

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.

35

## 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, Cambridge<sup>1</sup>).

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

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<sup>1</sup> Later Dean of St. Paul's.

**The Illusion.**—“*Before a rigorous logical scrutiny, the Reign of Law will prove to be an unverified hypothesis, the uniformity of Nature an ambiguous expression, the certainty of our scientific inferences to a great extent a delusion*” (*Principles of Science*, Stanley Jevons).

Whence therefore comes this material world, and what is it? The Greeks taught that the source of sin is delusion or disease—a perverted condition of the mind. Sin, and therefore everything material, everything unlike God, is only delusion, deception, illusion, but not an illusion that the perfect spiritual beings, our true selves, are suffering under, for, being perfect, we could not in reality suffer from any illusion. “He cannot sin, because he is born of God” (I John 3:9). Sin exists only as a false claim, an utterly false conception, and this is no true existence. The whole of the material world, with its material phenomena, is an elaborate mechanical counterfeit of the spiritual realities of all things, and is at best merely a dream, ethereal, illusionary phantasies, a mesmeric sleep, but without even a real dreamer. As Schopenhauer said, it is a disordered dream of humanity.

The following illustration may enable you to understand the position better. Hold up your hand between your eyes and a light. Then put a sheet of paper between the hand and eyes, and throw some mud on the paper. Let your hand symbolise the real man, the shadow on the paper the material man, while the mud represents sickness and sin. The shadow on the paper is not the real hand, and if the dirt is rubbed off the paper, then the shadow represents the material man, well and free from sin. Go on rubbing, and the paper will ultimately disappear, and you will see the hand, symbolising the real man.

Again the real man in heaven may be symbolised by a human being in bright sunlight. The shadow then symbolises the material man. As the sun becomes more central the shadow decreases, until ultimately it disappears.

**The Devil and Hell.**—“*The wicked . . . will not seek after God: God is not in all his thoughts*” (Ps. 10:4).

This material world, this “waste howling wilderness” (Deut. 32:10), is therefore simply a terrible illusion, a grouping of false impressions, the devil’s world, “the very devil,” the only devil there is. This self-imposed agony, this devil or evil, will continue until scientifically disposed of by denying the existence of all wrong thought, and thinking rightly instead. The only devils<sup>1</sup> are the devilish thoughts that attack us. The word “devil” is derived from the Greek “diabolos,” which means merely “slanderer.” The slander is that man is material and that there is life in matter.

Marlowe, writing in the sixteenth century, makes Faustus say to Mephistopheles: “Where are you damned?” Mephistopheles replies: “In hell.” And on Faustus asking: “How comes it, then, that thou art out of hell?” he replies: “Why, this is hell, nor am I out of it

Hell hath no limits, nor is circumscribed  
In one self place; for where we are is hell,

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<sup>1</sup> The word “devil” does not occur in the King James translation of the Old Testament. The only devil there is, is the false concept of being, termed in the Bible, “carnal mind.”

And where hell is, must we ever be:  
 And, to conclude, when all the world dissolves,  
 And every creature shall be purified,  
 All places shall be hell that are not Heaven.”

5 **Hell an Individual State of Wretched Consciousness.**<sup>1</sup>—Dean Farrar, in one of his sermons, has said: “I say, unhesitatingly; I say, claiming the fullest right to speak with the fullest authority of knowledge; I say, with the calmest and most unflinching sense of responsibility—I am standing here in the sight of God and my Saviour, and it may be of the  
 10 angels and the spirits of the dead—that not one of these words: ‘damnation,’ ‘hell,’ and ‘everlasting punishment,’ ought to stand any longer in our English Bible, for, in our present acceptation of them, they are simply mistranslations.”

