

Zion, both words being in italics? "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory" (I Cor. 2:7).

This Mystery "Finished."—"In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets" (Rev. 10:7). "Ignorance of truth is the cause of all misery" (Gautama Buddha). "Ye shall know the truth, and the truth shall make you free" (John 8:32).

This mystery, which is thus referred to by the great Apocalyptic reader of thought, is the mystery of good which arises from ignorance of the laws of eternal Mind, the fact being that God, good, is never absent. "The light shineth in darkness; and the darkness comprehended it not" (John 1:5). This mystery is now solved, reason and revelation reconciled. The only practical solution of this "perplexing problem of human existence" may be found in the simple teachings, and is illustrated in the little understood life of Jesus the Christ. When intelligently considered, even the mysticism shrouding the Godhead disappears, leaving a practical knowledge of God. All mystery disappears as we gain the scientific practical understanding of his statements. "There is nothing covered, that shall not be revealed" (Luke 12:2). We appear gradually to obtain, not only a knowledge of material things, but the scientific understanding of God that gives life everlasting. The prayer, "Give us, dear God, again on earth the lost chord of Christ," is being divinely answered, and again the song, "Peace on earth, goodwill toward men," floats o'er the earth.

THE SOLUTION OF ALL MYSTERIES

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"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things" (John 14:26).

The solution of all these seeming enigmas lies in the fact that this so-called material world is only a world of constantly shifting appearances, false illusions, so-called mental phenomena; and every form of matter, every form of sin, every form of disease and trouble, even the form itself of so-called man, can be caused to appear and disappear by what is falsely termed "thinking." This is because all matter is ethereal,¹ that is, merely superstitious mechanical vibrations in a theoretical ether. "The one certainty of science is the existence of a mental world" (Huxley).

The only reality is God and His mental or spiritual manifestation, perfect man and universe, a perfect state of consciousness, called heaven. Having a false sense of existence, viewed from a false standpoint, a belief of life in matter, the material so-called man has an equally false sense of substance, and sees this perfect world only through a false material sense of it. He has been fooled, self-hypnotised, into believing his material self and the ether-world to be real and true; whereas the material part of it is simply a temporary misconception of the real man and universe, a false belief of

¹ The term "ethereal" throughout this work is to be taken in its literal meaning as applying to matter in its primary form. It means "of the ether," the ether consisting of lines of force at right angles to each other, these lines being usually spoken of as "thoughts."

substance in matter, an illusionary effect, cinematographic pictures hiding heaven, the real world, from us. We must voice the truth and "make all men see what is the fellowship [R.V., 'dispensation'] of the mystery, which from the beginning of the world hath been hid in God" (Eph. 3 : 9).

5 "No-mind" and "Non-mental."—Mortals have hitherto been utterly deceived as to the definition of the word "mental." What has hitherto been dignified by the terms "mind" and "mental" turns out to be purely ethereal matter in varying degrees, from its most tangible and ponderable forms to the ethereal lines of force originally advanced by
10 Faraday. It should be spoken of as "no-mind" and "non-mental." Human "mind" turns out to be human matter, a mechanical counterfeit of true consciousness, the result of electrical stresses in the ether, and therefore, purely ethereal. The only power is Love, alias Mind or God, and we cannot control matter scientifically by a negative "mind."

15 **The False Spiritual World.**—Being utterly ignorant of the ethereal conditions of the final yet elementary state of matter, and knowing that there must be consciousness and therefore reality, mortals have mistakenly conceived of the invisible, ethereal conditions as a spiritual world, and against all logical deductions their buoyant sense of hope has led the
20 majority to think that on death they reach a far-distant "life eternal," in a hypothetical perfect world.

The Real Mind, God.—God, good, is infinite, eternal Mind, and is of necessity eternally good, and good only. Now this is demonstrable. The knowledge of God, heaven, and our real selves is a true mental
25 science, demonstrable through application of the rule of right thinking. So-called "mental" science, which is limited to mere mechanical change of human phenomena, is an entire misnomer, and utterly misleading, and should at best be distinguished as "non-mental" science, because it is not mental and not scientific.

30 **Matter "Non-mental."**—Numberless quotations might be given here which show that deep, logical thinkers have recognised that matter cannot possibly be solid fact, but must be merely a form of material impression, false mental or, more accurately, "non-mental" phenomena. The following are instances, and more are given later.

35 Professor Herbert says: "The common supposition, then, that the material universe and the conscious beings around us are directly and indubitably known, and constitute a world of 'positive' fact, . . . is an entire mistake, based upon astonishing ignorance of the essential limitations of human knowledge."

