At that Deference to
point, however, even this great observer mis- material law 27
takes nature, forsakes Spirit as the divine origin of
creative Truth, and allows matter and material law to
usurp the prerogatives of omnipotence. He absolutely 30
drops from his summit, coming down to a belief in the
material origin of man, for he virtually affirms that

- 1 the germ of humanity is in a circumscribed and non-intelligent egg.
- 3 If this be so, whence cometh Life, or Mind, to the human race? Matter surely does not possess Mind. 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.
- 6 **Deep-reaching interrogations** 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 begins, in nameless nothingness? The true sense of being and its eternal perfection should appear now, even as it will hereafter.
- 12
- 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 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-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 Deity.
- 18 **Stages of existence**
- 21
- 24
- Embryology supplies no instance of one species producing its opposite. A serpent never begets a bird, nor 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 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
- 27
- 30

must father these absurdities, for both the material senses 1
and their reports are unnatural, impossible, and unreal.

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
duce Mind. Like produces like. In natural producer 6
history, the bird is not the product of a beast. In spiritual
history, matter is not the progenitor of Mind.

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
the lower grades of existence. Evolution de- of species 12
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.

Naturalists ask: "What can there be, of a material
nature, transmitted through these bodies called eggs, — 18
themselves composed of the simplest material Transmitted
elements, — by which all peculiarities of an- peculiarities
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.

The ancient and hypothetical question, Which is first,

1 the egg or the bird? is answered, if the egg produces the
 parent. But we cannot stop here. Another question
 3 **Causation not** follows: Who or what produces the parent of
in matter the egg? That the earth was hatched from the
 "egg of night" was once an accepted theory. Heathen
 6 philosophy, modern geology, and all other material hy-
 potheses 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 un-
 discovered. Mortal theories make friends of sin, sickness,
 and death; whereas the spiritual scientific facts of exist-
 12 ence include no member of this dolorous and fatal triad.

Human experience in mortal life, which starts from an
 egg, corresponds with that of Job, when he says, "Man
 15 **Emergence** that is born of a woman is of few days, and
of mortals full of trouble." Mortals must emerge from
 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.

From a material source flows no remedy for sorrow,
 sin, and death, for the redeeming power, from the ills
 24 **Persistence** they occasion, is not in egg nor in dust. The
of species blending tints of leaf and flower show the
 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.

Naturalists describe the origin of mortal and material

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.

Better basis
than embry-
ology

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?

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

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

1 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.

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
10 Our conscious development of the so-called selfhood of life, destitute of
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.

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
22 Mendacity of error chosen you twelve, and one of you is a devil."
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.

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

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 3

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. 6 9 12 15

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- 18 21 24 27 30

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

3 Vertebrata, articulata, mollusca, and radiata are mor-
tal and material concepts classified, and are supposed to

6 Genera
classified possess life and mind. These false beliefs
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 for-
9 mer things will have passed away.

Mortal belief infolds the conditions of sin. Mortal
belief dies to live again in renewed forms, only to go out

12 The Chris-
tian's privi-
lege at last forever; for life everlasting is not to be
gained by dying. Christian Science may ab-
sorb 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.

Ontology receives less attention than physiology. Why?

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 stand-
30 point.

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

repeated this operation daily, until the child could remain 1
 under water twenty minutes, moving and playing with-
 out harm, like a fish. Parents should remember this, 3
 and learn how to develop their children properly on dry
 land.

Mind controls the birth-throes in the lower realms of 6
 nature, where parturition is without suffering. Vege-
 tables, minerals, and many animals suffer no pain in multiplying; but human propagation 9
 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 12
 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 15
 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 18
 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. 21

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 24
 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