Heaven and hell are not future states awaiting us at death. We make  
 15 our own hell and our own heaven by the way in which we think; and we have to wake up as fast as we can and get out of hell—the hell of the wrong thoughts that attack us—into heaven, a perfect state of consciousness, the world of perfect thoughts, perfect ideas, the real world that is here round us, if we could only see it. “Love . . . builds a heaven in hell’s despair”  
 20 (W. Blake). The only way to escape the suffering which is always the result of sin is to stop sinning; and the only way to do this is to stop entertaining wrong thoughts, as will be explained later. To the mistaken teaching that God made sin, sickness, worries, and troubles, that is, the material world and material man, is due much so-called atheism and agnosticism.

25 “The world is stamped with no more than a footprint of the Divinity. Its goodness and wisdom are but caricatures of the Divine, blasphemous because of their very traces of likeness, mimicking the Creator as a marionette mimics its living maker. The conception of nature as being . . . a direct expression or self-manifestation of the Divine character, is  
 30 responsible for the moral and spiritual perversions that are everywhere associated with polytheistic or pantheistic nature-worship. To worship the caricature of Divinity there revealed to us, is really to worship the devil” (*Lex Orandi*, Tyrrell).

**The Non-reality of Evil and therefore of Matter.**—“*As for the*  
 35 *other people, which also come of Adam, thou hast said that they are nothing*”

<sup>1</sup> A lady, criticising a lecture given by Edward Kimball, c.s.d., said: “Well, I think that the lecturer spoke very disrespectfully concerning hell.” Mr. Kimball later said, “The lady was right; I have no respect whatever for hell. I have been in  
 40 the execration of mankind. It is an individual state of wretched consciousness, utterly unlike God, or His nature, or the conceded essentials of His being. It is an illegitimate monstrosity which has no verity, no immortality, nor right to exist. After ‘the pangs of hell’ had seized me and impinged upon me their torments, I was rescued through the operative efficacy of Christian Science. Then the tears began to dry, the tension of fear to relax, the gloom was dispelled, despair lost its hold, the pain  
 45 decreased and at last vanished. I ‘would not overstate my woe,’ for, be that as it may, I know that a mighty, satisfying impulsions extricated me from as outrageous a hell as anyone need know, and ushered me into the vestibule of heaven by means of a transformation of consciousness whereby existence seemed more fair and the  
 50 obduracy of distress gave way to a certain measure of peace to which man is lawfully entitled.”

(II Esdras 65:6). "For if a man think himself to be something, when he is nothing, he deceiveth himself" (Gal. 6:3).

The human problem of evil is at length solved. Mathematically we know that anything that ever was nothing, or ever ceases to exist, cannot be real, whatever it may seem to be; therefore evil must be unreal, however real it may appear, for no logical mind could believe it to be everlasting. Nothing evil, or even imperfect, can possibly last, as it is self-destructive. It always disappears sooner or later. It cannot even harm you when you realise its non-reality. "They that war against thee shall be as nothing, and as a thing of nought . . . their works are nothing" (Isa. 41:12, 29).

The non-reality of matter has now been proved. So fixed has been our belief in its reality that the majority still believe it is something real and permanent. As this belief changes, so we shall see a changing world, until the mist of matter disappears, with its attendant evils, sin, sickness, worries, troubles, and limitations of every kind. "The things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:18).

God, as the Principle of good, is very different from the god whom we have been taught to fear, the god who not only allows but uses evil to punish the human beings that he is supposed to have made. How can the Principle of good even know of evil? If God knows evil He must have known of it beforehand, and therefore must have intended it or ordered it, for God, being infinite Mind and eternal cause, must necessarily be omniscient and omnipotent. Habakkuk says: "Thou [God] art of purer eyes than to behold evil, and canst not look on iniquity" (Hab. 1:13). How could God know of evil and not instantly destroy it? As all sin and trouble are simply a hypnotic effect, if God could be conscious of it, "His infinite power would straightway reduce the universe to chaos" (*Unity of Good*, Mary Baker Eddy). This is one of the proofs of its non-reality, for God is Mind, and Mind must be all-knowing. "All nations before him are as nothing; and they are counted to him less than nothing" (Isa. 40:17). Nebuchadnezzar saw this, and said: "All the inhabitants of the earth are reputed as nothing" (Dan. 4:35). "Seeing evil nowhere exists, for God is all things, and to him no evil is near" (Origen, about A.D. 125). All evil is merely a false appearance, produced by wrong thoughts. "Its [the last enemy] mind and hostile will, which came not from God, but from itself, are to be destroyed" (Origen).