40 John Fiske, the well-known historian and professor of philosophy, writes: "It was long ago shown that all the qualities of matter are what the mind makes them, and have no existence as such, apart from the mind. In the deepest sense, all that we really know is mind, and as Clifford would say, what we call the material universe is simply an imperfect picture
45 in our minds of a real universe of mind-stuff." ¹

¹ *The Idea of God.*

Kant also writes to the effect that this world's life is only an appearance, a sensuous image of the pure spiritual life, and the whole world of sense only a picture swimming before our present knowing faculty like a dream, and having no reality in itself, for if we should see things and ourselves as they are, we should see ourselves in a world of spiritual natures, with which our entire real relation neither begins at birth nor ends with the body's death. 5

The practical value to the world of this truth, which has been enunciated by many other logical thinkers of equally world-wide reputation, has never been grasped by the majority. Until recently no one has ever followed it up to its logical conclusion, namely, that if the material universe is simply an imperfect false impression, then all that is necessary, in order that we should behold the real and perfect universe, is to change our thoughts to the standard of perfection, and so see the perfect picture, when the imperfections must disappear and heaven appear. 15

Matter the Manifestation of False Impressions.—“*Matter, like space and time, cannot be defined.*”¹

Matter is merely the manifestation of false impressions of truth; Lord Kelvin expressed it as “made up of thought forces”; Leibnitz defined matter as a momentary mind, an instantaneous consciousness. 20 Matter can be made to appear and disappear by so-called thought, and this in two different ways: one temporary because unscientific, the other disappearance permanent because scientific. Consequently the material world, as long as it has its apparent existence, is subject to continual changes, and has no fixed laws; so-called “thought,” literally electric, 25 vibration, being the essence of material apparent action. Matter is simply a series of cinematographic pictures.

Carpenter says: “The source of all power is mind.” Professor Huxley says: “If the hypothetical substance of mind is possessed of energy, I for my part am unable to see how it is to be discriminated from the hypothetical substance of matter.” His philosophic position he has summed up as follows: “The key to all philosophy lies in the clear comprehension of Berkeley's problem—which is neither more nor less than one of the shapes of the greatest of all questions, ‘What are the limits of our faculties?’ And it is worth any amount of trouble to comprehend the exact nature of the argument by which Berkeley arrived at his results, and to know by one's own knowledge the great truth which he discovered—that the honest and rigorous following up of the argument which leads us to materialism inevitably carries us beyond it. The more completely the materialistic position is admitted, the easier it is to show that the idealistic position is 30 unassailable, if the idealist confines himself within the limits of positive knowledge.” And he adds in conclusion: “And therefore if I were obliged to choose between absolute materialism and absolute idealism, I should feel compelled to accept the latter alternative,” 35

Locke, another thinker misunderstood by materialists, writes: “Bodies, 45 by our senses, do not afford us so clear and distinct an idea of active

¹ *Mathematical Recreations and Essays*, by W. W. Rouse Ball, Fellow and late Tutor of Trinity College, Cambridge.

power as we have from reflection on the operations of our minds. . . . Of thinking, body affords us no idea at all, it is only from reflection that we have that. Neither have we from body any idea of the beginning of motion. . . . I judge it not amiss to direct our minds to the consideration of God, and spirits, for the clearest idea of active powers. . . . God having fitted men with faculties and means to discover, receive, and retain truths, according as they are employed" (*On Human Understanding*).

A Correct Basic Theory.—"Our scientific theories are perfectly legitimate as long as they are formed as a means towards practical applications" (*The Science of the Future*, Edward Carpenter).

Hitherto we have tried to fit our facts into our theories, and have had to change our theories so as to explain our new facts. In the correct basic theory now brought to your notice, we can account for our real facts, the facts of good, and the spiritual universe, and at the same time test and account for our so-called facts, which are really only final and foundationless beliefs with reference to the material world. In this way we check our knowledge by means of our theory, and prove it later by demonstration. Probed to the bottom, and laid bare, this correct material theory enables us to account rationally for the first time for our so-called facts. We must not, however, dwell on this theory, and build it up in imagination as permanent fact. We have to reverse the illusive truth of this theory, and so give everlasting place to a knowledge of the absolute facts and the spiritual universe. This true knowledge is a revealed and practical science, the science of God as divine Principle, with intelligent, living good as its manifestation.

Every thought is followed by a similar effect, to a greater or lesser extent. Millions now recognise this and are trying to learn how to control illusionary impressions, mis-called thoughts. "Our thoughts are the rudder of our life," says the Rev. I. R. Shannon. Let us then always steer dead straight. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him" (Isa. 55:7). This is not so easy to do until you know how to do it. It can only be properly done in a scientific way. Let us proceed to advance fearlessly along this way, proving each step as we go.

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EVIL AND THE MATERIAL WORLD

Evil.—"He that committeth sin is of the devil; for the devil sinneth from the beginning" (I John 3:8).

Everything in the material world is more or less bad or limited. "Christian theology has not been able to make up its mind whether sin is a defect, or a transgression, or a rebellion, or a constitutional hereditary taint, or whether it is all these combined" (W. R. Inge, M.A., D.D., Professor of Divinity, Cambridge¹).

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"Our life is a false nature—'tis not in
The harmony of things—this hard decree,
'This ineradicable taint of sin" (*Byron*).

¹ Later Dean of St. Paul's.