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"And I saw another sign in heaven."
(Rev. 15:1).

"And another angel came out of the temple which is in heaven, he also having a sharp sickle."
(Rev. 14:17).

"And which of you with taking any thought can add to his stature one cubit?"
(Luke 12:25).

"For from henceforth there shall be five in one house divided, three against two, and two against three." (Luke 12:52).

CHAPTER I

THE STANDARD OF PERFECTION

1 A call to higher motives is the underlying
trend of thought to-day. Mankind has for ages
struggled under self-imposed subjugation to
the mythology of evil. Believing evil to be
5 good constitutes the only fabric of its existence, and this existence but a fable, not a fact.

Struggling to obtain good, we have hitherto
been led by our conscience, which is not a safe
guide as it depends upon our training and en-
10 vironment. We now have an accurate standard by which to gauge every thought. This standard is absolute perfection, God and His manifestation. "*I am the Lord thy God, . . . Thou shalt have no other gods before*
15 *me*" (Ex. 20:2, 3).

Obedience to this standard of absolute perfection precedes the invariable manifestation of good. In response to right thinking—thinking of perfection—good must follow. This
20 covenant is referred to throughout the Bible, and cannot be broken, because it is the everlasting covenant between God, the Principle of good, and man, His manifestation. "*My covenant will I not break, nor alter the thing that is*
25 *gone out of my lips*" (Ps. 89:34).

- 1 So sure is the omnipotence of this Principle of
 good that if you will lose all sense of a material
 world by actively dwelling in thought upon God
 and heaven, you will be helped in some way in-
 5 stantaneously. No one can doubt this when the
 nature of Principle is understood. What we
 want for freedom and happiness is knowledge,
 understanding of God, absolute good.

10 THE OBJECT OF LIFE

- The object of life in the world of reality is
 the expression of continuous, infinite joy.
"The kingdom of God is . . . joy" (Rom.
 14:17). God, the Principle of good, expresses
 15 this joy in giving it to the spiritual beings by
 means of which he thinks and acts and there-
 fore enjoys all his creation. *"Thou hast cre-
 ated all things, and for thy pleasure they are
 and were created"* (Rev. 4:11).
- 20 What is required of us is to see everything as
 nearly in accordance with absolute good as pos-
 sible, by giving happiness to others. We attain
 our happiness by giving others happiness. *"Re-
 joice in that which I create"* (Is. 65:18). It
 25 often seems as though this happiness came by
 relieving those around us from sin, sickness,
 want, and misery. This we are able to do only by
 treating for them, that is, by praying—think-
 ing rightly in a scientific manner—for them.
- 30 Our aim must be for the greatest good. We

1 must wake up from this dream of life in matter, but at the same time we cannot do the work of anyone else. Each man has to work out his own salvation. We can only help our
 5 fellow-man as the thought of him enters our consciousness, dispelling the evil thought of him, thereby freeing all concerned. We can, however, explain the truth to people and so point out the way of salvation, when the
 10 truth shall make them free whereby they not only gain freedom for themselves and those they love, but pass on the secret to others. *"If any man hear my words, and believe not, I judge him not: for I came*
 15 *not to judge the world, but to save the world"* (John 12:47).

THE RULE OF LIFE

While the only rule of life is to know that
 20 all is God and His manifestation, we cannot continuously think, speak, and act in accordance therewith. When able to do this the material man will disappear forever.

We can, however, work from the point of
 25 view that there is nothing but the world of reality, God and His perfect world, and the mist of matter (See Gen. 2:6 and "Science and Health," p. 546, line 12) more or less hiding it from us. This, the highest working
 30 basis to-day, eliminates every false idea of

1 personality, and by a comprehension of this
 basis, followed by treatment, we can prove by
 demonstration, the unreality of evil and the all-
 5 ness of God.

EXACT LANGUAGE

The terms used to-day in "speaking of the
 things of Spirit" better enable people to grasp
 metaphysical ideas "as thought is educated up
 10 to spiritual apprehension" for "God is spirit;
 therefore the language of Spirit must be, and
 is, spiritual." "As human thought changes
 . . . error will no longer be used in stating
 truth" ("Science and Health," p. 125, line 12;
 15 p. 126, line 2; p. 117, line 6; p. 349, line 24).
 Too few words often do not elucidate the under-
 lying meaning, a number of words have the
 same significance, while others may be used to
 make clear a certain differentiation, conse-
 20 quently, accurate definition of terms used
 should be sought.

For the sake of clear understanding the
 word "God" should be used as meaning "cause"
 only, and "the world of reality" or "God and
 25 heaven" when reference is made to God and
 His manifestation. The words God, Life,
 Truth, Love, Mind, Soul, Spirit, Principle, I,
 Being, existence, reality, etc., all have the same
 significance, and imply permanence. The words
 30 mortal, carnal, unconscious, subjective, and

1 subconscious mind, subliminal self, Satan,
 Satan's angels, devil, evil, ether, matter, lines of
 force, mist of matter, cinema pictures, material
 thoughts, thought germs, universal conscious-
 5 ness, electricity, etc., all have the same signifi-
 cance, and imply impermanence, unreality, and
 nonexistence.

Mortal, material, personal, and human sense,
 conscious, objective, and human mind, other-
 10 wise known as the material man, must be dis-
 tinguished from the real spiritual man. The
 material man is the individualised part of the
 false consciousness in mortal mind, while the
 real man is the individualised idea of the mani-
 15 festation, expression, reflection, consciousness,
 knowledge, or thinking of God. The Christ,
 the spiritual or true idea, the image and like-
 ness of God, the Spirit of truth, the Holy
 Spirit, or the action of God all express the
 20 "spiritual, eternal nature" of God ("Science
 and Health," p. 133, line 9), which, from a
 material point of view, are known as the Holy
 Ghost, the Comforter, grace, the thinning of
 the mist of matter, or treatment. The Son,
 25 man generically, or compound idea is "the
 generic term for all that reflects God's image
 and likeness" ("Science and Health," p. 475,
 line 15), while specifically, man means all
 of the individualised ideas of the conscious-
 30 ness of God in Mind, and signifies all that

1 is meant by the Christ.

THE NATURE OF GOD

God, "*the Father, of whom are all things,*
 5 *and we in him*" (I Cor. 8:6), is infinite Being.
"God is not a man" (Num. 23:19). "*Do not I*
fill heaven and earth? saith the Lord" (Jer.
 23:24). God is the Principle of good, govern-
 ing all—as Jesus said, "*My Father and your*
 10 *Father; . . . my God and your God.*"
 (John 20:17), the animating divine Principle
 by virtue of which everything exists. "*Of him,*
and through him, and to him are all things"
 (Rom. 11:36). This cause is everlasting life
 15 (John 5:26); omnipotent Truth (Ps. 31:5);
 perfect Love (I John 4:8); divine Mind
 (Rom. 11:34); sinless Soul (Acts 4:32); infin-
 ite Spirit (John 4:24) and the Principle of all
 good. God is the only creator (Gen. 1:1); the
 20 only Ego (Ex. 3:14); the only person
 (Is. 45:22); All-in-all (I Cor. 15:28); every-
 thing was made by Him (John 1:3), and all that
 He made was, is, and always will be "*very*
good" (Gen. 1:31).
 25 All of the time during which we are directly
 and actively thinking of God, the mist of mat-
 ter is thinning, and we know more about God.
 The desire to know and to learn of God, to con-
 secrate ourselves to some slight apprehension
 30 and appreciation of our infinitely loving Father

- 1 is the only way in which we can "find the
indissoluble spiritual link which establishes
man forever in the divine likeness, inseparable
from his creator" ("Science and Health," p. 491,
5 line 15).

THE EVOLUTION OF MAN'S CONCEPT OF GOD

The evolution of man has not only been a
10 physical development, but an intellectual, moral,
and spiritual advancement, the first concep-
tion of man appearing as hardly more than a
beast. He then began to obtain a knowledge
of good, which gradually evolved until he recog-
15 nized the existence of a power or being supe-
rior to himself, and began to lift his thoughts
in what is called prayer.

The idea of God gradually penetrating
through the mist of matter, "the mist of
20 obscurity evolved by error" ("Science and
Health," p. 523, line 3), as recorded in the
Bible, reveals a tyrannical (Gen. 3:15),
changeable (Gen. 6:7), warrior (Ex. 15:13),
human (Ex. 23:11), angry (Num. 12:9), un-
25 certain (Deut. 5:29), jealous (Deut. 14:24),
and vengeful (Deut. 22:35) God. In the 51st.
Psalm we come to the idea of God that re-
quired not the sacrifice of innocent animals,
but the sacrifice of "*a broken and contrite*
30 *heart,*" and later a still higher concept was that

- 1 of the God who "*desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings*" (Hosea 6:6). We now know that God is Life itself, Truth itself, and
- 5 Love itself as Jesus taught, and this perfection we can now prove as he did by demonstration. "*Blessed are the pure in heart: for they shall see God*" (Matt. 5:8).

10

MAN

- Man is not a material being, liable to sin, disease, and suffering. Man is now, always was, and always will be perfect, spiritual, and divine, made in the image and likeness of Spirit,
- 15 and governed by God alone. The Bible makes this perfectly clear. Jesus taught that all men were divine and said: "*I am in the Father, and the Father in me*" (John 14:11), and "*ye are in me, and I in you*" (John 14:20); and
- 20 again, "*Is it not written in your law, . . . ye are gods? . . . and the scripture cannot be broken*"? (John 10:34, 35). The conception of Jesus as the only begotten Son of God is due to misunderstanding of this teaching. John
- 25 drew attention to the difference between Christ, the only begotten Son, and Jesus the Christ, when he wrote: "*We beheld his glory as of the only begotten*" (John 1:14), the word "*as*" differentiating the two. Men have
- 30 been so misled by matter that they could not

1 see that the real man was and is spiritual.
 Men have conceived of God as man-like,
 instead of knowing man to be God-like. Other
 Biblical proofs of man's spiritual nature are:
 5 "*God created man in his own image*" (Gen.
 1:27), and "*as he is, so are we in this world*"
 (I John 4:17). We are "*partakers in the*
divine nature" (II Peter 1:4), and "*whosoever*
is born of God doth not commit sin" (I John
 10 3:9). Again, "*Ye are of God*" (I John 4:4),
 "*Ye are sons of the living God*" (Hosea 1:10),
 and "*now are we the sons of God*" (I John
 3:2), and "*we know that we are of God*"
 (I John 5:19), "*for ye are all the children of*
 15 *God*" (Gal. 3:26).

THE UNITY OF GOD AND MAN

Jesus was undoubtedly the only person en-
 titled to be called the Saviour of mankind be-
 20 cause he presented to mortals the true idea of
 God and man, and taught the everlasting unity
 between them and gave overwhelming proof of
 this oneness. Throughout the Bible we are told
 that we are "*hid with Christ in God*" (Col.
 25 3:3), "*in Christ*" (Rom. 12:5), and that all
 were one in him. Paul says, "*Ye are all one in*
Christ Jesus" (Gal. 3:28), "*All things are*
yours; . . . And ye are Christ's: and
Christ is God's" (I Cor. 3:21, 23). "The one-
 30 ness of all men with one another in Christ,

1 and their oneness with God through Christ, is
 the foundation of all practical and effective
 religion" (Father Tyrrell in "The Way of
 Truth"). This unity—"I and my Father are
 5 one" (John 10:30)—Jesus proved "not only in
 justice to himself, but in mercy to mortals,—
 to show them how to do" their life work "but
 not to do it for them nor to relieve them of a
 single responsibility" ("Science and Health,"
 10 p. 18, line 7), and that they might know
 that "*When Christ, who is our life, shall ap-
 pear, then shall we appear with him in glory*"
 (Col. 3:4).

THE CHRIST

Paul said: "*There is one God, and one
 mediator between God and men, the man Christ
 Jesus*" (I Tim. 2:5), and Jesus, voicing the
 Christ, said: "*I am the way*" (John 14:6),
 20 therefore, Christ is the way by means of which
 man knows God and God knows His manifes-
 tation, and that is the true idea of God and
 the true idea of the manifestation of God. "*No
 man knoweth the Son, but the Father; neither
 knoweth any man the Father save the Son, and
 whomsoever the Son will reveal him*" (Matt.
 11:27). When we apply the word "Christ" as
 meaning the true idea of God, we find that it
 is through the Christ alone that we reach God.
 30 "*No man cometh unto the Father but by me*"

1 (John 14:6). The Christ, "*who is the image of the invisible God*" (Col. 1:15), is the true idea of "Principle, Mind, Soul, Spirit, Life, Truth, Love, all substance, and intelligence."

5 "Principle and its idea are one, and this one is God" ("Science and Health," p. 587, line 5; p. 465, line 17). This is the exact knowledge of what Principle is, or the Christ, the word "Principle" meaning the Principle of, or

10 inherent in, Life, Truth, Love, etc. The Christ is therefore the true idea of God, or God's idea of Himself, which is the exact knowledge of Life, Truth, Love, and all the other qualities and attributes of God.

15 Christ is also the true idea of the manifestation of God, the manifestation being man and the universe, "Man and the spiritual universe coexist with God" ("Science and Health," p. 267, line 11); the universe being the

20 inexhaustible spiritual ideas in Mind, God. "*No man can come to me, except the Father which hath sent me draw him*" (John 6:44).

The Christ is the true idea of God and His

25 manifestation, and man is this true idea held in Mind, in God. "This idea is named man, it has infinite expressions, all of which are the members of the body of Christ." "Generically man is one, and specifically man means all

30 men" ("Science and Health," 1st edition, p. 222,

1 only; p. 267, line 6). Man is God's con-
 sciousness by means of which God knows
 Himself and His ideas. God and man are so
 much one that no other distinction can
 5 be made between them than that God is cause
 and man the manifestation of cause. They
 are absolutely one, but not one and the same.

The true idea of anything saves up from a
 false or mistaken concept of it; so the Christ
 10 has always been the saving of the world, de-
 stroying the "*works of the devil*" (I John 3:8),
 taking "*away the sin of the world*" (John
 1:29), as it comes to human consciousness,
 however dimly discerned.

15 God works by means of the Christ, and we
 individualise "*the power of God and the wis-
 dom of God*" (I Cor. 1:24). Each of us is an
 individualization of the Christ, of God's in-
 finite consciousness, or one of the infinite num-
 20 ber of spiritual beings in heaven, just as you
 might speak of God as the sun, the rays of
 light as the Christ, and each of us as a ray of
 light. "*Ye are the body of Christ, and mem-
 bers in particular*" (I Cor. 12:27).

25

THE HOLY SPIRIT

In considering God's "spiritual, eternal na-
 ture" we find that it consists of all that exists;
 both cause and effect, including the relation-
 30 ship between them. "*These three are one*"

- 1 (I John 5:7). The fundamental relationship between God and man is "*the Spirit*" that "*maketh intercession*" (Rom. 8:26), called the "*Holy Spirit*" (Rom. 5:5), or the "*Holy Ghost*"
- 5 (John 14:26). The Holy Spirit is the divine animus or law forever at work maintaining and unfolding the infinite ideas in Mind as conscious expressions of God. "*My Father worketh hitherto, and I work*" (John 5:17).
- 10 The Holy Spirit is the action of God on man, that maintains man as the consciousness, knowledge, or thinking of God, God's thinking. It is the Holy Spirit "*which worketh in you both to will and to do of his own good pleasure*"
- 15 (Phil. 2:13).

THE HOLY GHOST

- The Holy Ghost is this divine action seen materially. From a religious point of view, it
- 20 is the action of God which results in the evil disappearing and heaven being seen more as it really is. True, or scientific prayer, is the incoming of the Holy Ghost (Acts 2:4-8), or the thinning of the mist of matter, which reveals
- 25 the kingdom of God to human consciousness.

- Grace, the divine action of the Holy Spirit, reveals the nature of good, and it is by grace that we are saved from all evil. It is this action of the Holy Spirit seen materially which
- 30 results in the material man being seen more

- 1 like his real self, thinking of God, because his real self is the knowledge or thinking of God.

THE TRUE IDEA

- 5 Because God is Mind, the image and likeness or reflection of God may be spoken of as "God's power of knowing what He knows,"—
 "I AM that I AM" (Ex. 3:14),—thus bearing witness, as Paul declared, "*that we are the*
 10 *children of God: . . . heirs of God, and joint heirs with Christ*" (Rom. 8:16, 17), "*His eternal power and Godhead*" (Rom. 1:20). This is the quality of self-consciousness in Mind.
- 15 This consciousness is the knowledge of all the qualities, aspects or synonyms, and attributes "all right ideas" ("Science and Health," p. 475, line 15) of God. As the material man is merely the spiritual man seen falsely,
 20 "*through a glass, darkly*" (I Cor. 5:15), so through the material man we are now able to recognise this knowledge of God. "*Know ye not that your bodies are the members of Christ?*" (I Cor. 5:15). The material body
 25 is the misrepresentation of the real man's knowledge of God.

This knowledge of the qualities of God as Life is seen as inspiration;

Truth as understanding;

- 30 Love as motive;

- 1 Mind as intelligence;
 Soul as wisdom and knowledge;
 Spirit as purity and holiness; and
 Principle as substance.

5

WHAT AM I?

Man means all of the infinite number of spiritual beings which constitute the consciousness of God, as infinite as God, by means of which God thinks and acts and works, each man being an individualized idea of that consciousness. "The universe of Spirit is peopled with spiritual beings" ("Science and Health," p. 264, line 32). Man is also the knowledge of God, consisting of an infinite succession of all the ideas of which every man has been, and will be, conscious of throughout eternity, and this knowledge, activity, or thinking of the ideas in Mind is God's thinking; not God thinking, as this would be equivalent to calling man God.

The distinction of each individual man is the variation of the sequence of ideas which come to him throughout eternity, and which are infinite in number as well as perfect and complete. You, the real spiritual being, "*are my witnesses, saith the Lord*" (Is. 43:12), seeing, and therefore bearing witness in thought to the nature of God, infinite good. Treatment proves what God is, as, for instance,

30

- 1 when you realize God as Love, because man is made in the image and likeness of God, Love, the thinning of the mist of matter enables you to discern this Love through your fellow-man.
- 5 John speaks of Jesus as "*the faithful witness*" (Rev. 1:5; 3:14), and it was our Lord's unswerving fidelity to good that enabled him to prove his declaration, "*I have overcome the world*" (John 16:33). The legal use of the
- 10 word "witness," a person who has seen something and is therefore competent to testify of it, is also applicable, implying one who brings facts to light, and disposes of false evidence as no evidence at all. The real man is therefore
- 15 God's self-consciousness, the life of Life, the truth of Truth, the love of Love, the consciousness of the wisdom, joy and beauty of God, in fact, the activity, or active manifestation of God.

20

HEAVEN AND HELL

- Heaven and hell are not future states to be reached by death, as "*the last enemy that shall be destroyed is death*" (I Cor. 15:26). Heaven is a perfect state of consciousness "*within*"
- 25 reach of our thought, or "*among*" us (Luke 17:21), and a man has his own comparative heaven or hell by the way in which he thinks. "*As a man thinketh in his heart, so is he*" (Prov. 23:7). Hell is the punishment that sin
- 30 and ignorance bestow upon those who think

1 evil, therefore "*Seek good, and not evil, that ye
may live*" (Amos 5:14). One of the proofs that
the material world is hell, is that injustice pre-
vails, and we get punished for ignorance as
5 well as sin. Heaven is here around us, but we
do not see it properly, as we see "*through a
glass, darkly*" (I Cor. 13:12). When we pray
rightly we obtain justice in proportion to the
clearness of our realization of the world of real-
10 ity, this clearness being the measure of the ex-
tent to which the mist of matter disappears,
enabling us to see heaven more clearly.

THE WAY TO FIND HEAVEN

15 The way in which we find ourselves in a
state of consciousness more and more, like
heaven is by persistently thinking of the world
of reality. It does not matter how inadequate
or how nearly perfect our idea is so long as it
20 is our best concept of God and heaven. By
thinking of God, we grow in the understand-
ing of God, and attain a clearer sense of what
constitutes the allness of God, and begin to
comprehend the different views of Him.

25 There is no doubt that the earnest desire of
all spiritual workers is to obtain a higher and
more intimate knowledge of God, and every ad-
vance in spirituality or spiritual-mindedness,
makes it more apparent that this is the only
30 thing worth anyone's seeking. One method of

- 1 obtaining this knowledge is that of realizing
each of the aspects, qualities, attributes, and
synonyms of God whenever we have a spare
moment. *"Thou wilt keep him in perfect peace*
5 *whose mind is stayed on thee"* (Is. 26:3).