"Now the sin of which I speak is this, when a man abandons that which really exists and serves that which does not really exist, there is [still] that which really exists, and it is called God" (Melito to Antonius Cæsar, about A.D. 150).

If as John said: "All things were made by him; and without him was not anything made that was made" (John 1:3), it is clear that evil is not a thing; that is, it is nothing.

In the *Timæus*, Plato depicts the material world as essentially vile; he is unable to think of the pure and holy Deity as manifested in it, and accordingly separates the Creator from His creation [so called] by the whole breadth of infinity.

St. Augustine said that "without Him was nothing made; for without

the sovereign good there is no good. But that is evil, in which there is no good, and consequently it is nothing, because evil is nothing, but the absence of good." He also made other statements of the kind, for instance, "evil is therefore nothing; because it was made without the Word, without whom nothing was made." Both St. Augustine and Luther taught that evil was not real. The latter regards "the visible world as an illusion, essentially evil and misleading." "For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee" (Ps. 5:4).

The root meaning of the Hebrew word "awen," translated in the Bible "sin," is "deceit, falsity," in other words, that which is not true. God, Truth, or good, is and must be reality; therefore evil is the absence or opposite of good, and therefore the opposite of reality, a non-reality. This is seen also from the fact that at some time or other all evil must disappear, "the terrible one is brought to nought" (Isa. 29:20). Evil must by its nature eventually destroy itself. The word "naughty" means "of the nature of naught," like nothing; "wicked" only means "bewitched." We have all been bewitched, alias hypnotised, into a belief in evil, we "rejoice in a thing of nought" (Amos 6:13). Tolstoi says: "All the evil of our life only seemingly exists, because it has been there so long."

20 **What Origin has Evil?**—"Behold, ye are of nothing, and your work of nought" (Isa. 41:24).

If evil is a dream or illusion, what was the origin of this illusion? This is the constantly recurring question that has puzzled the leaders of mankind from the earliest days, namely, What is the origin of evil? This is practically the same question as, What is the origin of matter? Is it conceivable that God created evil?

The answer is absolutely logical. As evil is a non-reality it never began. No one ever created it, because it does not exist. If you could find out who created it then it would be real. If evil is said to be real it is the business of those who say it is real to find out how it began, and who created it. The impossibility of finding this out is one of the many proofs of its non-reality. "Matter is a misstatement of Mind" (Mary Baker Eddy). "In truth, no thing is contrary to God" (*Theologia Germanica*).

"The 'problem of evil' is manifestly insoluble: we have to make our choice between theories, none of which is free from grave difficulties and objections" (*Personal Idealism and Mysticism*, W. R. Inge, M.A., D.D.).

At one time there was a belief that there was a flat earth, and the mediæval Church burned those who denied the so-called fact. Who created the flat earth? It never existed. No one ever created it. It was an entire illusion, a lie—a lie about the round earth, and when it was known to be a lie, the belief in its reality, which was the only sense of existence it ever had, was gone. So, the belief in a material world is a lie about the real world. As you find out the truth the lie disappears, and you gradually appear to become conscious of the glorious reality, which has always existed here, around us, the kingdom of heaven, a perfect world.

Truth and the truth about Truth alone is knowable. There may be countless lies about the truth, but only one truth. We may believe a lie, but we know the truth. Truth is demonstrable.

“Thou shalt have no other gods before me,” means you shall believe only in the existence of good, God and His manifestation, and not believe in evil or matter. If you do you will experience the sense of evil and limitation, sin, sickness, worries, and troubles. “Since there is no being outside God, what we call separation from God, fall, or sin, is but a negative reality, a defect or privation. Evil has no substantial existence. A thing has real existence only so far as it is good, and its excellence is the measure of its reality. Perfection and reality are synonyms . . . evil is the absence of good, life, and being” (Scotus Erigena). 5

**The Illusory Cause of Evil.**—In the light of our present knowledge that all is Mind and mental, it must be remembered that in searching for the origin of evil there can only be a false suppositional mentality, a basic false mentality, to deal with. It being now agreed that matter is merely what is called force or electricity, it is obvious that any seeming material phenomena are entirely secondary, and consequent on this false mentality, which is thus the author of itself, and all its manifest apparent phenomena. “A mad world indeed, my masters!” (Shakespeare). 10 15

If Mind can maintain its own phenomena it is self-proved to be eternal cause. If the so-called “mind” fails to maintain its own phenomena it is self-proved to be unreal and illusive, a false mental basis for whatever 20 may apparently be built upon it as its manifestation. “Mind is its own great cause and effect” (Mary Baker Eddy). The Mind that thus proves itself to be eternal cause must be God and infinite. This statement includes of necessity the further recognition that the Mind that is God must be wholly good. Herein will be found conclusive proofs that material sense impressions are not permanent. The continually disappearing, sick, sinning, and consequently dying phenomena that are spoken of as “human beings” are proved by their disappearance to rest solely upon the aforesaid false mental basis. “You cannot even be mathematically sure that I, who am speaking to you at this mement, possess a consciousness. I might be a well-constructed automaton—going, coming, speaking—without internal consciousness, and the very words by which I declare at this moment that I am a conscious being might be words pronounced without consciousness” (*Life and Consciousness*, Henri Bergson). This turns out to be the case as far as the material man is concerned. The only reality is God and the 35 spiritual man and world.

“**No-mind.**”—This false mental basis, hitherto called mind, and now designated “no-mind” (not mind), and the false mental or “non-mental” impressions, called thoughts, are but the suppositional opposites of God or Mind, and God’s thoughts, which constitute the only mentality 40 and the only true mental impressions.

The personification of this false mentality, that has been called human mind and body, is self-destructive. Cursed from its supposed starting-point of a material conception, it is but “a pet nest for devils,” a home for evil thoughts of every kind and description, “the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird” 45 (Rev. 18:2). All evil conditions come from wrong thoughts, a belief in the power of evil, owing to a want of the scientific knowledge that there

is only one God, and that good. One of the wise sayings of the celebrated Dr. Abernethy was that "when a man begins seriously to dissect himself, he will soon be a fit subject for the undertaker." In Jeremiah 6, verse 19, we read: "Behold, I will bring evil upon this people, even the fruit of their  
5 thoughts, because they have not hearkened . . . to my law," the law of good, the only really existing law. "Be not overcome of evil, but overcome evil with good" (Rom. 12:21). The only way to do this is to practise the scientific method of thinking. In Psalm 23, verse 4, we read: "I will fear  
10 no evil, for thou art with me." This "thou" is God, divine Principle, the law of good, which, if only we think rightly is found never to fail to effect the permanent disappearance of any particular evil.

**Sin the Cause of Disease.**—A large proportion of the interminable trouble and myriad forms of disease in this world are acknowledged to be due to sin; perhaps forty per cent. A medical specialist in diagnosis  
15 told me that he thought about seventy-five per cent. of disease was due either to sin in the individual or sin in his parents. We now find that all disease is due to sin; but in probably sixty out of a hundred cases the sin is the lesser one of what would be popularly called merely wrong thinking, belief in a power other than that of God. This, as will be shown, is the  
20 primary cause of all disease and sin. This wrong thinking is due to ignorance. Hence all disease is mental. Socrates said that sin was ignorance. Sin is ignorance of Truth, ignorance of God. Dr. Thompson, surgeon to H.M. Prisons in Scotland, after observation for eighteen years, says: "I have never seen such an accumulation of morbid appearances as here. Scarcely  
25 any die of any one disease, for almost every organ of the body is more or less diseased or degenerated."