THE SCIENTIFIC BASIS

- In heaven, God, divine Mind, thinks by
means of the infinite number of spiritual beings
10 which constitute His consciousness by means of
which He thinks and works and loves. In this
so-called material world, mortal mind counter-
feits this divine activity, inharmoniously think-
ing by means of an infinite number of imag-
15 inary material beings. Mortal mind, there-
fore, sees the spiritual being as a material man
by means of your so-called material self, the
mist of matter merely hiding the spiritual man.
When you see someone sinning, it is not the
20 spiritual man sinning, nor can it be the mist
of matter, as it is merely a mist, which, be-
cause of its inherent nature, gradually disap-
pears; therefore, it is mortal mind believing in
evil, an imaginary power other than God, think-
25 ing by means of your so-called material self
that there is a material sinning man.

- The main points to be understood in consid-
ering the facts of the world of reality are the
non-reality of everything material, and the all-
30 ness of God and His manifestation. When we

1 know that the only power evil has is the ap-
 parent power we give it in our thoughts by en-
 tertaining it, and that it has no reality, it dis-
 appears. "If sin, sickness, and death were un-
 5 derstood as nothingness, they would disap-
 pear" ("Science and Health," p. 480, line 29).
 Material thoughts, the basis of all evil, can
 only be kept out of the mind by actively,
 consciously thinking of God and His manifes-
 10 tation, and the better one understands the
 world of reality, the easier it is to do this.
*"Acquaint now thyself with him, and be at
 peace: thereby good shall come unto thee"*
 (Job 22:21).

15

MATERIAL MAN NOT REAL

The Bible frequently states that the material
 man is not real. "*Behold, ye are of nothing,
 and your work of nought*" (Is. 41:24). "*For*
 20 *if a man thinketh himself to be something,
 when he is nothing, he deceiveth himself*"
 (Gal. 6:3). "Truth . . . indicates the in-
 finite distance between . . . the material
 and the spiritual,—the unreal and the real"
 25 ("Science and Health," p. 538, line 5). Mat-
 ter is perishable, and the human mind, being
 conscious only of material things, must also
 perish, for when there is nothing to be
 conscious of, the very consciousness itself
 30 ceases to exist. "The so-called mind is self-

1 destroyed. The manifestations of evil . . .
 show the self-destruction of error or matter and
 point to matter's opposite, the strength and
 supremacy of Spirit." "Divine Science shows
 5 it is impossible that a material body, though
 interwoven with matter's highest stratum, mis-
 named, mind, should be man" ("Science and
 Health," p. 293, line 23; p. 477, line 13).
"They which are the children of the flesh,
 10 *these are not the children of God"* (Rom.
 9:8), and *"flesh and blood cannot inherit the*
kingdom of God" (I Cor. 15:50).

The scientific world is gradually coming to
 the conclusion that what it known as the ma-
 15 terial world has no stability and is rapidly dis-
 appearing, but few recognize the world of real-
 ity which has always existed and will remain
 when all matter is gone. "Matter, hitherto
 deemed indestructible, slowly vanishes by the
 20 continuous dissociation of its component atoms.
 . . . Energy is no more indestructible than
 the matter from which it emanates" (Dr. le
 Bon in "The Evolution of Forces"). (See "The
 Non-reality of Matter," by F. L. Rawson).

25 There can be no loss of pleasure when "mortal
 sense, confining itself to matter" ("Unity
 of Good," p. 62, line 25), disappears, for
 matter gives no pleasure, but merely hides per-
 fection from us and reduces our pleasure. All
 30 of the beauty, the joy, the peace, in fact, every-

1 thing that gives us any pleasure, is real and
 eternal. Matter is the mist that merely hides
 the real and results in suffering when we dis-
 obey the law of good, and allow ourselves to
 5 think of evil. As matter disappears, so does
 our limited sense of pleasure increase, until we
 find "*there are pleasures forevermore*" (Ps.
 16:11).

10 MAN'S APPARENT DUALITY

The following Biblical statements are scien-
 tific when rightly understood:—

"*Ye are not in the flesh, but in the spirit*"
 (Rom. 8:9).

15 "*Ye are of your father the devil, . . .*
He . . . abode not in the truth, because
there is no truth in him . . . he is a liar,
and the father of it" ("*it*" meaning the mate-
 rial man) (John 8:44).

20 "*He that commiteth sin is of the devil; . . .*
Whosoever is born of God . . . cannot
commit sin" (I John 3:8, 9).

In order to understand and to enable others
 to understand the true position, you must have
 25 perfectly clear in your own mind the difference
 between the material and the spiritual. Jesus
 made the distinction perfectly clear when he
 said: "*That which is born of the flesh is flesh;*
and that which is born of the Spirit is spirit"
 30 (John 3:6). The spiritual man is not a human

1 being who is constantly thinking of spiritual
 things, in other words, a material person "spir-
 itually minded." When you think of God and
 heaven you are praying; but this is only the
 5 human mind awakening to a less material sense
 of the real world, and is in effect the elimina-
 tion of the mortal sense hitherto thought to be
 man. You must not mix up the two by believ-
 ing that when you are thinking evil, that a man
 10 is sinning, for example, it is your material self
 thinking of evil, and that when you are realiz-
 ing God, and the man is healed, it is your spir-
 itual self thinking of God. In both cases it is
 the material man, in the first case forming a
 15 bad concept, and in the second case forming a
 better concept of the world of reality. Even
 when this material counterfeit, hitherto thought
 to be you, is apparently conscious of evil, your
 real self is always thinking of God.

20 "Then of the Thee in me who works behind
 The Veil, I lifted up my hands to find
 A Lamp amid the Darkness; and I heard,
 As from Without—"THE ME WITHIN THEE
 BLIND!" "

25 (Rubaiyat of Omar Khayyam).

CHAPTER II

WHAT IS TRUTH?

- 1 There are to-day innumerable schools of
mental workers divided into two broad classes,
some working in the way Jesus taught us,
namely, by the realization of God and heaven.
5 The rest use the human mind in various ways
with the object of bringing what they think is
good into manifestation, some even "picturing"
or "imaging" what they think is best for
themselves or others, and then dwelling per-
10 sistently upon it to bring it into visible mani-
festation.

- Some of these schools teach that man has
free-will; some say that man has no free-will
except to pray, while others believe that the fu-
15 ture of man as Paul, and later Mrs. Eddy (see
"Unity of Good," p. 19, line 1) and F. L. Raw-
son have shown, is predestined; that is, the so-
called material man has no free-will of any kind,
as the only will is the will of God, and a man's
20 experiences and environment depend entirely
upon the extent to which he prays for himself or
others pray for him. There are also some who
believe that fatalism is true, that is, under no
circumstances can the future of man be altered.
25 This is true of the real man, as the future is

1 heaven seen through the mist of matter, and
 would be true of the material man were it not
 for the fact that every time a man prays rightly
 some of the evil disappears.

5 The teachings of these various schools agree
 upon the fundamental fact that if you think
 good, good will come to you; if you think evil,
 evil will come to you. Everyone says "Stop
 10 thinking evil," but they differ as to what
 thoughts should then be entertained. Some say
 that you must think that the material man is
 well when he is ill, but it is self-evident that
 this is thinking a lie.

Some schools teach that when you think
 15 good, you must think of the highest good in
 the material world. This can not be true be-
 cause good is absolute, and evil is relative;
 therefore everything in the material world is
 more or less evil, some so little evil that we
 20 have habitually come to call it good. Jesus him-
 self said. "*Why callest thou me good? There
 is none good but one, that is God*" (Matt.
 19:17). Therefore when a man is thinking of
 the highest good in the material world he is
 25 thinking evil, and more or less evil always fol-
 lows. "*I will bring evil upon this people, even
 the fruit of their thoughts*" (Jer. 6:19).

Besides these classes of thinkers, there are
 those who use supplicatory prayer; that is, ask
 30 for good and then believe that their prayer is

1 heard, sometimes thinking that it will be answered if it is a good thing for them. Answers to such prayers have been due partly to the fact that while asking, the person thought of God,
 5 and therefore discerned good in proportion to the clearness of his thought of God; usually, however, the response has been due to the intensity of the human "picturing" or "imaging" as very often pointed out in the Bible. (See
 10 Ezk. 8:12).

The basis of the above workers is what is called believing a lie. This is working solely with matter, and cannot be right, for Jesus said: "*God is Spirit; and they that worship him must worship him in spirit and in truth*"
 15 (John 4:24. Correct translation), and "*Ye shall know the truth, and the truth shall make you free*" (John 8:32). What we have to do is to think of the highest possible good, perfection.
 20 Some realise this as God and heaven, some as cause and its manifestation, while others think of Mind and its idea. In the latter case, very often the difference between the Mind that is God on the one hand, and the mortal or carnal
 25 mind that is "*enmity against God*" (Rom. 8:7) is not yet recognised. Whatever this highest good is called, it is a perfect mental world that is "*in the midst of us,*" hidden by matter.

"I Myself am Heav'n and Hell."

30 (Rubaiyat of Omar Khayyam).

1 EVIL CANNOT BE INCREASED

Another line of difference is that some teach that we have free-will to think good or evil, and that when we are thinking either good or
 5 evil, we are creating one or the other. Others say that we do not create the evil, but that we attract, increase, or intensify the evil by thinking it, and that if we had not thought it strongly, we probably would not have had it.

10 These statements are all wrong for we can neither create, attract, increase, or intensify good or evil. If this were possible, there would be another cause than God, whereas all agree that there is only one cause. "The only power
 15 of evil is to destroy itself" ("Science and Health," p. 186, line 19). God does not destroy evil, for God is Life itself, Truth itself, and Love itself and could not destroy anything; nor is there really any evil to destroy. You can
 20 not truthfully say evil destroys itself save as a figure of speech, for this would be ascribing to evil the power of self-destruction, whereas the only power is the power of God, nor does evil disappear, for there is no evil. Peter speaks of
 25 material things dissolving (II Peter 3:11), but it would be more accurate to say "*clean dissolved*" (Is. 24:19), as then there would not remain even the quality of the matter.

Although material terms must yet be used to
 30 poorly convey the meaning of spiritual things,

1 evil should be understood to be nothing but an
 illusionary false sense, an apparent absence of
 good, which gradually disappears because only
 God and His manifestation exists. All of the
 5 evil there ever was or ever will be exists now
 as a false concept of reality, and the only ac-
 tion in the material world is the steady disap-
 pearance of matter, when there is neither ma-
 terial sense nor anything cognisable to the hu-
 10 man sense left. "Error urged to its final limits,
 is self - destroyed," owing to the action of
 "Truth, which sweeps away the . . . mor-
 tal illusion" ("Science and Health," p. 476,
 line 7; p. 403, line 19).

15

THOU SHALT NOT BE FORGOTTEN

No one can ever know what evil is, how it
 originated, or why it disappears, as at best it
 is merely a false illusionary appearance which,
 20 gradually vanishing, enables the world of
 reality to be seen clearer and clearer because
 Truth and its manifestation exists. When ulti-
 mately the material man apparently wakes up
 to find himself a perfect being in heaven, "*the*
 25 *former troubles are forgotten*" (Is. 65:16). As
 the Bible states, they "*shall not be remembered,*
nor come into mind" (Is. 65:17). Evil has no
 existence, for that which is real must be per-
 manent. The best definition of the material
 30 world is that it is merely a suppositional oppo-

1 site world to heaven. "God, good, being ever present, it follows in divine logic that evil, the suppositional opposite of good, is never present" ("Science and Health," p. 72, line 21).

5 If God knew evil, it would be real and permanent, part of heaven for "*Whatsoever God doeth, it shall be forever, nothing can be put to it, nor anything taken from it*" (Ecc. 3:14). "*Thou art of purer eyes than to behold evil*"
 10 (Hab. 1:13). "*Because the former troubles are forgotten and because they are hid from mine eyes*" (Is. 65:16), no good can ever be lost, destroyed, or forgotten (Is. 44:21), for all that is good about you, all that anyone cares for
 15 in you, is part of God. "*I shall be satisfied, when I awake with thy likeness*" (Ps. 17:25).

Mortal mind often claims that because we know evil, God cannot know less than we. It is as impossible to know evil or error as it is to
 20 know that two time two equals five, for error has no principle. Hence God, infinite Mind, cannot know evil, and yet it is not impossible for God to have a suppositional opposite, as everything the material man appears to know
 25 has a suppositional opposite. A supposition never was made; its existence is suppositional, therefore, the material man and evil, his father, is a lie as Jesus declared. God is Spirit, and matter its suppositional opposite. God is good
 30 and good is real; evil is immaterial, unreal, and

1 impermanent. The real man is God's idea of
Himself, His reflection, the man we shall put
on (Eph. 4:24; Col 3:10) when we have
obeyed the instruction of Paul and put off the
5 old man (Eph. 4:22; Col. 3:9) its counterfeit.

EVIL IS NOT REAL

Everything in the material world is more or
less evil. The Bible teaches that "*all unright-*
10 *eousness* (not right thinking) *is sin*" (I John
5:17), and Jesus declared that the devil was "*a*
liar and the father of it," defining devil as a
mortal full of evil, for he "*cast out devils*"
(Matt. 12:28), or evils, leaving the mortal closer
15 to his spiritual immortality. A lie is negation
—absolutely nothing, and in mortals, a per-
verted condition of mind claiming to be some-
thing; hence everything material, everything
unlike God, is merely delusion, absolute illusion,
20 but not an illusion the spiritual man can suffer
under. "*He cannot commit sin, because he is*
born of God" (I John 3:9). Sin, matter, and
evil apparently exist, but merely as a false
claim, an utterly false conception of reality.
25 "At best matter is only a phenomenon of
mortal mind, of which evil is the highest
degree; but really there is no such thing as
mortal mind" ("Unity of Good," p. 50, line 11).
Anything that is real, is real f o r e v e r, for,
30 as Spencer said, only the absolutely real

1 is the absolutely enduring. So matter, mortal
 mind's false concept of substance, is unreal. It
 could never be made unreal, if it were not
 already nothing. We may now recognise the
 5 false claims of evil, not as realities, but as il-
 lusions, and realising the omnipotence of Spirit,
 so fulfilling the "*law of Christ*" (Gal. 6:2), be
 made free from the suppositional "*law of sin*
and death" (Rom. 8:2).

10

THINGS ARE WHAT WE THINK

As far as you are concerned, your thought of
 a thing is all there is of the thing. Jesus made
 this perfectly clear, and his statement of the
 15 so-called law governing this fact is repeated
 five times:—Matthew 17:20; 21:21, 22; Mark
 9:23; 11:23, and Luke 17:6, showing that if
 you thought strongly enough the mountain or
 the sycamore tree would be cast into the sea.

20 The material man being simply what he
 thinks, and this thinking, the false conception
 of mortal mind, when he thinks "I am spir-
 itual," although he is thinking a lie, as this "I"
 is a purely material thing, he is less material,
 25 as evil disappears because of its inherent na-
 ture, and the lie destroys itself. "The use of a
 lie is, that it unwittingly confirms Truth, when
 handled by Christian Science, which reverses
 false testimony and gains a knowledge of God
 30 from opposite facts or phenomena" ("Unity

1 of Good," p. 36, line 6). If the material
 man could continually realise that he is
 spiritual, he would cease to exist altogether, for
 only the real spiritual man exists. This is not
 5 so effective a method of working as to know
 the truth, namely, that the real man is a spir-
 itual being in heaven now. As this fact, namely,
 that only God and His perfect world exists,
 is sufficiently realised, evil and therefore
 10 everything material, will be proved to have no
 permanence and therefore no existence. The
 reason why there has always been such a con-
 stant change in the views of scientific men and
 philosophers, and failure to arrive at any logi-
 15 cal explanation of the material world, is that
 there is nothing true that can be said of it ex-
 cept that it does not exist.

DOMINION

20 Man's only source of happiness here and now
 is God, the Principle of good; just as the basis
 of all happiness is perfect understanding, per-
 fect harmony. As our understanding of the
 nature of God unfolds in consciousness, we lose
 25 all fear and error can no longer deceive us by
 its illusory pretense of presence. This perfec-
 tion is to be found only in the kingdom of
 heaven, within or among us, and we do not
 have to go outside of ourselves or somewhere
 30 else to get within ourselves or among us. We

- 1 have this perfect understanding within reach
of our thought every moment and everywhere.
To gain happiness here and now is our duty;
we must be happy at all times and in all places.
- 5 It is a duty we owe to ourselves and to our
God to manifest this birthright of joy. De-
pression does not belong to the child of God,
and there is no other; neither is it real,
nor can it affect us when by thinking of
- 10 heaven, and reversing the false claims error
presents to us, we raise the level of our thought
higher and higher until it reaches the divine.
Then are we loyal to God, and our real spiritual
self, the eternal Christ. *"And I, if I be lifted*
- 15 *up from the earth will draw all men unto me"*
(John 12:32).

*"For ye shall go out with joy, and be led
forth with peace; the mountains and the hills
shall break forth before you into singing, and*

20 *all the trees of the fields shall clap their hands"*
(Is. 55:12). This dominion is exercised by de-
nying error's false claims to mesmerise us into
thinking we are in any kind of bondage. The
world falsely believes that man must experi-

25 ence both good and evil; error gives us pleas-
ure, and God all the pain—so it seems to some.
This is not even reasonable. We thus condemn
ourselves, to unhappiness, whereas we should
execute judgment on error and thus destroy

30 the temptation to believe in a power and a

- 1 presence other than God, who is all presence
and from whom there can be no separation.

THE TRUTH SHALL MAKE YOU FREE

- 5 In order to know truth, we must recognise
that matter is not a solid, indestructible thing,
but a vanishing belief of which nothing true
can ever be known except that it has no reality,
no permanence, no existence. "There is no ma-
10 terial truth" ("Science and Health," p. 273,
line 2).

- Mathematically we know that anything that
ever was nothing, or ever ceased to exist, can-
not be real, whatever it may appear to be;
15 therefore evil must be unreal, however real it
may appear, and no logical mind could believe
it to be eternal. Some people believe that what
we think is evil, is not evil at all, but hidden
good. This is impossible, for evil cannot be
20 good, nor anything more or less than evil, and
when we know the truth about it, namely, that
it is unreal it disappears. "*They that war
against thee shall be as nothing*" (Is. 41:12).
Jesus also said: "*If the Son therefore shall*
25 *make you free, ye shall be free indeed*" (John
8:36). This means that if we are set free by
the realization of God, Truth, then we are
freed permanently, unlike the temporary free-
dom obtained by the use of the human mind,
30 whose outcome is like unto itself, further evil.

1 "A house divided against a house falleth"
(Luke 11:17).

Not only the truth about evil must be realised, but of far greater importance is the understanding of absolute good, the mental realization of the allness of God and His manifestation, which permanently lessens our liability to think evil. This divine action of God on man which comes to us when we form a concept of it, or treat, is called the Holy Ghost; the spirit or holiness of the truth that abides "*with you forever*" (John 14:16), and heals and "*shall teach you all things*" (John 14:26).

To illustrate, place several sheets of dirty paper in front of a light. The light stands for the real man, the papers represent the mist of matter, and the dirt, sickness, sin, etc. When one of the papers is removed, this indicates that some of the mist of matter has disappeared and the real man is then seen more as he really is, namely, thinking of good instead of evil, just as the light is seen more clearly. Treatment or the thinning of the mist of matter always results in the real man being seen more as he really is, namely, thinking of good.

THE MATERIAL WORLD

God, as the Principle of good cannot know of the material world. If God knew of matter, some portion of God would be unemployed

- 1 when matter disappeared, whereas God is infinite. If God knows evil, He must have ordained it to punish the human beings He made so badly that they could not help sinning, for
- 5 God, being infinite Mind and eternal cause, must be omniscient and omnipotent. God, being omnipotent, would destroy evil instantly if He knew of it, or else He would not be good; if not good, then He would not be omnipotent.
- 10 This is one of the proofs of the non-reality of everything material and the reason why we "*shall be delivered*" (Joel 2:32), for if God knew evil it would be permanent.

- While nothing true can be said of the material world except that it does not exist, for
- 15 the purpose of knowing how quickly and easily to get rid of evil, you can look upon it in various ways, each more or less accurate, but all theoretical, as you can only know
- 20 truth.

- The material man is hypnotised by mortal mind into all of his troubles, hypnotised by the false thoughts that come to him, making him believe in the reality of the evil around him.
- 25 Viewing the material world in this way, we see that the only work to be done is to de-hypnotise ourselves so as to cease seeing the evil.

A DREAM

- 30 The whole of the material world, with its

1 material phenomena, "is an elaborate counter-
 5 feit of the spiritual realities of all things, at
 best merely a dream, . . . a mesmeric sleep,
 but without even a real dreamer" (see "Life
 10 Understood," by F. L. Rawson). Shakespeare
 in "The Tempest" writes: "We are of such
 stuff as dreams are made of, and our little life
 is rounded with a sleep." The material world
 is no more real than the world we see in a
 15 dream, but the latter does not as a rule agree
 with what we call natural science, while the
 thoughts that come to us in the day-time are
 more or less in accord with it, since we are
 all more or less dreaming the same dream,
 20 and consequently see matter alike.