**The Arraignment of the So-called Man.**—"Man that is born of woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: . . . Who can bring a clean thing out of an unclean? not  
30 one" (Job. 14:1, 2, 4).

The five material miscalled senses condemn themselves. They cannot feel, taste, smell, see or hear God. Has God created these "senses" that do not enable us to understand Him in the slightest? Most people have formed the habit of talking of the human body as something wonderful.  
35 It seems to me that it is wonderfully bad. Even a schoolboy could point out many possibilities of improvement. The eye is, I believe, supposed to be the most wonderful part of the human frame. Professor Helmholtz, one of the leading scientific men of modern times, referring to the human eye, of which he had made a special study said: "Of all our members the eye  
40 has always been held the choicest gift of nature--the most marvellous product of her plastic force." Then, after commenting on its details, he adds: "If an optician would sell me an instrument which had all these defects, I should think myself quite justified in blaming his carelessness in the strongest terms, and giving him back his instrument" (*Lectures on*  
45 *Scientific Subjects*). Every other part of the human body is equally defective and does not even rival a lobster, which so easily reproduces a lost limb. If a material man had the different powers of vision apparently possessed in part by the different animals, his sight, although incomparably better

than that of human beings, would be quite imperfect in comparison with the power of sight of which, as will be seen hereafter, man is capable. The physical eye, however, as will be shown later, is unnecessary for the exercise of this power.

**The Ignorant Man a Helpless Victim.**—“*Therefore my people are gone into captivity, because they have no knowledge: . . . Therefore hell hath enlarged herself, and opened her mouth without measure*” (Isa. 5:13, 14).

It has been stated that man is born free. This is absolutely untrue of the human being. This so-called man is born a helpless babe, and remains helpless, the victim of circumstances, “the football of chance,” until he gains some faint idea of what God is, and learns how to think rightly. What poor things mortals are, bound together in this bundle of so-called life. Monkeys on a stick, pulled about by conflicting emotions, creatures of impulse, we are swayed by every passing thought whilst we are learning how to control these thoughts. This lamentable position can only continue until we know how to think rightly, and thus exercise our rightful dominion.

**The Death Struggle of Nature.**—“*For the earnest expectation of the creature waiteth for the manifestation of the sons of God. . . . For we know that the whole creation groaneth and travaileth in pain together until now*” (Rom. 8:19, 22).

Darwin showed the fierce struggle that lies beneath the seeming peace of nature. Many sensitive natures have been overwhelmed, and are daily being overwhelmed, by this universal unrelenting nature, “red in tooth and claw.”

Dr. Macpherson, of Edinburgh, says that “a mere segment of an earwig will fight with a segment of an Australian ant, under the unmistakable influence of rage, until exhaustion or death ensues.” Even with the smaller animal life one sees this. Romanes, in *Animal Intelligence*, gives particulars of a conflict between a small rotifer and a larger one, and Sir William Dawson states that “an amœba shows volition, appetite, and passion.” The pious Jacobi is stated to have said: “Nature conceals God; man reveals God.” Haeckel writes: “The raging war of interests in human society is only a feeble picture of the unceasing and terrible war of existence which reigns throughout the whole of the living world” (*Confession of Faith*). No wonder Philip Mauro, who speaks of this world-system as “stupendous, gigantic, remorseless, terrifying!” says: “Though composed apparently of human beings, and existing presumably for human beings, it nevertheless devours men, women, and children, placidly, and for trifling considerations.”

Goethe, with all his prosperity and riches, states that he had not had five weeks of genuine pleasure in his whole life; and Caliph Abdulrahman said that in fifty years he had had only fourteen days of pure happiness. Many have not had this small amount. How different it is when one knows how to think rightly.

Fiske, the well-known historian, says: “In every part of the animal world we find implements of torture surpassing in devilish ingenuity anything that was ever seen in the dungeons of the Inquisition. We are



introduced to a scene of incessant and universal strife, of which it is not apparent on the surface that the outcome is the good, or the happiness of anything that is sentient. If the Creator of such a world is omnipotent, He cannot be actuated solely by a desire for the welfare of His creatures, but  
 5 must have other ends in view, to which this is in some measure subordinated. Or if He is absolutely benevolent, then He cannot be omnipotent, but there is something in the nature of things which sets limits to His creative power" (*The Idea of God*).

On the other hand, with the lowest there is a sense of good. A friend of  
 10 mind recently heard a miserable, poverty-stricken wretch, slouching along in the cold, soliloquising as follows: "Gawd 'elp the poor swincs as 'ave no 'ome of their own this weather." Few of us are thankful enough for what we have.

**Wonders of the World.**—Most people are ignorant of the immensity  
 15 and diversity of the universe, or else they could not possibly have thought of God as they have done. Our solar system, which itself appears to be rushing through space at about twelve miles per second—the velocity of one star is 200 miles a second—is a mere speck in the heavens, and yet the orbit of Neptune, the farthest planet of this system, is, on an average,  
 20 2,791 millions of miles from the sun. A train running at sixty miles an hour would take over 5,000 years, nearly the whole of historical time, to traverse the distance. Alpha, in Centaur, the nearest fixed star to the sun, is about 25 millions of millions of miles from it, yet the great Nebula in Orion has been stated to be 250 times the distance from the sun of the  
 25 nearest fixed star. The speed of light would enable it to travel round the equator seven times in a second; yet it could travel round 1,000 million times during the four and one-third years it takes to come from Alpha Centauri. The number of the stars perceptible by means of the great  
 30 telescopes is estimated at 400 millions, red, orange, yellow, green, lilac, purple, etc. Over 100 million stars are now capable of being photographed. Many of these are of an enormous size; for instance, Rigel in Orion and Arided in the Swan, are at an immeasurable distance away, and must exceed our sun many thousands of times in volume, in mass, and in splendour. The great southern sun, Canopus in Argo, is estimated by Carl  
 35 Snyder as having a volume more than 1,000,000 times that of our sun. "The size of the universe . . . is quite appalling when we comprehend it, for it seems really to be infinite, to have no boundary. Space and the worlds in space—inhabited worlds many of them, no doubt—extend beyond the reach of the longest telescope" (Sir Oliver Lodge, D.Sc., F.R.S.,  
 40 F.R.S.).

Robert Blatchford, in *God and My Neighbour*, writes as follows: "On earth there are forms of life so minute that millions of them exist in a drop of water. There are microscopic creatures more beautiful and more highly finished than any gem, and more complex and effective than the  
 45 costliest machine of human contrivance." In *The Start of Creation*, Mr. Edward Clodd tells us that one cubic inch of rotten stone contains 41,000 million vegetable skeletons of diatoms. "Talk about Aladdin's palace, Sindbad's valley of diamonds, Macbeth's witches, or the Irish fairies! How

petty are their exploits, how tawdry are their splendours, how paltry are their riches, when we compare them to the romance of science. Do you believe that the God who imagined and created such a universe could be petty, base, cruel, revengeful, and capable of error? I do, not believe it."

**The Arraignment of the So-called God.**—The national attitude of ignorance regarding God is shown by the phrase in legal contracts referring to unavoidable disasters as "acts of God." Even so-called civilisation has its devilish side. According to Victor Longheed, in the United States 12,000 people are annually killed and 70,000 injured by railway traffic. Mr. C. R. Enock, in a paper read before the Institution of Electrical Engineers, stated that in 1907 no less than 150,051 people were killed or injured in Britain and the United States.