One person in a dream cannot communicate
 with another person in his dream, any more
 than one person who is hypnotised into believ-
 ing that he is at sea drowning can know any-
 25 thing about another person who is hypnotised
 into believing that he is on an island starving
 to death. The material man is a dream man in
 a dream world, whose appearance and seeming
 activity is due to the existence of the world of
 30 reality. "Who will say, . . . that this
 dream—rather than the dreamer—may not be
 mortal man? Who can rationally say other-
 wise, when the dream leaves the mortal man
 intact in body and thought, although the so-
 called dreamer is unconscious? . . . there

1 should be but one fact before the thought,
namely, spiritual existence. In reality there is
no other existence" ("Science and Health,"
p. 491, line 29).

5 The value of this view is that it gets us away
from all thought of any reality in the evil, and
we have but to awake, as the Bible so often
points out, and see things as they really are, by
reversal of the false material testimony.

10

THE METAPHYSICAL VIEW

In this view everything material may be
looked upon as something purely subjective,
namely, a false mental concept entertained by
15 mortal mind by means of our so-called material
selves. The material man appears to have ex-
traordinary powers when even a few of his
limitations disappear, and this apparent ac-
tivity, counterfeiting the infinite power of the
20 one divine Mind, has deluded many into think-
ing that the real spiritual man exists in the
material person. This is because they confuse
the individualised part of subconscious mind
with the spiritual man, made in the image and
25 likeness of God, reflecting good only. This
"lower so - called mind" ("Science and Health,"
p. 377, line 21), otherwise known as subjective
mind, means the sum total of all the evil
thoughts which constitute the material world,
30 and which, sweeping over the conscious or

1 human mind, known as the material man, make
him do, say, and think whatever the condition
of his mind permits.

When matter is seen to be purely subjective,
5 we then see that there are no solid material
things or undesirable conditions to alter; all
that has to be altered is our thought. When a
person is said to be "thinking" or "picturing"
material things what theoretically happens is,
10 that mortal mind is causing him to believe in
the reality of evil, and he has the evil mani-
fested if caused to think strongly enough. Every
thought, either of good or evil, is followed
by a similar effect, to a greater or less extent.
15 It is easy enough to keep the evil thoughts out
of the conscious mind; the difficulty hitherto
has been to destroy the evil in the subconscious
mind. This is now comparatively easy, as it
is done in a scientific manner, by the denial
20 of evil, and the realization of perfection, the
human mind then being susceptible to better
and better thoughts.

The true position is, that there is no patient
to heal, and no practitioner to treat, as both
25 are the real spiritual beings, falsely seen by
mortal mind as material beings, the mist of
matter hiding the reality from us. When our
own false concept is corrected the patient is
then seen more as he really is instead of in ac-
30 cordance with our false concept, and the prac-

1 titioner is seen treating instead of thinking of
 material things. The practitioner, while being
 only mortal mind's imaginary man, apparently
 is able to heal and do marvellous things, for
 5 the thinning of the mist of matter enables his
 real self to be seen more as it really is, and
 there being only one subconscious mind, the
 evil disappearing in his subconscious mind dis-
 appears in the subconscious mind of everyone
 10 else.

THE MATHEMATICAL VIEW

Heaven is a world of four dimensions of
 which we see three, and therefore see every-
 15 thing in a false, limited way; the fourth di-
 mension being infinity which absorbs the other
 dimensions of length, breadth, and height. "I
 . . . pray . . . that ye, . . . may
 be able . . . to comprehend what is the
 20 breadth, and length, and depth, and height,
 and . . . the fullness of God" (Eph.
 3:14, 19). "I . . . saw the holy city
 . . . And the holy city lieth foursquare"
 (Rev. 21:1, 2, 16). "This city is wholly spir-
 25 itual, as its four sides indicate" ("Science
 and Health," p. 575, line 20). In other words,
 in heaven there is no space; there is nothing
 but God and the manifestation of God fill-
 ing all space. Your spiritual self is in the
 30 same place as "two time two is four." God is

- 1 in the same place as "the principle of mathematics." "Two times two is four" is neither inside nor outside of "the principle of mathematics." Neither is man in God, nor God in
- 5 man. You can say that "man is in Mind," in the same way that you would say that "I will bear that in mind." Man is the manifestation of God, Principle, and manifests or expresses God.
- 10 The value of this view is that we know that everything we see around us is something connected with our spiritual selves, and that "material belief, in all its manifestations, reversed, will be found the type and representative of
- 15 verities, priceless, eternal, and just at hand" ("Miscellaneous Writings," p. 60, line 27). *"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made"*
- 20 (Rom 1:20) "Christian Science translates Mind, God, to mortals. It is the infinite calculus defining the line, plane, space, and fourth dimension of Spirit" ("Miscellaneous Writings," p. 22, line 10).

25

THE NATURAL SCIENCE VIEW

- In this view, thought may be spoken of as a high tension electrical current, and thought after thought sweeps over the human mind,
- 30 which may be likened to an electrical trans-

1 mitter, vibrating to these thoughts. (See "Life
 Understood," by F. L. Rawson). "Electricity is
 . . . the least material form of illusive con-
 5 sciousness . . . which destroys itself" and
 "which counterfeits the true essence of spir-
 ituality or truth,—the great difference being
 that electricity is not intelligent, while spir-
 itual truth is Mind" ("Science and Health,"
 10 p. 293, lines 3, 17). Every sin, every dis-
 ease, and every evil thought has its own respon-
 sive cell in the subconscious mind. If there are
 small electrical particles, "thought germs"
 ("Science and Health," p. 164, line 16), on
 15 the fear cell, like pitch on a tuning fork,
 and fear thoughts sweep over the mind, the
 cell will vibrate synchronously with the fear
 thoughts and the man will be afraid as
 long as this class of thoughts are passing over
 20 his conscious mind causing it to vibrate in uni-
 son with the subconscious mind. On the other
 hand, if the fear cell is perfectly clean of any
 particles, it will never vibrate with fear
 thoughts and he can never be afraid. When
 25 the human mind is divested of all these so-
 called material particles, it is then unable to
 think evil thoughts. This is the pure, sinless
 human mind. *"Let this mind be in you, which
 was also in Christ Jesus"* (Phil. 2:5), in order
 that *"The prince of this world cometh and hath
 30 nothing in me"* (John 14:30).

Probably the best way of viewing the material world is that it consists of a series of moving pictures that apparently flash by, or adjacent pictures seen rapidly one after another. "Mind-pictures" ("Unity of Good," 'Summary'). "Evil . . . is a picture of error throughout" ("Science and Health," p. 526, line 14). Just as there is no movement in the pictures seen on the screen in a theater, nor are the actors in the pictures the real people, so is there no movement or reality in these material pictures hiding heaven from us, but all of the good, all of the love, life, joy, beauty, movement, etc., seen through these pictures is made by God and is therefore permanent and eternal. All of the evil in these pictures is merely the mist of matter, small electrical particles of which the ether or the sum total of all these pictures is composed, which apparently distorts and hides the good from us. "The creations of matter arise from a mist or false claim, or from mystification" ("Science and Health," p. 523, line 8). All that anyone cares for about you, all the activity, the good, the love, etc., is part of you, part of the world of reality which comes shining through these pictures, giving them their delusive sense of reality.

1 None of the good can be destroyed as it is
 part of heaven, but on account of the mist of
 matter being thicker in the pictures very often
 less of it is seen. Sometimes the mist is so thin
 5 that we call the evil good, whereas "*there is
 none good . . . but God*" (Matt. 19:17).
 All of the evil in these pictures is merely an
 apparent absence of good, and is due to the
 thickness of the mist of matter. This mist, or
 10 "mystification," gradually vanishes because of
 its inherent nature, the quality of self-disap-
 pearance, until ultimately it all disappears
 when we see everything very good.

 The sum total of all the pictures constituting
 15 the material world, that is, every so-called ma-
 terial thought that ever made a man apparently
 think, say, or do anything existed, as far as they
 could be said to exist, as an illusive, contradic-
 tory opposite to true thoughts before the start
 20 of what is called the material world. "Sin ex-
 isted as a false claim before the human concept
 of sin was formed" ("Retrospection and In-
 trospection," p. 67, line 1). Because of
 false concepts of time and space these pic-
 25 tures appear as though covering periods of
 time and are apparently seen, one after an-
 other, in rapid succession. Therefore, every-
 thing the material man is going to do, say, or
 think is apparently fixed in these pictures, and
 30 he cannot help doing the evil he does, until

- 1 someone prays rightly for him or he prays
rightly for himself. Pride, condemnation, criti-
cism, cruelty and all evil is part of these pic-
tures constituting the punishment we receive
5 when we admit the reality of anything evil by
thinking evil.

- As there is no reality in these pictures hid-
ing heaven from us, the only cause is God, and
the only effect, the manifestation of God.
10 There is no action or movement in the pictures
around us, "no life, truth, intelligence, nor sub-
stance" ("Science and Health," p. 468, line 9),
or good in the material world. The only
thing that ever takes place in the pictures
15 is the steady thinning of the mist of matter,
when heaven is seen more and more as it
really is. This apparent action counterfeits the
only real activity, the knowledge or thinking
of God, as everything material is the opposite
20 of Spirit.

- The Sermon on the Mount can and shall be
lived by the men of today, as the instruction
given therein by Jesus, the great Example, is
now being rapidly and rightly understood by all
25 earnest and practical spiritual workers.

THE END OF THE VEIL OF MATTER

- The life of the material universe may be said
to consist of a succession of groups of adjacent
30 pictures, hiding heaven from us, each succes-

- 1 sive period of time consisting of a group of
 these dream pictures, and each group extend-
 ing over a gradually diminishing period of
 time. These pictures are the mist that went
 5 up from the earth, and their evolution from
 start to finish is set forth in the first chapter
 of Genesis. (See "Life Understood," by F.L.Raw-
 son). Each group of these pictures is a repe-
 tition of the same events in the past, false
 10 views of the real world, each event covering a
 shorter period of time and appearing a little
 different as the mist of matter is steadily thin-
 ning. These successive veils of matter, gradu-
 ally reducing in length of time as the evil dis-
 15 appears, ultimate in the final disappearance of
 everything that apparently hides the world of
 reality from us, and the last veil of material
 errors lifted forever reveals everything as
 "very good" (Gen. 1:31). "*When the heart*
 20 *shall turn to the Lord, the veil shall be taken*
away" (II Cor. 3:16).

CHAPTER III

PREDESTINATION

- 1 There are many references in the Bible to predestination, and Paul pointed out that "*Whom he did foreknow, he also did predestinate to be conformed to the image of his Son*"
- 5 (Rom. 8:29); "*Having predestinated us into the adoption of children by Jesus Christ*" (Eph. 1:5). "*Fear not, . . . for it is the Father's good pleasure to give you the kingdom*" (Luke 12:52); "*that . . . they*
- 10 *which are called might receive the promise of eternal inheritance*" (Heb. 9:15). (See Job. 7:1; 14:5; Ps. 39:4; Dan. 8:13, 14, 19; 10:1; 11:27, 35; 12:11; Hab. 2:3; II Esdras 4:33, 37; Eph. 1:9, 11; Acts 17:26, 31; Gal. 4:4; I Peter
- 15 1:20; Rom. 11:20; Rev. 1:3). Predestination being true means that every material thought which makes a man do, say, or think any certain thing at a given time, unless destroyed by true prayer, comes into seeming action at a
- 20 predetermined time. "*The way of man is not in himself; it is not in man that walketh to direct his own steps*" (Jer. 10:32). Fatalism would be true were it not for the fact that when a man prays rightly the unsatisfactory
- 25 thought disappears, either beforehand, or at

1 the time it commences to act, and also he prays
 more often in the future. Paul said that salva-
 tion is "*not of yourself; it is the gift of God*"
 (Eph. 2:8); in other words, it is the action of
 5 God that enables us to realise good. Jesus said:
*"No man can come unto me, except it were
 given unto him by my Father"* (John 6:65).
 Man has therefore no free-will whatsoever, as
 the only will is the will of God. "*If any man*
 10 *will do his will, he shall know of the doctrine*"
 (John 7:17). "*Pray without ceasing . . .
 this is the will of God . . . concerning
 you*" (I Thess. 5:17, 18). Even when a man
 knows how to pray right ly, and will pray,
 15 it is due to the action of God, and he cannot
 tell the form in which the improved condi-
 tion, the better belief equally predestined, is
 going to be manifested, "*but they that seek
 the Lord shall not want any good thing*"
 20 (Ps. 34:10).

MAN HAS NO FREE-WILL

Any particular historical event is simply a
 repetition of what has apparently happened be-
 25 fore, each stage of existence—material
 thoughts imitating the reality and appearing in
 their predetermined order—foreshadows what
 is to appear in the future, conforming to the
 improved conditions of each period. "History
 30 repeats itself; to-morrow grows out of to-day"

- 1 ("Christian Healing," p. 1, line 1). The innumerable Biblical prophecies of events which have already been fulfilled, and others which are now being fulfilled, are a proof that man
5 has no free-will.

Another proof is that astrology is a science. The Bible often refers to this method of foretelling the future. The reason is that the position of the stars and planets at any particular
10 time, while they have no influence, enable a man to calculate the vibrations or thoughts which may be said to be acting upon the earth or the individual at that moment. *"Thus saith the Lord, Learn not the way of the heathen*
15 *('one who does not acknowledge the true God'; Webster's Dictionary) and be dismayed not at the signs of heaven; for the heathen are dismayed at them"* (Jer. 10:2). The importance of accurate prophecy is that by treatment thoughts
20 that would otherwise act in the future, can be dealt with now, and better beliefs manifested.

The Great Pyramid is referred to by Mrs. Eddy, ("Christian Healing," p. 11, line 9), and Isaiah, speaking to the people of to-day
25 says: *"In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of*
30 *Egypt"* (Is. 19:19-20). Pastor Russell, in

- 1 "Studies in the Scripture," Volume III, gives a
 very full account of the wonders of the Pyra-
 mids. Not only is the Pyramid at "the border
 5 of the land of Egypt," but it is in the exact
 centre of the land surface of the world. The
 Grand Gallery is supposed to represent the
 Christian dispensation, and the floor-line inches
 of the Gallery represent years. Pastor Russell
 points out that the birth of our Lord is indi-
 10 cated by the floor-line measurements, and con-
 cludes by saying: "Thus the Pyramid witnesses
 that the close of 1914 will be the beginning of
 the time of trouble." (See Dan. 12:1; Matt.
 24:3, 44).
- 15 Another proof that man has no free-will is
 the non-reality of matter. This fact has been
 proven by the chemical experiments of Dr.
 Heydweiler, the electrical experiments of Dr. le
 Bon, mathematically by Professor O s b o r n e
 20 Reynolds, and by direct metaphysical demon-
 stration. (See "The Non-Reality of Matter,"
 by F. L. Rawson).

ALL IS GOD AND HIS MANIFESTATION

- 25 The greatest proof of all that man has no
 free-will is that only God and His manifesta-
 tion exists. God, being cause, is the only
 thinker the only actor and the only lover. Noth-
 ing actually takes place of any kind or descrip-
 30 tion except the continuous and perfect activity

1 of God. There is no material man. There is
 no material world. There is no mist of mat-
 ter. There is no evil. There is only God and
 5 God's manifestation, man, perfect, spiritual,
 and truly mental image and likeness of God.
 God thinks, and acts, and loves by means of
 man, and the only will being the will of God,
 man lives and moves and has his being in ac-
 cordance with that will, for his will is the will
 10 of God, as at any given moment the ideas that
 come to him in perfect sequence are absolutely
 the best ideas for him at that moment, God
 being the Principle of good only.

15

MORTAL MIND

All of the powers that the material man ap-
 pears to exert are merely changing, false men-
 tal impressions, having no power of any kind.
 So ignorant have we hitherto been, being in
 20 bondage to false conceptions, that it has been
 thought necessary to memorise a mass of use-
 less so-called facts in order to obtain needed
 knowledge. This is entirely unnecessary.
 "When mortal man blends his thoughts of
 25 existence with the spiritual, and works only
 as God works, he will no longer grope in
 the dark" ("Science and Health," p. 71,
 line 21). "*And the Jews marvelled, saying,
 How knoweth this man letters, having never*
 30 *learned*" (John 7:15). It is also recorded

1 in the Bible that it was unnecessary to tell
 Jesus of events; for instance, he knew the
 past of the woman at the well (John 4:29),
 and often knew what was going to happen
 5 (John 17:22, 23), in fact, he must have known
 everything that was going to happen (Matt.
 24:34), with two exceptions, right up to the
 so-called end of the world. He did not know
 what hour all evil would disappear (Matt.
 10 24:36), or how many people would pray rightly
 just before that time; that is, how soon the
 mist of matter would thin sufficiently to bring
 this much to be desired salvation (I Cor.
 1:7, 10; Is. 45:17, 23).

15 "We can know the truth more accurately
 than the astronomer can read the stars or
 calculate an eclipse. This mind-reading is
 the opposite of clairvoyance" ("Science and
 Health," p. 84, line 31). The attempt to
 20 remember called memory or psychometry, to
 foresee events called prophecy or fortune-tell-
 ing, and the so-called powers of clairvoyance,
 spiritualism, trance-speaking, thought-reading,
 divination, hypnotism, occultism, escoteric
 25 magic, etc., are all attempts to get the conscious
 mind to vibrate with the subconscious mind.
 The only true and therefore scientific way of
 obtaining any needed knowledge is by treat-
 ment—scientific right thinking—when the be-
 30 lief in limitation disappears.

1 Directly a person thinks of anything in the
 material world, past, present, or future, he is
 in touch with the thoughts that constitute the
 thing thought of, but as a rule he is not con-
 5 scious of these thoughts because of the intense
 belief in limitation. When people have not this
 belief so intensely, very often their conscious
 mind vibrates synchronously with their sug-
 conscious mind when they appear to see again,
 10 or to foresee events, and sometimes simply
 know the thing intellectually. There is an
 enormous amount of literature attempting to
 show how the human mind can develop these
 so-called powers, thus apparently overcoming
 15 its own limitations. Such methods are merely
 additional limitations, disguised as aids.

 The five senses are entirely mental, and this
 fact can and is to-day being proved by scien-
 tific experiment. The first step is to be open-
 20 minded, for, things being what we think, we
 practically prevent any given result by fearing
 its impossibility. In heaven, man, being an
 individualized idea of the consciousness of God,
 knows instantly everything he needs. When
 25 the existence of the false material belief is
 denied and this true fact sufficiently realised,
 results come naturally without previously out-
 lining what is to happen, and consequently,
 without the evil attendant upon human pictur-
 30 ing. In this way unrecognised evil thoughts

- 1 disappear before they take form in so-called
conscious thought, and no normal faculty is
lost, but better beliefs are recognised as each
day brings its work as well as the power to ac-
5 accomplish that work. "To know the past, pres-
ent, and future is the office of intelligence;
yea, it is the ever-present Truth" ("Science
and Health," 6th edition, Vol. II, p. 15,
line 24).
- 10 The human mind is conscious only of ma-
terial phenomena, the shadows of reality, and
this is not knowledge, but supposition. Matter
and its elaborate phenomena, evil and its devil-
ish brood, sickness, sorrow, hunger, and death,
15 cannot enter the human mind. Nothing ever
enters the human consciousness but thoughts.
We see all things as thoughts, for matter is
merely the phenomena, or supposition, of mor-
tal mind, and we attribute this perception to
20 the physical senses, thereby finding ourselves
their dependants. Material things are the sym-
bols of spiritual realities, and point to Mind,
Spirit, the substance of reality. Mortal mind's
false concept is human limitation, and must
25 and shall be overcome (Rev. 17:14), but if it
were real, no power could ever overcome or
destroy it.
- Material so-called knowledge is a knowledge
of appearances only, yet at the same time we
30 must conceive of a reality of which they are the

1 appearances. Thus for every reality there is
 a corresponding unreality or supposition. To
 more clearly see the reality, we must deny the
 seeming; to know man, we must deny self, the
 5 false concept made of suppositional thought,
 made out of the dust or material thought.

SELF-MADE LAWS

Any form of belief, if held by enough people,
 10 becomes a so-called law, apparently affecting
 more or less each individual. "The belief of
 sin . . . is an unconscious error in the be-
 ginning, . . . but afterwards it governs
 the so-called man" ("Science and Health,"
 15 p. 188, line 4). When a belief is a be-
 lief in evil, people who are not protected by
 treatment, suffer in proportion to the receptive
 condition of their minds, and the intensity of
 the belief. Fear of any kind of food, disease,
 20 want, tiredness, need or want of sleep, even-
 tual death, and the effects following this fear,
 are all due to ignorance, the collective force of
 a general acceptance of suppositional evil. Oc-
 casionally there are what are called abnormal
 25 exceptions, which are, however, nearer akin to
 man's estate, as it is impossible to rise above
 the highest possibility of human achievement.
 When beliefs are overcome as the result of
 scientific right thinking, the demonstration
 30 proves the only standard to be God and His

1 manifestation, "for Mind can impart purity
 instead of impurity, strength instead of weak-
 ness, and health instead of disease" ("Science
 and Health," p. 371, line 28). As active
 5 thinking is the basis of true existence, all
 that is needed to overcome limitations is to
 know the true facts of existence, and this
 truth, sufficiently realised, results in the ac-
 tion of God being made manifest in the ma-
 10 terial world. "*God was manifest in the flesh*"
 (I Tim. 3:16). "*They that wait upon the Lord*
shall renew their strength" (Is. 40:31).

BIRTH AND DEATH

15 There is no such thing as absolute creation.
 What is real has always existed. The creative
 activity of God is the only true and therefore
 spiritual evolution. This creation is the unfold-
 ing, or perpetual revelation, of the infinite,
 20 spiritual ideas forever subsistent in Mind, in
 God. Matter, and it kindred tribe of shadows,
 sin, disease, want, and death, based upon sup-
 position, shall all be put out of consciousness
 and forever destroyed, by reversal of our ha-
 25 bitual thought processes. This is salvation,
 based on scientific right thinking.

The material sense of evolution is merely a
 false conception of the spiritual world as it ap-
 pears in human consciousness, apparently orig-
 30 inating in material thoughts. "Every creation

1 or idea of Spirit has its counterfeit in some
 matter-belief. Every material belief hints the
 existence of spiritual reality" ("Miscellaneous
 Writings," p. 60, line 27). Material evolution
 5 appears to take place through a process of
 birth and death, which are merely temporary
 successive changes, false views of the real and
 permanent spiritual realities, which are always
 here at hand, no matter what we may hear,
 10 see, or think to the contrary.

At birth the human mind is of no use, but
 gradually improves until, at what is called
 death, having gradually become less material,
 it leaves the body and passes on into an-
 15 other material consciousness of heaven. "We
 pass from one dream to another dream"
 ("Science and Health," p. 75, line 30). The
 human mind is a purely material thing, and is
 not improved by death for "*the last enemy that*
 20 *shall be destroyed is death*" (I Cor. 15:26).
 "His body is as material as his mind, and
 vice versa" ("Science and Health," p. 290,
 line 31). If a man is born liable to anger,
 he passes on liable to anger, if there is no treat-
 25 ment for him. If, however, he has been healed
 by treatment of the sin here, he is never again
 liable to the particular trouble of which he has
 been healed. Treatment will help a man in the
 next material state of consciousness, for the
 30 man is continually being seen more like his real

1 self owing to the thinning of the mist of
 matter. "If Jesus awakened Lazarus from
 the dream, illusion, of death, this proved that
 the Christ could improve on a false sense"
 5 ("Science and Health," p. 493, line 28). The
 human mind continues to improve until, finally
 unable to entertain evil, it dematerialises and
 apparently wakes up to find itself in heaven.
"I ascend unto my Father, and your Father"
 10 (John 20:17).

THE COUNTERFEIT

Reincarnation is an attempt to explain the
 origin of evil, which is impossible, as no one
 15 can ever know that which has no reality. As
 heaven is, so to speak, around us, the spiritual
 man is always here, but owing to the mist of
 matter he is seen as a material man. When the
 so-called material man passes into the next ma-
 20 terial consciousness, no one can communicate
 with him, although very often a person comes
 into touch with the thoughts which constituted
 the so-called existence of that man in this
 world, and, because invisible to the senses, be-
 25 lieve that this is the real man. "Christian
 Science, . . . defines these so-called senses
 as mortal beliefs, the testimony of which can-
 not be true either of man or of his Maker"
 ("Science and Health," p. 488, line 16). The
 30 real man, being in heaven, the infinite con-

1 sciousness of God, must be again seen here as
 another material counterfeit conception of the
 true idea always in Mind.

When a person is in a state of insensibility,
 5 the human mind sometimes leaves the body,
 and often succeeds in going immense distances
 almost instantly and getting in touch with peo-
 ple who are intuitive. "Mortal mind and body
 combine as one," and yet "in sleep, memory
 10 and consciousness are lost from the body, and
 they wanted whither they will apparently
 with their own separate embodiment" ("Sci-
 ence and Health," p. 409, line 4; p. 491, line
 23). The best known case of this is that of
 15 our Lord, whose mind, after he had dema-
 terialized his body, left the tomb and was first
 seen by Mary, who thought him to be the gar-
 dener and later truly recognised him as Jesus.
 (John 20:12, 17). In the case when Jesus
 20 moved himself, the disciples, and the ship in-
 stantly to the side of the lake (John 6:21), as
 well as when "*he vanished out of their sight*"
 (Luke 24:31; 4:29, 30), the mind took the body
 with it and no consciousness was lost. "Christ
 25 was the way, since Life and Truth are the
 Way that give us, through a human person, a
 spiritual revelation of man's possible earthly
 development" ("Miscellaneous Writings,"
 p. 75, line 2). "Divest belief of substance
 30 in matter, and the movements and transitions

- 1 possible to mind would be found just as possible to the body; and then would Spirit identify being without the loss of body, that we suppose must occur before this science of being is
 5 acknowledged" ("Science and Health," 1st edition, p. 77).

THE END OF THE WORLD

- Nearly everyone agrees that some great
 10 change is coming over the world, but there are a great many opinions as to what that change is going to be. No possible change agrees with religious, scientific, and metaphysical knowledge except the final disappearance of matter,
 15 and consequently, the apparent awakening of every human being who is now "*hid with Christ in God*" to find that he is actually "*in Christ*" (Eph. 3:10).

- As matter is the basis of all evil, the "end of
 20 the world" simply means the final end of all evil, sin, disease, suffering, want, limitations, and death. Not only shall those who have a knowledge of true prayer be emancipated, but "*it is written, saith the Lord, every knee shall*
 25 *bow to me, and every tongue shall confess to (acknowledge) God*" (Rom. 14:11), "*for they shall all know me, from the least unto the greatest of them, saith the Lord*" (Jer. 31:34), and "*all beings shall obtain gladness and joy*"
 30 (Is. 51:11). No one should fear or even con-

1 template (Matt. 6:34) this miscalled end of
 the world so earnestly to be wished for, and
 which is now dawning on the vision of those
 who keep their gaze fixed on "*the things which*
 5 *are not seen: . . . but . . . which*
. . . are eternal" (II Cor. 4:18). "*For this is*
good and acceptable in the sight of God our
Saviour, Who will have all men to be saved,
and come into the knowledge of the truth"
 10 (I Tim. 2:3, 4).

The second coming of Christ to human consciousness (John 14:3) is the individual recognition by man of the non-reality of everything material, and the absolute reality and allness
 15 of God and His manifestation. This true knowledge of God and heaven is now coming to men all over the world, and with this awakening comes a fresh sense of life, peace of mind, and joy, and man begins to exercise his
 20 dominion over evil by actively thinking of the world of reality. Actively thinking of the world of reality is the definition of treatment, for this is the nature of man, made in the image and likeness of God, the expression or reflection
 25 of God.

Notwithstanding the fact that "*the knowledge of the truth*" is coming to "*all men,*" and "*He will destroy in this mountain the face of the covering cast over all people, and the veil*
 30 *that is spread over all nations*" (Is. 25:7, 9),

1 we should not cease our work, whatever it
 may be. We must render unto Caesar the
 things of Caesar, and rely upon treatment, not
 the seeming material work, when "*all these*
 5 *things shall be added unto you*" (Matt. 6:33).

THE BIBLE

Man's desire and endeavor for countless ages
 has been to solve the seeming mystery of life,
 10 and for two thousand years he has struggled
 to know the truth, the truth that Jesus declared
 would make men free.

The Bible is pre-eminently the book of the
 emancipation of man. This emancipation means
 15 his deliverance from all evil. It is impossible,
 in the light of greater understanding to-day
 and with an open-mind, to read the Bible and
 not see that this freedom is promised and the
 secret of its attainment contained therein. The
 20 traditional interpretation assumes that it is lit-
 erally impossible for us to be free, for it pre-
 sumes that man is a material being, subject to
 the elements of this materiality and dependant
 upon some mysterious power external to our-
 25 selves that will ultimately "save" us if we are
 good enough, whereas man has always been
 and always will be perfect and governed by
 Spirit.

There is a common element running through
 30 the texts of the Bible containing the idea of

1 acquiring certain information, and the promised results are all contingent upon our getting this information, and using it. Jesus said that it depended upon our keeping his saying (John
 5 8:51), that is, receiving the information he gave and acting upon it, as Paul said: "*Prove all things*" (I Thess. 5:21). In all these passages we find the marvellous results that come from accepting this knowledge and acting upon
 10 it. The scientific wonders of to-day pale into insignificance when compared with the wonders of the Gospel narratives, and it is either a fact that these records are absolutely true, or the whole Christian religion is a house
 15 builded upon sand. The latter is an impossibility when viewed in the light of the experience of all who have been receptive to Truth.

What scientific wonder of transportation have we to-day to compare with the instantaneous movement of the ship across the Lake
 20 Tiberius? What greater marvel, absolutely scientific when spiritually understood, have we in financial circles than the finding of money in the fishes mouth? And yet our Lord said
 25 we would do greater works; greater in quantity, however, not in quality. The Bible boldly presents the fact of the allness of God, and hence the omnipotence and ever-presence of good, and from this fact Abraham, Isaac,
 30 Jacob, Moses, Elisha, Elijah, Isaiah, Ezekiel,

- 1 Jeremiah, John the Baptist, Jesus the Christ,
and His disciples down to this day have deduced and so demonstrated the power of God to heal and take away the sins of this world.
- 5 Accepting God, Spirit, as the only cause, by deduction we come to the realization that being all, and being good, there is nothing but God and His manifestation, and evil is merely an illusion of our so-called material senses themselves equally part of this illusion. The Bible
- 10 promise is now being fulfilled as the mist of matter thinning reveals to human consciousness the true facts of existence.

15 THE EVOLUTION OF PRAYER

- Men have for ages broken the First Commandment through ignorance of the one true God. *"Thou shalt have no other Gods before me, Thou shalt not make unto thee any graven*
- 20 *image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth"* (Ex. 20:3, 4). Yet men have mentally made graven images and likenesses of all the spiritual realities in heaven by thinking of the material counterfeits. It is failure to carry out this commandment that results in all of the material man's troubles.
- 25

- Men have worshipped the constellations, the
- 30 elements, animals, vegetables, minerals, relics,

1 pictures, statues, and human gods, all more or
 less having the characteristics of humanity,
 representing good and evil. When we say "the
 fire burns," we are ascribing power to that
 5 which has no other power than the seeming
 reality we give it by entertaining it in our
 thoughts, and we are punished in proportion to
 the tenacity with which we entertain the evil.
 Men have worshipped by prostration, by peti-
 10 tion, and by sacrifice. Later, men began to
 recognise that "*the effectual fervent prayer
 of a righteous man availeth much*" (James
 5:16), and prayed by asking as a favour or as
 a right, the response being due to the suf-
 15 ficiency of the human belief. Healing as the
 result of belief, blind faith, has been done by
 faith in drugs, charms, relics, waters, lights,
 massage, electricity, and even in God, the God
 that would relieve the suffering if we pleaded
 20 earnestly, and which He must have made if He
 could alter.

The evolution of man's knowledge of prayer
 shows us to-day that the only reality is God,
 Truth and the manifestation of Truth. There
 25 are many erroneous beliefs about Truth, and
 these erroneous beliefs must be replaced with
 positive knowledge before correct results can be
 obtained. In no other way can we grow in the
 recognition and realisation of our divine birth-
 30 right and spiritual nature. As long as we be-

1 lieve erroneously about spiritual things, these
false beliefs will deprive us of the benefit that
would otherwise come to us through a correct
understanding of Truth. Jesus proved that
5 there is enough truth that can be taught and
demonstrated to human beings to enable them
to do the things he did, and no one should
ever be satisfied until this understanding and
demonstration is attained.

10 The difficulty as a rule is that a person be-
lieves erroneously and does not know it. When-
ever we are certain that our belief is true, we
are believing in our illusive certainty. We have
to "*know the truth*" (John 8:32), and the
15 truth shall make us free. The human mind
has to give way to the divine and only Mind,
God. Christian Science reveals Love where the
sense of hate appeared, supply in place of want,
and Truth in place of error. This last is the
20 worship of the one true God whom we must
worship "*in spirit and in truth*" (John 4:3).
The scientist has to bring "*into captivity every
thought to the obedience of Christ*" (II Cor.
10:5), to love God and man, and by watching
25 the thoughts that come to him, and reversing
the wrong thoughts, so live in the presence of
God that he is continually thinking of abso-
lute good. This reversal must not be done
from a material standpoint; we must lose all
30 sense of self and the material world, dwelling

1 instead upon the spiritual eternal nature of perfection.

"Our Father which art in heaven,

Our Father which art All and all in Thee,

5 *"Hallowed be thy name.*

We are mindful of the holiness of Thy nature and reflection.

"Thy kingdom come.

10 Thy kingdom is among us; Thou are ever-present.

"Thy will be done in earth, as it is in heaven.

Thy will is always being done in earth as it is in heaven.

"Give us this day our daily bread.

15 Each day Thy grace gives us all things needful.

"And forgive us our debts, as we forgive our debtors.

20 We owe no man anything but Thy love which we reflect to all.

"And lead us not into temptation, but deliver us from evil:

And we realise that nothing can tempt us from our continual thinking of Thee.

25 *"For thine is the kingdom, the power, and the glory, forever.*

30 Thou art Life eternal, omnipotent Truth, perfect Love, and the only Mind in which we live, and move, and have our being, forever.

CHAPTER IV

THE MIRACLES OF JESUS

1 Our Lord proved his knowledge of God in
the healing of sin (Mark 2:10); by raising
from the dead (Luke 7:11, 15; 8:41, 56; John
11:1, 44); by healing "*all manner of sickness*
5 *and all manner of disease*" (Matt. 4:23); by
feeding thousands of people with apparently
only a few loaves and fishes (Matt. 14:20;
15:37); and by overcoming the so-called pow-
ers of nature (Matt. 14:25; Luke 8:24; John
10 2:6, 10; 6:21). These marvellous signs of
power were not contrary to law, but the na-
tural outcome and fulfillment of divine law,
through the utilization of the power of God.

The teachings of Jesus were understood and
15 practised for three hundred years after his
ascension, but were gradually lost sight of.
The power that Jesus exercised has always
been available, and now, owing to the recent
rediscovery of what Jesus taught, can be uti-
20 lised to enable humanity to cast off forever
its false sense of limitations.

THE KEY TO THE MIRACLES

Although Jesus gave definite instructions as
25 to prayer by saying: "*All things whatsoever*

- 1 *ye pray and ask for, believe that ye have received them, and ye shall have them*" (Mark 11:24, Rev. Ver.), also indicating that "*Ye ask and receive not, because ye ask amiss*" (James
- 5 4:3), no one until recently has been able to understand what he actually meant. He also said: "*Whatsoever ye shall ask the Father in my name, he will give it to you*" (John 16:23), and again, "*Ye shall know the truth, and the*
- 10 *truth shall make you free*" (John 8:32). When the word "name" is used it should be properly translated, "with the nature and characteristics of the Father." "The truth" here means knowing "the absolute truth" as opposed to
- 15 "the relative truth" or so-called truth of the material world. You must not think of the material world in any way while treating except to deny its reality, for faith in anything other than God is believing in evil. Jesus
- 20 pointed out the difference between wrong thinking and true prayer, the most interesting case probably being when the disciples were unable to heal the lunatic boy, and asking the reason, Jesus explained that by strong or hyp-
- 25 notic thinking so-called miracles could apparently be done, as matter was merely the manifestation of thought, and concluded by saying: "*Howbeit this kind goeth not out but by prayer and fasting*" (Matt. 17:14, 21). Fasting
- 30 here means abstaining from evil. Faith, not

1 founded upon understanding, is always followed by results in accordance with the condition of a man's mind and the thoughts coming to him. "*Praying always . . . in the*
 5 *Spirit*" (Eph. 6:18), "*the desire of the righteous shall be granted*" (Prov. 10:24); that is, anyone can obtain marvellous results by true prayer, or treatment, as it is entirely due to the thinning of the mist of matter, or the ap-
 10 parent action of God upon the human mind which results in right thinking.

When you pray, you must "*know the truth,*" namely, that the real spiritual man has everything he can possibly need, then you, the seem-
 15 ing material being shall have what you need, that is, you will be out of your human difficulty. While you can never tell what will be the form of good obtained after the treatment, you can be absolutely certain that the want
 20 will disappear. You should never ask for any specific thing; you have only to realise that God, being divine Principle, the source of all spiritual supply, brings instantly everything the real man needs, whereupon you are seen
 25 more like your real self, who is the knowledge of God, knowing instantly the supply of every need.

SCIENTIFIC RESULTS

30 All marvellous results are scientific and the

1 secret of divine protection from all want is the
 realization of God, and the real man's unity
 with God, and his consequent knowledge of
 any idea needed. The chief thing to recognise
 5 is that man is not a material being, but that
 he is, always has been, and always will be an
 indivisible part of God's infinite consciousness,
 a perfect spiritual being, "*made in the image
 and likeness of God.*" Sometimes this is not
 10 readily seen as "*Ye know not what manner of
 spirit ye are of*" (Luke 9:55). While it can
 be proved by logic that man is spiritual, more
 often it is necessary, in order to be sure of it,
 for a man to act as if this fact were true, get-
 15 ting his realization of the spiritual idea of God
 with such clearness as to result in some so-
 called miracle.

Naturally the healing of sin, namely, wrong
 thinking as "*All unrighteousness is sin*"
 20 (I John 5:17), is the purpose of all knowledge,
 and the first result of knowing how to think
 scientifically is to obtain an absolutely certain
 method of getting rid of sin in oneself. "*The
 Lord shall deliver me from every evil work*"
 25 (II Tim. 4:18). "*Being made free from sin,
 ye became the servants of righteousness*"
 (Rom. 6:17, 18). "*The Son of man hath
 power on earth to forgive sins*" (Matt. 9:6).

Secondly, when your realization of God and
 30 heaven is sufficiently clear, the person for

- 1 whom you are treating will be healed instantaneously of sin, disease, want, or any other trouble. There is no limit whatsoever. *"With God nothing shall be impossible"* (Luke 1:37).
- 5 *"Behold, I am the Lord . . . is there anything too hard for me?"* (Jer. 32:27). *"God shall supply all your need"* (Phil. 4:19).

Finally, as the outcome of persistent treatment, you must obtain perfect peace of mind and happiness, for *"my presence shall go with thee"* (Ex. 33:14), until ultimately all limitations disappear. *"Behold, I make all things new"* (Rev. 21:5).

SPIRITUAL PRACTICE AND MALPRACTICE

All authorities now teach that every thought we think has an effect either for good or evil, in accordance with the character and in proportion to the intensity of the thought. Therefore, when we think evil, we are liable to have the evil manifested; whereas, if we follow this by realising perfection, the harm is undone and good follows. This is the covenant of salvation. It is impossible, however, for us to tell what is good for ourselves, let alone some-
 20 one else, consequently, we must not mentally outline the form of good desired, but think only of the highest good, God and His manifestation. *"Look unto me, and be ye saved, all
 25 the ends of the earth; for I am God, and there
 30*

1 *is none else*" (Is. 45:22). We have to lose all
 sense of a material world, and actively, con-
 sciously think of God, absolute good. Then
 "we look not at the things which are seen, but
 5 at the things which are not seen; for the
 things which are seen are temporal; but the
 things which are not seen are eternal" (II Cor.
 4:18). When we cease to think evil and keep
 our thoughts stayed on "*the things which are*
 10 *not seen,*" namely, the world of reality, the
 evil, which is temporal, disappears and good is
 found at hand.

There is fortunately, a fixed rule which en-
 ables a person to determine the nature of
 15 prayer. "*Believe not every spirit, but try the*
spirits whether they are of God" (I John 4:1).
 This rule enables you to distinguish between
 scientific mental practice and malpractice. If
 you are thinking of the material man, or of
 20 anything in the material world, no matter
 what you are thinking of them, no good what-
 soever is being done. "The wrong method is
 capable of evil, and is mesmerism, of which
 the lowest natures are capable. The scientific
 25 method is without power to do evil" ("Sci-
 ence and Health," 1st edition, p. 430);
 that is, if you are thinking of God, of the
 Christ, of heaven, or of the spiritual man,
 you are being helped, your patient is being
 30 helped, and everyone is benefited, as some of

1 the mist of matter has disappeared forever.
"For whosoever is born of God overcometh the world" (I John 5:4).

5 FOLLOW ME

When Jesus said: *"If any man will come after me, let him deny himself, and take up his cross daily, and follow me,"* many have thought that he meant that we had to live a
 10 sacrificial life, whereas you must *"Offer the sacrifices of righteousness and put your trust in the Lord"* (Ps. 4:5). We have nothing to sacrifice but the wrong thoughts that come to us each day, and we do this by thinking right-
 15 ly; that is, thinking of absolute perfection, instead of evil. We must deny that man is material, reversing the evil thoughts that come to us tempting us to believe in a power or presence other than God, and realise man's spir-
 20 itual eternal nature by following our Lord in thought to God. We should never think of our fellow-man or ourselves as material beings, nor should we ever think of material things except to deny the existence of the evil, and
 25 realise the ever-presence of omnipotent Life, Truth and Love. Whenever a person does what seems wrong to you, *"What is that to thee? follow thou me"* (John 21:22).

Christian Science denies sin, evil, disease,
 30 poverty, and death, but does not accuse man

1 as its procurer. Shakespeare, in "Measure
for Measure," Act II, Scene 2, writes: "Con-
demn the fault, and not the actor of it," for
no man is responsible for the evil. Loving
5 "*thy neighbor*" (Matt. 19:19) as Jesus "*loved*
you" (John 15:12), never criticising, thinking,
or talking of others, unless realising the noth-
ingness of the evil and the perfection of the
spiritual idea of God, gives the proof so essen-
10 tial to that practical love which heals and frees
humanity from all evil.

CHOOSE LIFE

Life is governed by law, the law of absolute
15 perfection, and any opposition to this funda-
mental law of good is impossible. So-called
material laws are but approximations of one
divine law, and until a man recognises this im-
mutable law and conforms his every thought
20 in obedience thereto, he must seemingly live
in opposition to it, apparently governed by the
opposite thoughts of evil, reaping as he sows.
To every man it is offered to "*Choose you this*
day whom ye shall serve" (Jer. 24:15), there-
25 fore "*choose life*" (Deut. 30:19), for "*Ye can-*
not serve God and mammon" (Luke 16:13).
Any seeming opposition to the ruling law of
absolute good can be at best only a series of
attempts and failures, fruitless experiments
30 unwittingly confirming the divine order of

- 1 reality. Inevitably the goal reached will be
the same, eternal good, so it but remains
whether you shall struggle on against sin, dis-
ease, and poverty, or, admitting the omnipot-
5 ence of God, be the means whereby progress,
freedom, and joy replace limitations.

THE BASIS OF SCIENTIFIC RIGHT THINKING

- 10 *"He that believeth on me, the works that I
do shall he do also; and greater works than
these shall he do; because I go unto my
Father"* (John 14:12). Jesus affirmed this
statement when he said: *"These signs shall
15 follow them that believe; In my name shall
they cast out devils"* (Mark 16:17). Thought
theoretically exists as a mortal concept exter-
nal to man, and thought after thought sweeps
over the human consciousness. If you see a
20 man in pain and think he is in pain, the pain
is temporarily worse according to the intensity
with which you are thinking of the pain. This,
although but a temporary injury, is absolutely
wrong, as you are both just as liable to this
25 class of wrong thoughts in the future.

- As true prayer is the affirmation of exist-
ing perfection, the basis of scientific right
thinking is the use of the denial and the af-
firmation. The denial of the evil, or unreal,
30 destroys the evil thoughts that come to us, and

- 1 the affirmation of perfection purifies the human consciousness and gives understanding of absolute good. *"For the grace of God that bringeth salvation hath appeared to all men,*
 5 *Teaching us that, denying ungodliness, . . . we should live . . . righteously . . . in this . . . world"* (Titus 2:11, 12). *"I will that thou affirm constantly"* (Titus 3:8). *"Thou wilt keep him in perfect peace whose*
 10 *mind is stayed on thee"* (Is. 26:3).

The denial and affirmation are often referred to in the Bible. *"That he may know to refuse the evil, and choose the good"* (Is. 7:15). *"He shall give his angels charge over*
 15 *thee, to keep thee in all thy ways"* (Ps. 91:11). *"God made . . . the greater light to rule the day, and the lesser light to rule the night, . . . and to divide the light* (absolute good) *from the darkness"* (relative good)
 20 (Gen. 1:16, 17, 18). The denial is the angel Michael (Rev. 12:7; Jude vs. 9), and the affirmation the angel Gabriel (Dan. 9:21; Luke 1:19). They are also spoken of as the *"rod of God"* (Job 21:9), the *"rod, . . .*
 25 *and . . . staff"* (Is. 10:24), and *"thy rod and thy staff"* (Ps. 23:4). Mrs. Eddy, in *"Science and Health,"* p. 421, line 15, writes: *"Insist vehemently on the great fact which covers the whole ground, that God, Spirit, is*
 30 *all, and that there is none beside Him. There*

1 is no disease," all is God, Spirit, and the manifestation of Spirit. "*So then with the mind I myself serve the law of God*" (Rom. 7:25).

Every wrong thought, even a thought of in-
 5 harmony, a thought which if carried into effect would harm anyone, must be reversed by denying its existence, dwelling in thought upon the existing perfection in the world of reality. When you see a man in pain, and you know the
 10 truth, namely, that, in the world of reality, there is no pain, the truth will make him free, as directly you stop thinking the evil thoughts, they disappear. This is the denial of the evil and results in the pain thoughts disappearing,
 15 but affords only temporary relief, for the man is just as liable to be in pain should this class of thoughts come again.

THE WORD OF TRUTH

20 To give permanent help, what is called in the Bible "*the two-edged sword of truth*" (Gen. 3:24; Heb. 4:12; Rev. 1:16), must be used, and, after the sharp denial of the evil, you must immediately affirm the opposite existing
 25 good. "*Exert yourself to stand approved with God as a skillful workman, rightly treating the word of truth*" (II Tim. 2:15. Correct translation). This dwelling continually in thought upon the world of reality—"praying without ceasing"
 30 —means the ultimate purification of the human

- 1 consciousness "*the prince of this world cometh, and hath nothing in me*" (John 14:30), that is, no evil thoughts can affect you. "*The Lord shall send the rod of thy strength out of Zion*"
 5 (Ps. 110:2), "*as it is written, There shall come out of Zion, the Deliverer, and shall turn away . . . thy sins*" (Rom. 11:26, 27).

- "*God created man in his own image . . . male and female created he them*" (Gen.
 10 1:27), so you, the spiritual being, has the mental characteristics of the male and the female. Likewise there are no separate kinds of beings "*for ye are all one in Christ Jesus*" (Gal. 3:28), "*the power of God and the wisdom of God*" (I Cor. 1:24). Man, not the mortal, but the spiritual being, individualises the power of God, and as we "*rightly treat*" the evil disappears. "*He made two cherubims of . . . one piece*" (Ex. 37:7), which
 15
 20 typify the denial and the affirmation, or the male and female, from between which the Word of God destroys the evil.

- "You can never demonstrate spirituality until you declare yourself to be immortal and understand that you are so. Christian Science is absolute; it is neither behind the point of perfection nor advancing towards it; it is at this point and must be practised therefrom. Unless you fully perceive that you are the
 25
 30 child of God, hence perfect, you have no Prin-

1 ciple to demonstrate and no rule for its demonstration. By this I do not mean that mortals are the children of God,—far from it. In practising Christian Science you must state
 5 its Principle correctly, or you forfeit your ability to demonstrate it" (From a letter written by Mrs. Eddy to a student and published in "The Sentinel," Sept. 3rd, 1910).

No words can emphasise the importance of
 10 constant and persistent reversal of error, and we cannot be too severe on the evil nor too tolerant of the individual, forgiving, or treating, seventy times seven (Matt. 18:22). When you are thinking of the material difficulty,
 15 whatever you are thinking of it, except to deny its existence, the trouble is always temporarily worse, for you are thinking that the evil is real, thinking that you have the difficulty, and things are as we think. When,
 20 however, you think of the world of reality, all of your future difficulties are permanently diminished, depending upon the clearness of your realization of God and heaven, as the truth has freed or purified the portion of the conscious mind which vibrates with the thoughts
 25 manifesting the difficulty.

Every demonstration of Principle is instantaneous, yet the human mind does not often recognise this owing to the false belief of time
 30 and space. Persistent treatment results in the

- 1 clearness of realization which provides this
recognition and fulfillment.

SIMPLICITY

- 5 It must be remembered that treatment is
extremely simple. It simply consists in get-
ting right away in thought from everything
material and realising the absolute perfection
existing forever in the world of reality. It
10 would be extremely easy to do this, and have
instantaneous results, if we could completely
lose all sense of the seeming difficulties. The
principal point is never to allow the evil
thoughts to enter your mind. Thoughts can-
15 not act unless they get into your conscious-
ness, and, when, by treatment, the thoughts
disappear, the trouble is gone. The reversal
of the wrong thoughts should come before it
is even thought necessary to treat to overcome
20 the evil, as there is in reality no evil, merely
a mortal mind belief, and "there is no mortal
mind out of which to make material beliefs"
("Science and Health," p. 399, line 23.) It
should never be necessary to treat more
25 than once in any given case,—one sharp
denial of the evil, followed instantly by the
clear realization of the existence of perfection
—each time the thought of trouble comes into
mind, until loyalty to good brings its reward.
30 "*When ye pray, use not vain repetitions*"

1 (Matt. 6:7). There is no separate person or
 mind, no patient to heal, no evil to overcome,
 no mist of matter: simply false beliefs, illu-
 5 ually disappear, and the reality is seen clearer
 and clearer, because God and His manifesta-
 tion exists. *"Go thy way, . . . with a
 merry heart; for God now accepteth thy
 works"* (Ecc. 9:7).

10

HEALING

In order to obtain marvellous results
 through treatment, you must not think of any-
 thing in the material world when treating; in-
 15 stead, you must actively think of the world of
 reality, consciously dwelling in thought upon
 absolute good. Never limit God, or try to
 teach God His business by outlining how the
 demonstration will be made, or by thinking
 20 that the action of God will not be seen. *"It is
 the Lord: let him do what seemeth him good"*
 (I Sam. 3:18).

You must treat regularly, constantly, and
 persistently for yourself so that men *"may see
 25 your good works,"* thus, keeping the material
 sense, hitherto thought to be you, free from
 sin, sickness, and worries, you become more
 unselfish and kinder to others and so *"glorify
 your Father which is heaven"* (Matt. 5:16).
 30 Then people will inquire to what this increas-

- 1 ing happiness is due and seek understanding thereof, and so evil shall be made to praise God (Ps. 76:10). We should let our example, and not empty words, voice the presence of
- 5 God, and true humility (Micah 6:8), supplant the desire for personal gain and perfection, losing all sense of the pretended power of personal selfhood in the omnipotence of our real self, God.

10

WATCH AND PRAY

Our Lord has asked us to "*watch and pray*" (Matt. 26:41), that is:—

1. Think of the world of reality,
- 15 2. Deny the existence of evil,
3. Affirm the existence of absolute perfection.

The nature of evil being to destroy itself, by reversal of the evil thoughts that come to us, we habitually come to acknowledge God in

20 all His ways (Prov. 3:6), and, as a little child is guided, so are we led by Truth to attain the "*peace of God that passeth all understanding*" (Phil. 4:7).

- 25 While the only reality is God and heaven, and good cannot be increased or anything unreal made real, to realise good means to feel it as realistically as possible, As the mist of matter thins this realization becomes clearer
- 30 and clearer until ultimately we apparently

- 1 wake up from this material sense of unreality
to find man is the knowledge of God, univer-
sal good.

5 SIGN-POSTS

- Our progress depends solely upon the num-
ber of seconds throughout the day in which
we are employed in realising the world of
reality. "*Wait on the Lord continually*"
10 (*Hosea 12:6*). Every evil thought, every
trouble, every pain, instead of being a poor
master, must be made an obedient servant by
using it to turn us in thought to God. "*My*
help cometh from the Lord" (*Ps. 121:2*).
15 "*Henceforth know we no man after the flesh*"
(*II Cor. 5:16*), "*Be ye transformed by the re-*
newing of your mind" (*Rom. 12:2*). "*What-*
soever things are true, . . . pure, . . .
lovely, . . . think on these things" (*Phil.*
20 *4:8*).

A WARNING

- There are several different forms of so-
called healing with the human mind, the least
25 objectionable of which is mental suggestion,
generally used in hospitals, but now being
given up as it is recognised that eventual harm
ensues upon its use. "Picturing" what is
thought best for a person, and then dwelling
30 upon this image with the object of bringing

- 1 it into visible manifestation, is utterly wrong,
for it is thinking evil. If the result pictured
is predestined, it will happen with any evil
there is attached to it. When, however, you
5 pray scientifically, the evil disappears and, if
the result is the best thing for you, it will hap-
pen, or some better belief appear. In other
words, as this is heaven more or less hidden
from you by the mist of matter, when you are
10 thinking of the highest material good, you are
merely thinking evil, and you have more or
less evil manifested. You are not, however,
creating, attracting, increasing, or intensify-
ing the evil, as an evil thought is always fol-
15 lowed by evil. When you think of the world
of reality, this is an indication that the mist
of matter is thinning, and is always followed
by less evil, when heaven is seen more as it
really is.
- 20 Ezekiel points out that those who "picture"
or image are the first to suffer (Ezk. 8:12;
9:6, 10; Rev. 14:9, 12). This means that when
a person relies upon his apparent powers to
bring about so-called good, and he is sudden-
25 ly attacked by evil, he is unable to think so-
called good, with the result that his fear is
intense and the evil terrible. The most im-
portant thing that any individual can do is to
so purify his human consciousness by daily
30 treatment that evil thoughts cannot cause his

1 mind to think them. *"Ye therefore shall be perfect, even as your Father which is in heaven is perfect"* (Matt. 5:48. Correct translation).

5 The most dangerous of all so-called mental practices is that of mortal mind's illusion, namely, personal omnipotence. To believe that God made everything, including the material world is pantheism (See "Science and Health," p. 294, line 4), whereas God made
10 the real spiritual world and spiritual beings. The material world and material beings do not exist. This latter is spiritual pantheism and truth. To think that I am God, is the evil by which mortal man is self-condemned (Eph.
15 6:12), for beside God there is none else. "To conceive of God as resembling—in personality, or form—the personality that Jesus condemned as devilish, is fraught with spiritual danger" ("Unity of Good," p. 23, line 2).

20 No one ought to attempt any mental working except in a truly scientific manner. The best way of gaining this knowledge is by a systematic reading of the Bible, "Science and Health, With Key to the Scriptures," by Mrs.
25 Mary Baker Eddy, the latter enabling a person to understand the Bible and resulting in proper treating, and "Life Understood," by F. L. Rawson. False ideas, based on previous material conceptions, gradually disappear as
30 true knowledge is gained, until one finds that,

- 1 by treatment, any obstacle can be overcome.
This power of scientific demonstration over
evil is a proof of the accuracy of the teaching,
and any failure indicates ignorance or misun-
5 derstanding thereof. "*By their fruits ye shall
know them*" (Matt. 7:20). "*Prove all things;
hold fast that which is good*" (I Thess. 5:21).

CHAPTER V

TRUE HEALING

1 The highest and best method of treatment is
the realization of God. When this realization
is sufficiently clear, the person is healed phys-
ically, mentally, and morally. Another method
5 where results are often more quickly obtained,
even in the case of an experienced practi-
tioner, is in which you deny the reality or
existence of each difficulty connected with the
trouble, and realise the existence of the oppo-
10 site perfection. This method, gradually puri-
fying the human consciousness, enables you to
so dwell in the presence of God, that your
simple realization of God is sufficiently clear
to heal instantaneously. This second method
15 results in the disappearance of the difficul-
ties denied, but when this trouble is physical,
no mental or moral improvement follows, so it
is always necessary in using this method, in
order to be helped in every way, to work
20 against the principal evils attacking mankind,
and for the things of Spirit. You must not
think of the material person when treating, as
the whole object of treatment is to think of
the world of reality. When thinking of the
25 person's spiritual self, you should think of the

- 1 highest self possible, namely, God, as "*there is none else*" (Deut. 4:35).

As constant conscious union with God, or treatment, is the "*straight . . . and*
 5 *narrow*" way (Matt. 7:14) by which freedom and happiness is attained, every single thing we do, whether it be for ourselves or others, should be preceded by treatment. "*Are ye unworthy to judge the*
 10 *smallest matters?*" (I Cor. 6:2). We will always find greater benefit when we treat for others.

ALL CAN HEAL

- 15 All will find that they can heal, as this is entirely due to the thinning of the mist of matter, recognised, from a religious point of view as the action of the Holy Ghost. This action is "*the Spirit of truth*" (John 14:17), the
 20 mental realization of the truth that enables us to see less of the material seeming man and more of the real spiritual man, and it is the "*spirit*" or holiness of the truth that heals.

- If you, when praying, will not think of the
 25 patient or of the material world, but will form your very best concept of the world of reality, and realise that concept with sufficient clearness, open-mindedly, lovingly, and persistently, you will have an instantaneous result almost
 30 immediately.

1

CONCENTRATION

Concentration is not needed in treatment, for concentration is what the worker with the human mind calls his determined thinking upon a thing with the object of bringing it into manifestation. When you are doing work that is disagreeable or from which you are distracted; when you are with a person who annoys you or when you begin to treat and distracting thoughts come into the mind, this does no harm, as after the difficulty is over and you have finished thinking these thoughts, you can treat just as effectively, and gradually the only disadvantage, namely, loss of time, will be overcome, for the thinning of the mist of matter renders you less liable to difficulties in the future.

THE ETERNAL NOW

20 The fallacy of what is called time may be readily discerned when it is recognised that, in heaven, the infinite ideas of God unfold to man in perfect sequence, these ideas filling all space and being instantly available to man, supplying every need. The only thing that
25 ever appears to separate us from good, is ignorance. Both past and future events are false mental impressions, which, when corrected in accordance with Truth, are seen
30 more like the heavenly reality.

1 The "eternal now" is descriptive of the
 events of the material world, which have no
 more reality than the sense entertained of
 them. "Mind measures time according to the
 5 good that is unfolded" ("Science and Health,"
 p. 584, line 5), that is, true time is the unfold-
 ing of the ideas of God to man, His conscious-
 ness. Everything in the material world, past,
 present, or future, exists now as far as any-
 10 thing material can be said to exist. "*That*
which hath been is now; and that which is to
be hath already been" (Ecc. 3:15). This fact,
 like other hitherto seeming mysteries, has al-
 ways existed, and is now being recognised and
 15 proved by demonstration. We can now pray
 so that the prayer appears to have been ef-
 fectual before we pray. When asked how to
 get rid of evil if it is nothing and does not
 exist, the answer is, "By knowing that." "*Be-*
 20 *fore they call, I will answer; and while they*
are yet speaking, I will hear" (Is. 65:24).

WHY A PERSON IS HEALED

When a person treats, and he or someone
 25 else is healed, what takes place, from a na-
 tural science point of view, is that the electri-
 cal particles in front of heaven which consti-
 tute the ether short-circuit themselves and dis-
 appear in front of the spiritual reality of the
 30 practitioner treating and the patient healed.

1 From a religious point of view, it may be said
 that the evil disappears because the mist of
 matter thins in front of the spiritual reality
 of the practitioner and in front of the spiritual
 5 reality of the patient, when heaven is more
 clearly seen. The patient is then seen more as
 he really is, namely, well instead of ill; and
 the practitioner is seen more as he really is,
 namely, treating or actively thinking of God,
 10 because the spiritual man is the knowledge of
 God, always actively thinking of God, absolute
 good. Owing to the mist of matter both are
 seen thinking of material things until some of
 the mist disappears, when the practitioner is
 15 seen thinking of absolute good and the patient
 is seen thinking of so-called good.

The disappearance of some of the mist of
 matter in front of the spiritual reality of the
 practitioner has nothing to do with the thin-
 20 ning of the mist of matter in front of the spir-
 itual reality of the patient, nor is there any
 reason why the mist should thin in front of
 one patient and not in front of another, ex-
 cept that there is more mist there, and more
 25 treatment needed. If we knew why the mist
 thinned or how it arose, we would know the
 origin of evil, which is impossible, as no mist
 or evil exists. It is merely an illusionary ap-
 pearance, an apparent absence of good, which
 30 mortal mind sees by means of an imaginary

1 thing called your material self, hitherto
thought to be you.

When the practitioner treats and the patient is healed, the treatment has nothing to
5 do with the healing, as all that ever takes place in the material world is the gradual thinning of the mist of matter. This thinning of the mist, otherwise known as treatment or the Holy Spirit which keeps the real man
10 thinking of God and apparently acts upon the material man enabling him to be seen more like his real self, is the effect, not the material emolument. The practitioner cannot help anyone by treatment, as there is no practitioner
15 to treat, and no patient to heal; only the world of reality and the mist of matter more or less hiding it.

For example, look through a pair of opera glasses which are out of focus. The distorted
20 view seen through the glasses represents what we see in the material world, and the object upon which the glasses are focused stands for the spiritual ideas coming to the real man of which the material man forms a concept. As
25 the focus is adjusted, corresponding to treatment, so do we get a clearer and clearer view of that which really exists, changing nothing at all, but more clearly comprehending the ever-presence of perfection.

30 Treatment is the only indication that some

1 of the mist of matter has disappeared, and
 you thereby see heaven more as it really is.
 The patient is then seen more like his real
 self, sometimes instantaneously and perma-
 5 nently well instead of ill, depending upon the
 clearness of your realization of God and His
 manifestation. This clearness is the natural
 outcome of persistent treatment.

10 THE VALUE OF TREATMENT

When a person tries to force himself to
 treat, or to do anything, the result is that he
 is unable to treat so well, and the difficulty
 in doing the thing is greater, as the mist of
 15 matter is thicker in front of his spiritual self,
 which otherwise would not have been so thick
 had there been no compulsion, and he would
 have been treating or doing the thing desired.
 When a person tries to force himself to treat
 20 he is using human will power and the evil
 thoughts are more intense, whereas, if he
 kept perfectly quiet, and waited patiently
 (Ps. 37:7), he would soon find himself treat-
 ing properly. The more one treats, and the more
 25 actively one treats, the better, as it shows that
 the mist is thinning and the evil disappearing.

It is vitally essential that we treat as clearly
 and as often as possible (Rev. 3:3). What
 must be forced out of the human conscious-
 30 ness are the thoughts that prevent us from

- 1 treating, and this can only be done by recog-
 nising that "*Ye shall not need to fight in this
 battle: set yourselves, stand ye still, and see
 the salvation of the Lord with you*" (II Chron.
 5 20:17). With the intention of treating, we
 should quietly, but keenly, think of the world
 of reality, reversing every wrong thought,
 every thought of trouble, until we are treat-
 ing properly, with a clear realization of exist-
 10 ing perfection, and have lost all sense of the
 difficulty in our union with God. When we
 keep our minds stayed on God with singleness
 of purpose (Luke 11:34), we do not use will
 power, but the power of will, God's will con-
 15 cerning us (I Thess. 5:16, 22).

When a man recognises that he can do nothing of himself, "*The Son can do nothing of himself*" (John 5:19), and that all of his so-called activity is due to the thinning of the
 20 mist of matter, he gives up trying to do things, and relies upon treatment, with the result that everything is seen more as it is in reality.

25

TREATMENT

The whole object of treatment is to think of the world of reality, and you can do this by realising God in His various aspects ("Science and Health," p. 465, line 9):

- 30 Life, which gives all power and strength,

1 and infinite ideas in perfect sequence;

Truth, which enables man to understand the ideas;

Love, which makes man infinitely loving,
5 and enables him to pass on the ideas;

Mind, which gives all the marvellous mental activity in heaven;

Soul, which gives all wisdom and knowledge;

10. Spirit, which gives all purity and holiness, and

Principle, the Principle of good and all the other God-like qualities and attributes not mentioned above, such as law and order,
15 beauty, peace, joy, substance, permanence, supply, abundance, etc.;

Or you can think of God as infinite Mind, and of man as the infinite consciousness in that Mind, realising the infinite Life, infinite
20 Truth, infinite Love, beauty, joy, abundance, etc., in heaven. Then think of the infinite ideas forever circulating throughout Mind, being received, re-created into new and wonderful combinations, and being passed on to
25 infinite beings, giving infinite joy and happiness.

The above method of commencing a treatment sums up the first rule: "Think of the world of reality," but no one should use this
30 as a formula. Let God show you the best

- 1 method of treatment. While still thinking of
the world of reality, reverse the various symp-
toms of the trouble you want to overcome by
denying the existence of the evil, and realis-
5 ing the opposite perfection existing in heaven.

Then, in order to obtain mental and moral
improvement, you should, in every treatment,
by reversal, work against fear, mortal mind,
and false medical beliefs, and for love, wisdom,
10 and spiritual perception, discernment, and
understanding. Verbal treatments may be
given to enable a person to understand how to
handle various problems, but these treatments
repeated, "never do the works of spiritual
15 understanding, which regenerates" ("Science
and Health," p. 4, line 27). These treatments
should be studied in order that the method of
working may be understood, but only the por-
tions which come to you while treating should
20 be used. *"For the Holy Ghost shall teach you
in that same hour what ye ought to say"*
(Luke 12:12).

DAILY TREATMENT NECESSARY

- 25 As our progress depends upon the realiza-
tion of the world of reality, it is necessary to
treat regularly for ourselves at least twice a
day. We are then better able to reverse the
wrong thoughts that come to us throughout
30 the day. Whenever there is a moment to

1 spare you should treat for yourself or others,
 having some definite realization, thinking, for
 instance, of God as Love, and later, thinking
 of God in His various aspects as your under-
 5 standing of God increases. Whenever some
 work has to be done, better work will be ac-
 complished if you treat for a few minutes
 before beginning the work. You should never
 lose the opportunity to treat, and should use
 10 every occasion to think of the world of reality.
 For instance, when you go out of a room or
 into the street, when you turn a corner or
 cross the street, think of God.

Some of the mist of matter disappears every
 15 time a man thinks of God and heaven. *"Every
 good gift and every perfect gift is from above,
 and cometh down from the Father of lights,
 with whom is no variableness, neither shadow
 of turning"* (Heb. 1:17). In other words,
 20 when a man thinks of God, it is the mist
 thinning and good is more apparent, the
"perfect gift" always existing, although hith-
 erto unseen.

We must never be satisfied with the good
 25 that unfolds to us each day, but be expective
 of greater sacrifices, not of joys, but of con-
 tentment and sloth. By reversal of our high-
 est sense of material good, we progress
 towards true immortality. Whenever our
 30 fellow-man is in need of help, we must not be

1 unsympathetic, but completely clear our minds
 of the false testimony presented to us, thus
 freeing both from the evil. We must think
 rightly, without the slightest regard for re-
 5 sults or reward, but because it is right. We
 then find that we love to do right, not because
 of our growing power over evil, for "*the Spirit*
. . . helpeth our infirmities" (Rom. 8:26),
 but "*the flesh profiteth nothing*" (John 6:63),
 10 but for the reason that we love good, and re-
 joice because our "*names are written in*
heaven" (Luke 10:20), for we have been loyal
 in thought to God, good only.

15

LOVE NECESSARY

"*This is my commandment, That ye love one
 another, as I have loved you*" (John 15:12).
 The class of sin most condemned by Jesus was
 in his time, as it is to-day, thoughts of pride,
 20 cruelty, criticism, self-righteousness, etc. So
 accustomed have we been in the past to bear-
 ing with this evil that we often fall into the
 same habit of thought; whereas we should
 never do, say, or think anything except with
 25 the object of helping someone or becoming
 better morally ourselves. "*The wicked, through*
pride, . . . will not seek after God: God
is not in all his thoughts" (Ps. 19:4). "*First*
cast out the beam out of thine own eye" (Matt.
 30 7:5). As a rule a man who criticises others

1 has the fault in himself. *"Let none of you imagine evil in your hearts against his neighbour"* (Zech 8:17).

5 Spiritual advancement depends upon the consecration of our every thought to the awakening sense of pure and holy spiritual consciousness. Love and virtue, wisdom and strength are two parts of one dissevered whole, and the realization of man's wholeness and completeness in God makes manifest to
 10 the world the true purpose of Life. "The vital part, the heart and soul of Christian Science, is Love. Without this, the letter is but the dead body of Science — pulseless,
 15 cold, inanimate" ("Science and Health," p. 113, line 5). *"Give instruction to a wise man, and he will be yet wiser"* (Prov. 9:9).

EVIL HAS NO POWER

20 If evil were a power, or if a man could cause, increase, or attract evil by thinking evil, there would be another cause than God, whereas all agree that there is only one cause. Few people, however, carry their theories to
 25 a logical conclusion. The idea that one man can harm another by thinking evil of him; so-called malpractice, is a fable, a miserable defamation of Love. That a person can be hypnotised, or affected in any way by another
 30 person, is impossible, as we are all more or

- 1 less hypnotised into believing in the reality of evil, and have merely to de-hypnotise ourselves by knowing the truth. There is no reality in animal magnetism, mental assassination, mal-
- 5 practice, suggestion, evil beliefs, or any other so-called powers, as the only power is the power of God, absolute good.

TAKE NO THOUGHT

- 10 Whenever you must speak, do not think out beforehand what you are going to say. *"Take ye no thought how or what thing ye shall answer, or what ye shall say"* (Luke 12:11). You must rely upon treatment; for instance,
- 15 whenever you think that you must know what to say, or to do, realise that *"It is not ye that speak, but the spirit of your Father which speaketh in you"* (Matt. 10:20), whereupon some of the mist of matter disappears and
- 20 you hear God speaking by means of the spiritual man more as He really speaks. You will then realise what Jesus meant when he said: *"For the Holy Ghost shall teach you in the same hour what ye ought to say"* (Luke
- 25 12:12). In this way you learn of God, as *"The entrance of thy words giveth light"* (Ps. 119:130). The same thing applies to everything you do, *"Take no thought for your life, what ye shall eat, neither for the body,*
- 30 *what ye shall put on. . . . And seek not*

1 *what ye shall . . . drink, neither be ye
of doubtful mind. . . . But seek ye first
the kingdom of God, and all these things shall
be added unto you"* (Luke 12:22, 31).

5

FEAR

Fear is the mental recognition of evil
thoughts attacking or about to attack, and, by
handling fear as Moses did the serpent,
10 through the realization of God, fear becomes
our best friend in the material world, as it
shows when to treat, sometimes what thoughts
to handle, and how long to treat. Fear has no
power to harm you, "*Be not afraid of sudden*
15 *fear"* (Ps. 3:25), for when you treat until
the fear goes, no evil can come to you, and
you need no longer treat. "*The Lord is my*
light and my salvation, whom shall I fear?
The Lord is the strength of my life; of whom
20 *shall I be afraid?"* (Ps. 27:1).

GIVE UP DOING THINGS MATERIALLY AND TREAT

When in doubt as to what to do, the rule is
25 to do nothing and treat. The thing that you
will then do will be the best thing, harming
no one, but with advantage to all. You should
always treat for knowledge, and then act up
to the highest sense of good possible at the
30 moment. When anyone asks you to do some-

- 1 thing, you can always safely do what is asked
if you treat and you have no fear after the
treatment. *"Agree with thine adversary
quickly"* (Matt. 5:25). *"Whatsoever they bid
5 you observe, that observe and do"* (Matt.
23:3). The reason for this is that what your
fellow-man wants is what you want for him,
and treatment indicates the disappearance of
the evil. You can always safely give up doing
10 things materially, no matter how necessary,
the material steps may seem to be, and es-
pecially if they are distasteful to you; but you
must treat, and rely upon the treatment in-
stead, as treatment is the only indication of
15 the disappearance of the evil. *"He that com-
eth to me shall never hunger; and . . .
never thirst. . . . All that the Father
giveth me shall come to me"* (John 6:35, 37).
The reason for this is that evil cannot be in-
20 creased, and treatment, due to the thinning
of the mist of matter, results in the evil dis-
appearing, when everything is seen more as it
really is in the world of reality. Constant
treatment brings the understanding of perfect
25 unity of purpose.

When you give up trying to do things mate-
rially, and pray rightly, your difficulties dis-
appear. *"When I am weak, then am I strong"*
(II Cor. 12:10). *"I can do all things through
30 Christ which strengtheneth me"* (Phil. 4:13).

1 You cannot possibly give up doing a thing
 materially, and do it by prayer instead, nor
 can anyone ask you to do anything unless it
 is the best thing for you and all concerned,
 5 as treatment always results in the disappear-
 ance of the evil. Consequently, once you
 know how to pray scientifically, you can never
 get into any difficulty by treating instead of
 doing things materially. *"Be not overcome of*
 10 *evil, but overcome evil with good"* (Rom.
 20:17).

BLASPHEMY

The spiritual man is the individualised idea
 15 of the consciousness or knowledge of God, seen
 by mortal mind through the mist of matter,
 by means of your so-called material self, as
 a material man thinking of material things.
 The whole of this imaginary man's troubles
 20 comes from blasphemy, setting himself up in
 opposition to God. "Blasphemy rebukes not
 the godless lie that denies Him as All-in-all,
 nor does it ascribe to Him all presence, power,
 and glory" ("No and Yes," p. 10, line 2).
 25 *"Blasphemies: . . . defile a man"* (Matt.
 15:19). The basis of life is that God is the
 only thinker, the only actor, the only lover,
 and the only creator. *"The Son can do nothing*
of himself, but what he seeth the Father do:
 30 *for what things soever he doeth, these also*

- 1 *doeth the Son likewise*" (John 5:19). Nevertheless the material man says, "I think," "I act," "I love," and "I create." "I regard self-deification as blasphemous" ("Miscellany,"
- 5 p. 302, line 20). The material man does not do any of these things, as he is merely mortal mind's false concept of a man, which results in the appearance of a man thinking, acting, loving, and creating. God alone acts by means
- 10 of our real spiritual selves. "*They that are in the flesh cannot please God*" (Rom. 8:8). "*For I know that in me dwelleth no good thing*" (Rom. 7:10), yet "*Whosoever is born of God doth not commit sin*" (I John 3:9).
- 15 As things are the result of thinking, if we think of perfection, the evil disappears. When, however, we think of material things, we are punished at once, as we are thinking evil. "Blasphemy has never diminished sin and
- 20 sickness, nor acknowledged God in all His ways" ("No and Yes," p. 18, line 1). When we try to learn something, to do something, or create anything, the difficulty of accomplishment is greater; whereas, when we give up
- 25 trying to do things and rely upon treatment instead, "*Be still and know that I am God*" (Ps. 46:10), the mist thins and we are seen more like our real selves, namely, thinking of good, because the real man is always
- 30 thinking of good. "Right thinking and right

- 1 acting, physical and moral harmony, come
with Science" ("No and Yes," p. 18, line 8).

GOD THE ONLY CREATOR

- 5 It is axiomatic that something can never be
made out of nothing, nevertheless people have
thought that God made man out of nothing,
even out "*of the dust of the ground*" (Gen.
2:7), not recognising that matter merely hides
10 the real man from us. "The off-spring of
God start not from matter or ephemeral dust.
They are in and of Spirit, divine Mind, and so
forever continue" ("Science and Health,"
p. 267, line 3). God is cause, and everything
15 that exists is the manifestation of cause and
must partake of the nature of cause. "*If ye
had known me, ye should have known my
Father also*" (John 14:7). All of the infinite
ideas in Mind, God, have always existed and
20 always will exist as the manifestation of
cause. These ideas, reflecting the whole of
God, once created, exist forever and are always
available in their original perfection, becom-
ing a part of the individuality of each spir-
25 itual being who becomes conscious of them.

- The creative activity of God means God's
power of re-creating or re-grouping these
ideas into new and wonderful combinations.
Every idea that has ever existed has always
30 existed in Mind, and these ideas are infinite

1 in number, filling all space. No new ideas
 can ever be created. God, however, re-creates
 these ideas into new combinations by means
 of each individual man. "Mind forms ideas,
 5 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 sub-
 10 limity, magnitude, and infinitude of spiritual
 creation" ("Science and Health," p. 511,
 line 1). These ideas are re-created by man,
 for God works by means of man, His con-
 sciousness. "God expresses in man the in-
 15 finite idea forever developing itself, broaden-
 ing and rising higher and higher from a
 boundless basis" ("Science and Health,"
 p. 258, line 13).

This re-creation goes on forever, so man is
 20 always having new and wonderful ideas to
 understand and enjoy. He is constantly re-
 creating new combinations of ideas, and has
 re-created an infinite number of every com-
 bination of ideas that God has created. He
 25 receives happiness from this recreation, and
 greater happiness by expressing these ideas to
 others, as well as the additional happiness of
 receiving the ideas others express to him. As
 there are infinite ideas, these ideas unfold to
 30 man in constant succession, with unfailing

1 regularity and perfect sequence, for God is
 the source or Principle of perfect supply.
 When man receives an idea he does not take
 it away from anyone, as every idea is a per-
 5 manent part of God's manifestation. God
 would not be complete if any idea could ever
 be lost, or had not existed at any time, as
 every idea is part of the infinite number of
 ideas that constitute the omnipresence, om-
 10 niscience, and omnipotence of God. When
 man expresses an idea he does not lose it him-
 self, as every idea forms a part of his con-
 tinually increasing knowledge of God.

15 HEAVEN

We can now prove what heaven is like, for
 when we think of the world of reality, and
 realise sufficiently clearly, by reversal, the
 absolute good existing in heaven, some of the
 20 mist of matter disappears and we see things
 taking place more as they do in heaven.

Heaven is a perfect state of consciousness.
 In heaven, man has Life eternal; a constant
 succession of perfect combinations of spiritual
 25 ideas come to him throughout eternity; he
 continually re-creates these ideas into equally
 perfect combinations; he expresses these ideas
 to an infinite number of spiritual beings whom
 he knows, giving infinite joy and happiness,
 30 and he is always becoming conscious of new

- 1 and wonderful beauties of an infinite number
of spiritual worlds. "*In my Father's house*
are many mansions" (John 14:2). He ex-
presses infinite Life, infinite Truth, infinite
5 Love, wisdom, knowledge, beauty, joy, and the
allness of God. In heaven, man has no limi-
tations of any kind except that he can never
know the whole of the world of reality; he
has, however, the power of knowing any idea
10 he desires, spiritual desire preceding the un-
foldment of that which satisfies that desire.

INFINITE JOY

- The most intense joy is the exquisite love
15 we have for somebody who reciprocates that
love. The love the real man has for others,
and they have for him, is an absolutely per-
fect love, for it is the infinite love of God.
When we are able to give happiness to some-
20 one, we receive intense joy therefrom. In
heaven, man is continually experiencing infi-
nite joy by expressing God's ideas to those he
loves, giving them joy and happiness. Man
also has the joy of re-creating God's ideas
25 into new and wonderful combinations, giving
infinite happiness to everyone, and they are
constantly giving him happiness by expressing
to him the ideas they have re-created. He
also has the infinite happiness of being con-
30 scious of the wonderful beauties of new

1 worlds, which is shared with him by those he loves.

Man, being an individualised idea of God's consciousness, does not move; the ideas of God
 5 move, and man is the thinking, movement, or activity of these ideas. There are infinite ideas continually circulating in Mind, idea after idea coming to man in the form of perfect combinations. As you cannot split up
 10 Life, Truth and Love and reflect a portion, so every idea of God, from the least to the greatest, must reflect the whole of God. Each individual spiritual being consists of the infinite ideas which have come to him throughout
 15 eternity, and, in addition to this knowledge, he has the power of knowing and re-viewing any idea of God. In heaven, man is continually meeting new beings, whom he loves and who love him, and there is never any fear of
 20 expressing or receiving this love, for it is God's love. He is continually visiting new worlds, with no thought of ways and means, preparations, never tiring, or having any trouble. There is no sickness, no hunger, no doubt, no
 25 fear, as everything is perfect and man can never tire of perfection.

*"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love
 30 him. But God hath revealed them unto us by*

- 1 *his Spirit: for the Spirit searcheth all things, yea, the deep things of God*" (I Cor. 2:9, 10).

THE TWENTY-THIRD PSALM

- 5 There is no lack of protection:—"The Lord is my shepherd";

There is no lack of any good thing:—"I shall not want";

- There is no lack of rest and sustenance:—
10 "*He maketh me to lie down in green pastures*";

There is no lack of peace and refreshment: "*He leadeth me beside the still waters*";

- There is no lack of healing:—"He restoreth
15 my soul";

There is no lack of progress:—"He leadeth me in the paths of righteousness for his name's sake";

- There is no lack of understanding:—"Yea,
20 though I walk through the valley of the shadow of death, I will fear no evil";

There is no lack of fellowship:—"For thou art with me";

- There is no lack of support:—"Thy rod and
25 thy staff they comfort me";

There is no lack of abundance:—"Thou preparest a table before me in the presence of mine enemies";

- There is no lack of gladness:—"Thou
30 anointest my head with oil";

1 There are no limitations:—“*My cup runneth
over*”;

 “*Surely goodness and mercy shall follow me
all the days of my life: and I will dwell in
5 the house of the Lord forever.*”

SUMMARY

1 When the following principal points that
affect the question of overcoming every false
sense of bondage are understood and borne
witness to, the infallibility of scientific right
5 thinking—true prayer—will be demonstrated.

I. All is God and His manifestation. God
is the only thinker, the only actor, the only
lover, and the only creator. Infinite, univer-
sal good is ever-present; therefore, your ex-
10 istence and the existence of heaven is perma-
nent, eternal, and due solely to God. This
good cannot be caused to cease to exist, al-
though theoretically you can cease to see it.

II. God, being the Principle of good, can-
15 not know evil; hence the so-called material
man's knowledge is a false or material sense
or concept of the world of reality, and is due
to the mist of matter hiding this perfect world.

III. Man is not material, and consequently,
20 not liable to sin, disease, want, or death. He
is the manifestation of God, and therefore, he
is, always has been, and always will be spir-
itual and perfect, existing in heaven, governed
by God, good, only.

25 IV. Heaven is not a future state to be

1 reached by death. "*The kingdom of God is within you*" (Luke 17:21). The Greek word "entos" translated "*within*" more accurately means "*in the midst of*"; therefore, heaven is
 5 a perfect state of consciousness within reach of our thought, or "*in the midst of us*," and a man has his own comparative heaven or hell by the way in which he thinks.

V. Matter is merely the phenomena of
 10 mortal thought—externalised or materialised thought—the suppositional opposite to good. It has no reality, no permanence, and therefore, no existence, but is merely an illusion exactly similar to the illusion that the earth
 15 was flat, or that the earth is material. This illusion your real self cannot suffer under, and it must ultimately completely vanish as its inherent nature is the quality of self-disappearance, and because only God, Truth and
 20 its manifestation exists.

VI. Matter, and its concomitant evil, can therefore be caused to disappear, sometimes instantaneously.

VII. There is no time but eternity, the
 25 unfolding of God's spiritual ideas to man, His consciousness; consequently, every word, every thought, and every act that has ever apparently existed or will ever come into seeming expression, exists now as far as it can be said
 30 to have any existence, merely as a suppo-

- 1 sitional absence of good. Therefore, the
past, present, and future can be improved by
treatment.

5 VIII. Everything that you think, say, or
do was predestined, and you could not have
done anything else at any given moment un-
less you treated or someone else treated for
you, whereupon the condition would be im-
proved.

10 IX. When a man prays rightly, namely, by
the realization of God and heaven, this is the
thinning of the mist of matter, and indicates
that some of the evil has disappeared forever,
and you always see heaven more as it really is.

15 X. Man has no free-will, as the only will
is the will of God, absolute good. Therefore
any attempt to conceive or create good results
in your seeing less good; whereas, when you
give up trying to do things materially and
20 conform your thought to the absolute stand-
ard of perfection, all of your difficulties will
diminish. Material conditions do not alter,
but the illusion of their reality, and therefore
the evil, disappears.

25 XI. Fatalism is not true, for every time
you treat some of the evil disappears and
heaven is seen more as it really is; that is,
improved conditions, equally predestined, ap-
pear owing to the thinning of the mist of
30 matter hiding heaven.

1 XII. This appearance of good being heaven
seen more clearly, if there is sufficient treat-
ment, any obstacle can be overcome and future
troubles steadily diminished. Sometimes this
5 is not readily recognised, as the future, should
there have been no treatment, may have been
so bad that the total effect appears to be an
increase in evil.

10 XIII. Every thought we think has an ef-
fect. The only real activity is the thinking
of God. Mortal mind counterfeiting this ac-
tivity, claims to create good or evil as the
result of the so-called material man's thinking.
God, being cause, it follows that there is no
15 mortal mind, no matter, no evil, no ignorance,
no fear, no sin, or mist of matter.

XIV. As we bring all our troubles upon
ourselves by our own wrong thinking, the
only power evil has is the seeming power we
20 give it in our thought by entertaining it.
Therefore, you must always think only of
good, not the so-called good of the material
world, but of absolute good, the facts of the
world of reality.

25 XV. When you think of God and heaven,
with the object of overcoming some difficulty,
some of the evil disappears as the mist of
matter has thinned, and good is discerned no
matter how inadequate or how nearly perfect
30 your concept of God and heaven is providing

1 it is your best concept.

XVI. Therefore, the end of all evil depends solely upon the sufficiency of treatment, which is to be attained by individual consecration of
5 thought throughout every second of each day.

XVII. As treatment indicates the thinning of the mist of matter that hides perfection from us, good must ensue for everyone when a man prays properly.

10 XVIII. A beginner can always get results by treatment, the demonstration depending solely upon the clearness of the realization of God and heaven. This clearness is the outcome of persistent treatment.

15 XIX. As God is the only cause, evil cannot be increased, nor is there any power in mortal mind, animal magnetism, hypnotism, malpractice, etc. Therefore, you can safely give up doing things materially and rely upon treat-
20 ment instead, as then the evil disappears.

XX. The only way to help yourself or anyone else in any matter is by thinking of the world of reality.

XXI. Therefore every evil thought has to
25 be reversed and so used as a reminder to make you think of God and heaven.

XXII. You should not believe any statement made until you have proven its truth by demonstration, thereby discovering the
30 only safe and sure foundation for your par-

- 1 ticular work, that of ascertained facts. "*For other foundation can no man lay than that is laid*" (I Cor. 3:11).

DENIALS AND AFFIRMATIONS

A

1 There is NO ABCESS; all is Spirit, the Principle of all purity and holiness.

 There are NO ACCIDENTS; God rules and governs everything.

5 There are NO HARMFUL ACTIONS; Love is the only actor, and Love is omnipotent, for Love is God.

 Man is NEVER AFRAID OF MAKING MISTAKES; he reflects divine wisdom and
10 knowledge, for he is God's consciousness, doing perfect work.

 Man NEVER AGES; man reflects eternal Mind, and is ever active and ever energetic; man reflects Life, and has all power and all
15 strength.

 There is NO ANGER; all is Love, and man is absolutely loving.

 There is NO ANIMAL MAGNETISM; all is absolute purity and absolute holiness.

20 NO ANIMAL can injure man; man is divine, surrounded by divine Love; God is Love, and all God's ideas reflect Love, and are absolutely loving.

 Man can NEVER BE AFRAID OF ANI-
25 MALS; God is Love, and every idea of God

1 reflects Love; man knows that God is Love
and is absolutely fearless.

There are NO FALSE APPETITES; man
is divine, governed by God, the Principle of
5 all purity and holiness.

There are NO HARDENED ARTERIES;
all God's ideas are spiritual, perfect, and di-
vine, benefiting and ministering to man.

There is NO ASTIGMATISM; all is spir-
10 itual and governed by God.

B

There are NO MATERIAL BACTERIA;
all is Spirit and the manifestation of Spirit.

15 There are no FALSE MEDICAL BE-
LIEFS; man is the true idea of God, sur-
rounded by God's thoughts, reflecting infinite
Life, infinite Truth, infinite Love, and infinite
wisdom.

20 There are NO MATERIAL BELIEFS; God
is Truth, and man is the knowledge of Truth,
and knows Truth, and has spiritual under-
standing.

Blood can NEVER GIVE TROUBLE; all
25 is infinite joy, peace, and harmony.

There is NO MATERIAL BLOOD; all is
infinite joy; this joy circulates right through-
out the consciousness; Love is the power that
causes this joy to circulate, and Love is om-
30 nipotent, for Love is God; all is Spirit and the

1 manifestation of Spirit.

There can be NO LOSS OF BLOOD; all is spiritual, perfect, and complete.

5 There is NO MATERIAL BODY; man is spiritual and divine, the consciousness of God, manifesting the perfect harmony of Spirit.

The bowels can NEVER GIVE TROUBLE; all is absolute purity and absolute holiness.

10 There are NO MATERIAL BOWELS; all is Spirit and the manifestation of Spirit.

There are NO MATERIAL BUGS; all is Spirit and the manifestation of Spirit.

15 Man NEVER HAS POOR BUSINESS; man has perfect work, for God works by means of man, and this work is perfect.

C

20 NONE OF MAN'S CAPACITIES can ever be lost or injured; they are eternally perfect and governed by the law of Spirit, giving man infinite joy and happiness.

There is NO CATARRH; all is purity and holiness.

25 There is NO MATERIAL CAUSE; God is the only cause.

Man NEVER HAS TO CHANGE HIS BUSINESS; man is in Mind, in God, and has perfect work.

30 There is NO CHANGEABLENESS; man

1 is in Mind, in God, with whom there is no
variableness, neither shadow of turning.

There is NO DIFFICULTY IN DISCERN-
ING CHARACTER; God is the Principle of
5 all knowledge, and man is the knowledge
of God and knows instantly every idea he
needs.

There are NO CHILBLAINS; all is spir-
itual, perfect, and harmonious.

10 There is NO WANT OF CIRCULATION;
infinite joy circulates right throughout the
consciousness; Love is the power that causes
this joy to circulate, and Love is omnipotent,
for love is God.

15 Man can NEVER HAVE A COLD; for man
is spiritual and divine; all is purity and holi-
ness.

Man can NEVER BE COLD; for man is
surrounded by the warmth of divine Love.

20 There is NO COLD; all is Love and the
manifestation of Love.

There is NO CONGESTION; all is spiritual
and perfect.

25 There is NO CONSTIPATION; God's ideas
unfold to man with perfect ease and regu-
larity, and are passed on with perfect ease
and understanding.

30 There is NEVER ANY LACK OF CONFI-
DENCE; man reflects divine intelligence and
knows that there is nothing but God, in-

- 1 finite good, and has absolute confidence and courage.

There is NO CONSUMPTION; all is purity, holiness and harmony, for all is Spirit and
5 the manifestation of Spirit.

There is NO CONTAGION; all is Truth and the knowledge of Truth.

- There is NO COUGH; all is peace, rest, and harmony; infinite harmony surrounds man,
10 for there is nothing but Love and the manifestation of Love.

D

- There is NO DEATH; all is Life eternal;
15 all God's ideas reflect eternal Life.

There is NO DEATH; God is the Life man expresses; man is the life of Life, and knows that that Life is his Life, for that Life is God, the only Life.

- 20 There are NO MATERIAL DECISIONS; God's will is the only will; man is the consciousness of God by means of which God thinks and acts and knows; God rules and governs everything.

- 25 There is NO DECEIT; all is Truth and perfect understanding of Truth.

- Man can NEVER BE DECEIVED; man reflects divine wisdom and intelligence, and understands every idea of God instantly and
30 perfectly; only ideas of Truth can come to

1 man, for man is in Mind, in Truth.

There are NO DELAYS; everything works perfectly and divinely, governed by God, the Principle of all law and order; the demonstrations of Love and Truth are instantaneous.

There are NO DELAYS; the unfolding of God's ideas is instantaneous, and man has instantly every idea he needs.

10 There is NO DEPRAVED WILL; God's will is the only will.

There is NO DEPRESSION; all is joy, for God is the Principle of joy, and man is absolutely joyous.

15 There are NO MATERIAL DESIRES; "Love is the universal desire, self-fulfilled"; man is spiritual and divine, dwelling in the world of spiritual ideas.

There are NO LOW DESIRES; there are only pure and holy feelings, inspired by Love.

20 Man NEVER DESPAIRS; he is always active and joyous, the infinite activity and energy of Mind.

25 There are NO DETRIMENTAL THOUGHTS; only God's thoughts, pure and holy ideas.

There is NO DEVIL; all is God and His manifestation.

Man NEVER DIES; man has Life eternal.

30 There is NO DISCHARGE; all is purity and holiness.

1 There is NO DISCONTENT; man has all power and knows that he has all power; he is the consciousness of God and has the power to know any idea he needs.

5 There is NO DISEASE; all is Spirit, the Principle of infinite perfection, purity, and holiness.

Man NEVER DISLIKES TO BE WITH HIS FELLOW-MAN; man loves to be with
10 his fellow-man, for God is Love, and man is absolutely loving towards all.

Man is NEVER UNCERTAIN WHAT TO DO; man always acts perfectly, grouping together God's ideas with perfect understanding.

15 There is NO DOUBT; God rules and governs everything, and man knows that there is nothing but God and has perfect confidence.

Man NEVER DREAMS; God is Mind; man reflects Mind and is ever active and ever
20 energetic.

There is NO DREAM; all is Life eternal; man is the consciousness of God by means of which God forever thinks and works and loves.

25 There is NO DROUGHT; all is spiritual, perfect, and divine.

Man NEVER DRINKS; man is spiritual and divine; only God's pure and holy ideas can come to man; all is Spirit, the Principle
30 of all purity and holiness.

1

E

Man NEVER EATS TOO MUCH FOOD; man receives and passes on the ideas of God with perfect ease and understanding.

5 There is NO ENVY; all is sympathy; man has everything he needs and rejoices to see his fellow-man have everything he needs.

There is NO EVIL; only God, infinite good.

10 Man NEVER THINKS OF EVIL; man sees as God sees, with spiritual discernment of Life, Truth and Love; man knows that man is perfect, reflecting God, infinite good, and the absolute perfection of God.

15 There is NO MATERIAL EXISTENCE; the body of man is divine consciousness, spiritual and ever-lasting, reflecting divine substance; man's life is Spirit, Life eternal; the only Life is God, the only man is God's reflection, as perfect as God.

20 There are NO FLATTENED EYE-BALLS; all God's ideas are spiritual, perfect, and complete.

25 There are NO HARDENED EYE-BALLS; all God's ideas are spiritual, perfect, and divine; reflecting God, the Principle of harmony.

There is NO ESOTERICISM; man knows Truth and loves Truth, for man is the knowledge of Truth, the knowledge of God.

30 There is NO EARTHQUAKE; all is God and the manifestation of God.

There is NO BLIND FAITH; man is the knowledge of God and the wisdom of God; all is perfect understanding of God.

- 5 There is NO FAVORITISM; God is Love, and man is absolutely loving towards all, for man is the love of God; God rules and governs everything.

- 10 Man NEVER FEARS; man knows that all is good, and he is absolutely joyous, free, and fearless; this freedom is absolutely secure and man has absolute trust in God.

- 15 There is NO FEAR; man has perfect trust and perfect confidence in his fellow-man, because he has absolute trust and confidence in God.

- 20 There is NO FEAR OF MAKING MISTAKES; man reflects divine wisdom and knowledge, for he is God's consciousness, doing perfect work, for God works by means of man.

There is NOTHING TO FEAR; all is Love and the manifestation of Love.

- 25 Man NEVER NEEDS TO FIND GOD; God is ever-present, and man is always conscious of his eternal unity with God; "Lo, I am with you alway" (Matt. 28:20).

- 30 There is NO DELAY IN FINDING MONEY; all God's ideas are in their right place; these ideas unfold to man with unfailing regularity and perfect sequence, and are

1 passed on with perfect understanding.

There is **NO EXCESS OF FLESH**; all is normal and harmonious, governed by God, the Principle of harmony.

5 There is **NEVER ANY LACK OF FLESH**; all God's ideas are perfect and complete, reflecting God, the Principle of substance, perfect and eternal.

10 Man **NEVER DISLIKES HIS FOOD**; man loves to receive the ideas of God and pass them on, for God is Love, and man is absolutely loving.

15 There is **NO MATERIAL FOOD**; only the spiritual ideas of God which nourish and sustain man; these ideas are instantly available to man in all their perfection.

20 Man can **NEVER REJECT HIS FOOD**; man is nourished and sustained by the ideas of God; these ideas unfold to man with perfect ease and are instantly passed on with perfect understanding.

25 Man **NEVER LACKS FORESIGHT**; man is in Mind, and knows everything he needs instantly, for all is Spirit, and man has spiritual perception, discernment, and understanding.

Man **NEVER THINKS OF THE FUTURE**; man has ever-present and infinite joy, for God is the Principle of all joy.

30 There is **NO FORGETFULNESS**; God is

- 1 the Principle of all knowledge, and man knows instantly every idea he needs.

G

- 5 There are NO GALL-STONES; all is Spirit and the manifestation of Spirit.

There are NO GERMS; all is Spirit, the Principle of all purity and holiness.

- 10 There is NOTHING BUT GOD; in Him man lives, and moves, and has his being.

There is NO GREED; man has everything he needs, and rejoices to see his fellow-man have everything he needs.

- 15 There is NO GROWTH; all is Spirit and the manifestation of Spirit.

There is NO MALIGNANT GROWTH; all is Spirit, the Principle of absolute purity and absolute holiness.

20

H

Man's HAIR IS NOT MATERIAL; all God's ideas are spiritual and perfect.

- 25 Man's HAIR NEVER TURNS GREY; all God's ideas are spiritual, perfect and complete, reflecting Life and substance.

Man can NEVER HARM HIS FELLOW-MAN; God is Love, and man reflects that Love, and is absolutely loving.

- 30 There are NO HARMFUL THOUGHTS; Love alone thinks; Love is the only Mind, and

1 Love is omnipotent, for Love is God.

There is NO HATRED; all is Love; man is the infinite expression of Love, and is absolutely loving towards all.

5 There is NO HEREDITY; man's Father-Mother is God, and man is made in the image and likeness of God, spiritual and divine.

There is NO HESITANCY; man reflects Mind, and instantly passes on God's ideas.

10 There is NO HIGH TEMPERATURE; all is normal and harmonious, governed by divine law and order.

Man NEVER THINKS OF HIMSELF; man is always thinking rightly, thinking of God,
15 infinite good, for man is the knowledge of God.

There is NO HYPNOTISM; God is the only reality; God alone acts.

20

I

There is NO IGNORANCE; God is the Principle of all knowledge; man reflects divine knowledge and knows instantly every idea he needs.

25 There is NO LACK OF IMAGINATION; man continually perceives and reflects God's ideas, re-creating them into new and wonderful combinations which give infinite joy and happiness to all.

30 There is NO IMPATIENCE; man is abso-

- 1 lutely patient; all is peace, rest and harmony;
man is poised in Mind, and governed by di-
vine Love.

- There are NO IMPURE THOUGHTS;
5 only God's thoughts, reflecting infinite purity
and holiness.

There is NO IMPURITY; all is Spirit, the
Principle of all purity and holiness.

- There is NO INCAPACITY; man is the
10 power of God and the wisdom of God, by
means of which God works and thinks and
acts.

- There is NO INDECISION; God is the
Principle of all law and order, and man is gov-
15 erned by law and order.

There is NO INDIGESTION; man under-
stands all God's ideas perfectly and with ab-
solute ease.

- There is NO INFECTION; only ideas of
20 Truth can come to man; only ideas of Truth
can be passed on, for God rules and governs
everything.

- There is NO INFLAMMATION; all is
spiritual and divine and normal, governed by
25 God, the Principle of all harmony.

There is NO INHARMONY; all God's ideas
reflect perfect harmony, for God is the Prin-
ciple of harmony, and rules and governs
everything.

- 30 MAN CAN NEVER BE INJURED; man is

1 spiritual, perfect and divine, reflecting substance, purity, and the infinite holiness of Spirit.

5 NOTHING MATERIAL CAN CAUSE ANY INJURY; God is the only cause; all is Spirit and the manifestation of Spirit; all God's ideas are spiritual, perfect and complete.

Man NEVER LACKS INSPIRATION; man is perfect and divine, reflecting God.
 10 Truth; God's ideas unfold to man with un-
 failing regularity and perfect sequence; when
 man works, God works, for man is the con-
 sciousness of God by means of which He
 works.

15 There is NO WANT OF INTELLIGENCE; God is the Principle of intelligence and man reflects intelligence, understanding perfectly every idea of God that comes to him.

There is NO LACK OF INTUITION; man
 20 is in Mind and sees as God sees, with spiritual
 vision; Mind knows, for Mind is God, and
 man is God's consciousness by means of which
 God knows, reflecting infinite Life, infinite
 Truth, infinite Love, and infinite wisdom.

25 There is NO IRRITABILITY; all is peace,
 rest, and harmony.

There is NO IRRITATION; all is peace,
 joy, and harmony.

I AM NOT MATERIAL; man is spiritual,
 30 perfect and divine, the reflection of God.

There is NO LACK OF JOY; all is infinite joy and happiness, and man is absolutely joyous.

5 There is NO LACK OF JOY; God is the Principle of Joy, and infinite joy circulates throughout the consciousness of God, Love is the power that causes that joy to circulate, and Love is omnipotent, for Love is God.

10 Man NEVER FAILS TO GIVE JOY TO OTHERS; the presence of God is all-presence, the sufficiency of joy; "at thy right hand are pleasures forevermore."

There is NO JUDGMENT; all is perfection;
15 man is in Life, in God, perfect and divine.

K

There is NO KARMA; God is the only cause, and the only effect is the manifesta-
20 tion of God.

There are NO MATERIAL KIDNEYS; all God's ideas are spiritual and divine, reflecting Spirit.

There is NO LACK; man's body, home, money, food, and clothes are Mind.

Man is NEVER LATE; man is poised in Mind, and moves instantly from idea to idea
30 with perfect ease, always being in the right

1 place, in Mind.

There is NO LAZINESS; man is the reflection of Mind, and is ever engaged in spiritual activities.

5 Man NEVER NEEDS TO LEARN ANYTHING; man reflects divine wisdom and divine intelligence, and knows instantly every idea he needs, for man is the knowledge of God.

10 Man NEVER LIES; God is Truth, and man reflects Truth and is absolutely truthful.

There is NO POOR LIGHT; all is Truth; man reflects Truth and has spiritual understanding, discerning the ideas of God perfectly.

15 There is NO LONESOMENESS; man rejoices in the consciousness of God's ever-presence, and in the knowledge of his immortality and divine activity.

20 Man can NEVER LOSE ANYTHING; all God's ideas are in Mind, ministering to man.

There is NOTHING EVER LOST; all God's ideas are always in their right place, in Mind; man is instantly in touch with any idea he needs, for God is the source of all supply.

25 There is NO WANT OF LOVE; God is Love, and Love is ever-present, and man is absolutely loving towards all.

30 Man NEVER FAILS TO BE LOVING; man is the love of God, and is always abso-

- 1 lutely loving towards all, and this Love is
God's love.

There are NO MATERIAL LUNGS; all
God's ideas are spiritual, reflecting Life
5 and Spirit, the Principle of all substance.

The lungs can NEVER BE EATEN
AWAY; all God's ideas are perfect and com-
plete, reflecting perfection, substance and
purity.

10

M

There is NO MALICE AGAINST TRUTH;
man knows Truth, loves Truth, and rejoices
in Truth, for Truth is God, and man is the
knowledge of God, the knowledge of Truth.

15 Man NEVER FAILS TO DO GOOD; man
is always doing good, for God is Love, and
Love works by means of man; man is the
love of Love, the reflection of absolute per-
fection.

20 There is NO MATERIAL BODY; man's
body is spiritual and divine.

There is NO LIFE IN MATTER; God is
the only Life; all is Life and the manifesta-
tion of Life; God is Spirit, and all God's ideas
25 are spiritual and divine.

Man NEVER THINKS OF MATERIAL
THINGS; man is always thinking rightly,
thinking of God, for man is the consciousness
of God, by means of which God thinks and
30 knows.

1 There is NO MATERIAL MAN; man is
 spiritual and divine, manifesting the perfect
 harmony of Spirit; man is the knowledge of
 Truth, and knows that he is changeless and
 5 immortal, reflecting divine Mind, eternal Life,
 and perfect Love.

MAN IS NOT MATERIAL; man is as pure
 as Spirit; his will is the will of Love; his
 sight is the power of spiritual perception and
 10 spiritual discernment; his hearing is the power
 of spiritual understanding; his taste is the
 power of spiritual appreciation of the ideas of
 God; his touch is the power of spiritual rec-
 ognition; and he knows instantly every idea
 15 of God, for he is the reflection of God, Spirit.

Man NEVER FAILS TO BE DEPENDA-
 BLE; man is governed by Love and is always
 trustworthy and dependable; man is governed
 by Mind and is always in the right place at
 20 the right time.

There is NO MATERIAL MONEY; all is
 the power of God, and man reflects God or
 manifests God, individualising infinite power,
 the infinite power of perfect Love.

25 There is NO MATTER; all is Spirit and the
 manifestation of Spirit.

EVERYTHING MATERIAL IS A LIE;
 all is God and God's perfect world.

There is NO MATERIAL POWER; only
 30 ideas of Truth can come to man; only ideas

- 1 of Truth can be passed on, for God rules and governs everything; God is the only power and the only reality.

There is NO MATERIAL CAUSE; the only
5 cause is God, and the only effect is the manifestation of God, infinite good; man is the perfect idea of God, endowed with divine wisdom, intelligence, and knowledge, reflecting God in all his thoughts.

- 10 There is NO MATERIAL MAN; man is spiritual and divine, reflecting divine wisdom, knowledge, intelligence, and understanding.

There is NO MISUNDERSTANDING; man reflects divine wisdom and intelligence and
15 knows instantly every idea of God, for man is the knowledge of God.

There is NO LACK OF MEMORY; man is the knowledge of God, and knows everything he needs.

- 20 There is NO MENTAL MALPRACTICE; man is surrounded by divine Love.

There is no MENTAL SUGGESTION; man's thoughts are God's thoughts, and only God's thoughts can come to man.

- 25 There is NO MENTAL ASSASSINATION; all is Life ever-lasting.

There are NO UNSATISFACTORY MATERIALS; all the ideas of God are spiritual, perfect and complete.

- 30 There are NO DEFECTIVE MATERIALS;

1 all God's ideas are perfect and divine, ministering to man.

There are NO MISTAKES; God alone rules and governs everything.

5 There is NO CLASHING OF MINDS; there is only one Mind, God, and man is always in that Mind, governed by the will of Love, expressing perfect harmony.

Mortal mind CANNOT KEEP MAN FROM
10 HIS WORK; there is only one Mind, God, and man is governed by God, the Principle of all law and order.

There is NO LACK OF MONEY; there are infinite ideas in Mind instantly available to
15 man, and man has instantly every idea he needs.

Mortal mind can NEVER CAUSE HARM; God is the only cause and the only Mind; every idea of God is perfect, and governed by
20 God, the Principle of all perfection.

There are NO MORTAL MIND BELIEFS; all is Truth and the knowledge of Truth; man knows Truth and has spiritual understanding.

There is NO MISERY; God is the Principle
25 of joy, and man is absolutely joyous.

There is NO MONOTONY; God's ideas continually unfold to man in infinite variety of combinations, which radiate out in infinite Mind, giving infinite joy and happiness to all.

30 There are NO WEAKENED MUSCLES;

1 man reflects Life, and has all power and all strength; all God's ideas are spiritual, perfect and divine.

There is NO MORTAL MIND; only one
5 Mind, God, infinite good.

There are NO MUSCLES TO GIVE TROUBLE; the ideas of God give infinite joy and happiness.

There are NO MUSCLES; only God's spir-
10 itual and perfect ideas.

There is NO BLACK MAGIC; all is Truth and the manifestation of Truth.

There is NO MESMERISM; God is the only power, and man is ever conscious of God,
15 for man is the knowledge of God, by means of which God is conscious of Himself.

There is NO MATERIAL PHENOMENA; all is Spirit and the manifestation of Spirit.

20

N

Man is NEVER IN NEED; man's supply is Mind, God, and this supply is infinite and everlasting; infinite ideas unfold to man, idea after idea, all perfect and divine; these ideas
25 unfold with unfailing regularity and perfect sequence, for omnipotent Love unfolds these ideas throughout eternity.

Mortal mind CANNOT KEEP AWAY WHAT MAN NEEDS; God is the only
30 Mind and the only power; God's ideas

1 come to man with unfailing regularity and
are passed on with unfailing regularity in all
their perfection and completeness; this
action is instantaneous.

5 There are NO MATERIAL NERVES; all
God's ideas are spiritual and divine.

There are NO MATERIAL NERVES TO
CAUSE TROUBLE; God is the only cause;
all God's ideas benefit and minister to man
10 and give him infinite joy and happiness.

Man's NOSE CAN NEVER BLEED; man
is spiritual and divine, manifesting perfect
harmony.

There can be NO STOPPAGE OF THE
15 NOSE; all God's ideas are spiritual and di-
vine, ministering to man and benefiting him;
these ideas reflect harmony, for all is perfect
harmony.

NOTHING CAN EVER BE IN THE
20 WRONG PLACE; all God's ideas are in the
right place, in Mind, in God.

NOTHING CAN INJURE MAN; God is
the Principle of all law and order, and every
idea of God is governed by law and order.

25 NOTHING EVER HAPPENED; all is
Spirit and the manifestation of Spirit.

NOTHING IS EVER OUT OF PLACE; all
God's ideas are in their right place, in Mind.

There are NO NEGATIVE THOUGHTS;
30 only God's pure and holy ideas.

There is NO OLD AGE; man is spiritual and divine, the immortal and unchanging reflection of eternal Life and Mind.

- 5 There is NO OLD AGE; man reflects eternal Mind, and is ever active and ever energetic; man reflects Life, and has all power and all strength.

- 10 There is NO OVERWORK; God works by means of man, and this work is perfect, for God's work is spiritual, finished and divine.

- 15 Man is NEVER OBSTINATE; man is always helping his fellow-man, and loves to pass on God's ideas, for God is Love, and man is absolutely loving.

P

- 20 There is NO PAIN; all is peace, joy and harmony; all is Spirit and the manifestation of Spirit; the sons of God shout for joy.

There are NO PASSIONS; man is divine, governed by God, the Principle of all purity and holiness.

- 25 Man NEVER THINKS OF THE PAST; man has absolute and eternal joy; only ideas of Love can come to man, giving him infinite joy.

- 30 NOTHING EVER HAPPENED in the past; "that which hath been is now"; the action of God is perfect, harmonious, and instan-

1 taneous; now man is spiritual, perfect and divine.

Man can NEVER HAVE ANY PHYSICAL DEFECTS; man is spiritual and divine, his
5 body is Mind.

There are NO PHYSICAL DISORDERS; all is absolute purity and holiness.

There is NO PHLEGM; all is purity and holiness.

10 Man NEVER CEASES HIS PLEASURE; man is in Love, in God, with pleasures forevermore.

There is NO POISON IN THE BLOOD; all is Spirit, the Principle of all purity and holi-
15 ness.

There is NO MATERIAL POWER; God is the only power.

There are NO HIGH PRICES; God is the Principle of all justice, and man is absolutely
20 just; there is a perfect law of supply and demand, and the interchange of God's ideas gives joy to all.

There is NO PRIDE; man is absolutely selfless; all is meekness, humility, and knowl-
25 edge of God.

Man NEVER FAILS TO PRAY; man is always thinking rightly, thinking of God, for man is the knowledge of God.

There is NO FALSE PHILISOPHY; all is
30 Truth, and perfect knowledge and under-

1 standing of Truth.

There are NO CINEMA PICTURES; all is God and the manifestation of God.

Man NEVER "PICTURES" when praying;
5 man is always conscious of God and knows God, for man is the consciousness of God by means of which God thinks and acts and loves.

10

R

RAIN CAN NEVER CAUSE HARM; God is the only cause; all God's ideas minister to man.

RAIN CAN NEVER CAUSE DAMAGE;
15 God is the only cause; all is spiritual, perfect, and divine.

There is NO MATERIAL RAIN; all God's ideas are spiritual, ministering to man.

There is NO NEED OF RAIN; the ideas
20 of God unfold to man in perfect sequence, fulfilling every need.

There is NO WANT OF RAIN; the action of God on man, enabling him to be conscious of the infinite ideas in Mind, is instantaneous
25 and perfect.

There is NO RESENTMENT; Love is All-in-all, for Love is God.

There is NO RESTLESSNESS; man rests in God, the source and Principle of all
30 activity.

1 There is NO REVENGE; all is charity and Love, for Love is God.

 Mortal mind can NEVER TAKE MAN OUT OF HIS RIGHT PLACE; there is only
5 one Mind, God, and man is always in his right place, in Mind.

 Man NEVER FAILS TO CLEARLY REALISE GOD; man is the power of God and the wisdom of God, by means of which
10 God thinks and acts and knows; all is perfect understanding of God.

S

 There is NO DIFFICULTY IN SEEING
15 everything properly; man has spiritual perception, discernment, and understanding, and knows perfectly every idea of God, for man is God's consciousness by means of which God knows and works.

20 There is NO SELFISHNESS; man loves to help his fellow-man, for God is Love, and man is absolutely loving.

 There is NO SELF-JUSTIFICATION; God governs with perfect justice to all.

25 There is NO SELF-WILL; God's will is the only will.

 NO HUMAN SELF-WILL HAS ANY POWER; the only will is the will of divine Principle, the will that inspires man with
30 freedom and enduring peace; Thy will is

- 1 always being done; God is the only power, and man is governed by God alone.

NO MATERIAL BODY SEPARATES MAN FROM GOD; man's body is spiritual
 5 and divine, consisting of the constant succession of perfect ideas that he receives from God, and which, by reflection, become his body; there is nothing but God and His manifestation.

- 10 There is NO SENSITIVENESS; all is meekness, humility, and knowledge of God.

Man is NEVER SELF-CONSCIOUS; man is God's self-consciousness, the only self-consciousness, the life of Life, the truth of Truth,
 15 and the love of God.

Man's SIGHT IS NOT MATERIAL; man's sight is spiritual; man has spiritual perception, spiritual discernment, and spiritual understanding, and knows Truth, always thinking
 20 ing rightly, thinking of God; man instantly recognises Truth and reflects Truth; man is the truth of Truth, the Christ-consciousness, spiritual, perfect and divine.

- 25 There is NO DIMNESS OF SIGHT; man discerns perfectly the ideas of God.

There is NO POOR SIGHT; man's sight is spiritual and perfect, for man sees as God sees, with spiritual discernment.

- 30 There is NO SHORT SIGHT; man's sight is spiritual and divine, for man has spiritual

1 discernment.

There is NO SIN; man is the reflection of Spirit, the Principle of all purity and holiness.

MAN'S SKIN CAN NEVER BE BROKEN;
5 all God's ideas are spiritual, perfect and complete.

MAN'S SKIN CAN NEVER BE SHRUNKEN; all is spiritual, perfect, divine and complete.

10 The SKIN CAN NEVER STRETCH; all God's ideas are normal, perfect and harmonious.

There is NO MATERIAL SKIN; all God's ideas are spiritual, perfect and divine.

15 Man NEVER SLEEPS; man is divine, ever active and ever energetic, and governed by God; he has instantly everything he needs.

Man NEVER NEEDS SLEEP; God is Mind, and man reflects Mind, and is ever ac-
20 tive and ever energetic.

NO WANT OF SLEEP can touch man; man has instantly everything he needs, for God is the source of all supply.

The STOMACH CAN NEVER GIVE
25 TROUBLE; all is purity and holiness.

There is NO MATERIAL STOMACH; all God's ideas are spiritual and divine.

There is NO STUPIDITY; man reflects divine wisdom, intelligence and knowledge.

30 There are NO DEPARTED SPIRITS; God

- 1 is Spirit, and man, made in the image and likeness of God, is spiritual; God is Life, man reflects Life and has Life eternal.

There is NO SPIRITUALISM; all is Truth
5 and the manifestation of Truth.

Man NEVER SMOKES; man is spiritual and divine; man's every desire is satisfied instantly, for God is the source of all supply; all God's ideas are spiritual.

10

T

There is NO WANT of TACT; man reflects divine wisdom, intelligence, and knowledge, always doing perfect work, passing on the ideas of Love, for man is governed by Love.
15

There are NO DECAYED TEETH; all God's ideas are spiritual, reflecting the Principle of substance, perfect and complete.

20 There are NO LOOSE TEETH; all God's ideas are in their right place, in Mind, working perfectly, and ministering to man.

Man can NEVER LOSE HIS TEETH; all God's ideas are in Mind, in God.

25 There are NO POOR TEETH; God's ideas are spiritual, perfect and divine.

Man NEVER THINKS OF THE PAST OR FUTURE; man has absolute and eternal joy, always thinking of God, infinite good.

30 There is NO WRONG THINKING; man is

1 the knowledge of God, always thinking of
rightly, for God thinks by means of man.

NO THOUGHTS OF DEATH CAN TOUCH
MAN; only God's thoughts of Life, Truth and
5 Love come to man.

NO MORTAL MIND THOUGHTS CAN
AFFECT MAN; only God's pure and holy
ideas come to man, for God is the only
thinker, and God thinks by means of man.

10 There is NO TIME; God's ideas unfold to
man in perfect sequence throughout eternity.

There is NO MATERIAL TIME; the ideas
of God unfold to man, idea after idea, giving
man infinite joy and happiness.

15 There is NO WANT OF TIME; everything
is done instantly; all God's ideas are finished
and complete, and unfold to man with unfaill-
ing regularity and perfect sequence.

Man is NEVER TIRED; man reflects Mind,
20 and is ever active and ever energetic; man
reflects Life and has all power and all
strength.

There is NO TIREDNESS; God is Life, and
man reflects Life and has all power and all
25 strength.

Man NEVER HAS POOR TRADE; man
has perfect work, man has instantly every
idea he needs.

Man is NEVER UNABLE TO TREAT;
30 man is the knowledge of God, always think-

- 1 ing rightly, thinking of God, for when man
thinks God thinks, for God thinks by means
of man.

TREATMENT IS NEVER INSUFFI-
5 CIENT; God, Love, is all-presence and all-
sufficiency, and man is the knowledge of God,
the knowledge of Love; when man works, God
works, for God works by means of man, His
consciousness.

10

U

Man is NEVER UNCONSCIOUS; man is
the consciousness of God, the knowledge of
absolute good, always conscious of eternal
15 Life, divine completeness and perfection.

There are NO UNDESIRABLE CONDI-
TIONS; man is always in the right place, in
Mind, in God, receiving and passing on God's
ideas, which give infinite joy to all.

20 There is NO LACK OF UNDERSTAND-
ING; man knows Truth, rejoices in Truth, for
man is the knowledge of Truth.

Man is NEVER UNKIND; God is Love,
and man is the love of God, always helping
25 his fellow-man, giving him infinite happiness
and joy.

Man NEVER HAS UNPLEASANT
WORK; God is Love, and man loves his work
and rejoices in receiving and passing on God's
30 ideas.

1 Man CANNOT BE UNPUNCTUAL; man is divine and governed by God, the Principle of all law and order; man is always in the right place, in Mind.

5 There are NO UNWELCOME VISITORS; all God's ideas are perfect and in their right place, giving infinite joy and happiness to all; the only ideas that come to man are divine and absolutely perfect.

10 Man NEVER FAILS TO BE UPRIGHT; man reflects God, and expresses the nature of God; man reflects Spirit, and expresses purity and holiness.

15 V

There are NO VARICOSE VEINS; all God's ideas are spiritual, perfect and divine.

There is NO VENGEANCE; only charity; God is Love, and all is mercy and goodness.

20 There are NO VENGEFUL THOUGHTS; God is Love, and the only thinker is Love, and only thoughts of Love can come to man; only thoughts of Love can be passed on.

There are NO SWOLLEN VEINS; all is spiritual, perfect and harmonious.

25 There are NO UNWELCOME VISITORS; only God's perfect and holy ideas can come to man, and man loves to receive these ideas, for God is Love, and man is absolutely loving
30 towards all.

There is NO WANT; God is the source of infinite ideas which are instantly available to man; these ideas unfold to man with unfailing
5 regularity and perfect sequence, and are passed on with unfailing regularity and perfect sequence, giving infinite joy and happiness to all; Love is the power that causes these ideas to unfold to man, and Love is om-
10 nipotent, for Love is God; man is always in the right place to receive these ideas; man is always in the right place to pass on these ideas, for man is in Mind, in God.

There is NO WANT; man is the reflection
15 of Spirit, and spiritual ideas are his food; his growth is sustained by the law of Life, which supplies every need, and unfolds to man infinite ideas in perfect abundance, giving him substance and strength.

20 There is NO WEAKNESS; God is Life, and man reflects Life, and has all power and all strength.

There is NO WEARINESS; man reflects Life and has all power and strength; man reflects
25 Mind and is ever active and ever energetic.

There are NO MATERIAL WEEDS; only God's perfect spiritual ideas.

There are NO HARMFUL WINDS; all is peace, rest and harmony.

30 Man's WORK CAN NEVER LEAD TO

1 LAW-SUITS OR TROUBLE; man's work is
 God's work; this work always leads to abso-
 lute joy and happiness and satisfaction on
 the part of all, for God rules and governs
 5 everything.

Man's WORK IS NEVER DELAYED; all
 God's ideas are finished and complete; the
 unfolding of these ideas to man is instan-
 taneous.

10 Man's WORK IS NEVER INEFFECTIVE;
 man is the consciousness of God, by means of
 which God works; this work is perfect and
 divine.

Man's WORK IS NEVER INEFFICIENT;
 15 man's work is perfect, for when man works,
 God works.

Man NEVER WORKS FOR MONEY; man
 has instantly every idea of God he needs.

Man NEVER HAS TO CHANGE HIS
 20 WORK; for man is in Mind, in God, and has
 perfect work.

There is NO MATERIAL WORK; man's
 work is spiritual and divine, receiving and
 passing on God's ideas, and re-creating these
 25 ideas into new and wonderful combinations,
 giving infinite joy and happiness to all.

Man NEVER HATES HIS WORK; God is
 Love; man reflects that Love, and loves and
 rejoices in his work.

30 ALL IS GOD AND HIS MANIFESTATION.

A SIGN

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