Richard Baxter in *Saints' Everlasting Rest*, actually states that God himself will take infinite pleasure in the eternal torments of the damned. The Rev. M. Baxter told me that we should literally see all the scenes depicted in the Apocalypse.

The lie that God made matter, this mist that hides from us the real and glorious spiritual world, has brought forth such statements as the following: "It is His world, remember. He made it, and He is omnipotent . . . why did not He make it better? If it is wayward and intractable, it can be no more than He expected, or ought to have expected. Wherein consists His right to punish us for our transgressions? Suppose we challenge it; what will He say in defence?" Benson writes: "The essence of God's omnipotence is that both law and matter are His and originate from Him; so that if a single fibre of what we know to be evil can be found in the world, either God is responsible for that, or He is dealing with something He did not originate and cannot overcome. Nothing can extricate us from this dilemma, except that what we think evil is not really evil at all, but hidden good." This is obviously impossible. Under no circumstances can evil be good, and it can never be less nor more than evil; but it has only recently been discovered that evil, as manifested illusion, will temporarily hide from us the permanent good, until this good is understood and acknowledged to be spiritual, tangible, the only reality.

Could a God of even the human standard of morality have made this material evil world of rampant injustice, or could such a hellish wilderness of tangled dreams form part of an original perfect conception? Read William Watson's arraignment of the Powers of Europe at the time of the Armenian massacres, and then think:—

"Yea, if ye could not, though ye would, lift hand—  
Ye halting leaders—to abridge Hell's reign. 40  
If such your plight, most hapless ye of men!  
But, if ye could, and would not, oh, what plea  
Think ye shall stand you at your trial, when  
The thundercloud of witnesses shall loom  
At the Assizes of Eternity?" 45

Haeckel truly writes: "If the one God is really the absolutely good perfect Being they proclaim, then the world which He has created must also be perfect." An organic world so imperfect and full of sorrow as exists on this earth He could not possibly have contrived.

Now God is the greatest friend and guide that a man can have, "a very present help" in every kind of trouble. Poor, deluded humanity! What a terrible penalty it pays for ignorance of God. How fatally it is deceived.

**Good.**—"Moreover it [goodness] needeth not to enter into the soul, for 5 it is there already, only it is unperceived" (*Theologia Germanica*).

God, the Principle of good, never made the material world, nor ever could have made, or even know of, such a horrible nightmare. If so He is unquestionably responsible. Sin, disease, and death are absolutely unnatural. The true God made the real world, and we find the Bible 10 statement scientifically accurate: "And God saw every thing that he had made, and, behold, it was very good" (Gen. 1:31). The material world is only a false sense of the real or spiritual world, which is here now and everywhere, and which, to those who look for it, shines through the visible world in glimpses of eternal verities. "I expect that the great mass of the 15 beauty around us is hidden from us, even from the highest at present" (Sir Oliver Lodge).

"For so the whole round earth is every way  
Bound by gold chains about the feet of God" (*Temnyson*).

The material world is fortunately not a fact. It is only a series of illusory 20 false beliefs about the real world which is here around us if we could only perceive it and be conscious only of perfection. "Men, who hold the truth in unrighteousness . . . changed the truth of God into a lie" (Rom. 1:18, 25). "Other world! There is no other world. God is one and omnipresent; here or nowhere is the whole fact" (Emerson). "The world 25 constructed with the impressions of our senses is a summary translation, and necessarily a far from faithful one, of the real world which we know not" (*The Evolution of Forces*, Dr. Le Bon).

"Theism . . . recognises an Omnipresent Energy, which is none other than the living God. The presence of God is the one all-pervading fact 30 of life, from which there is no escape" (*The Idea of God*, John Fiske). Consequently, the love, the life, the beauty, the joy, the wisdom, realities of God's creation, in fact, all the good of which we, unfortunately, only get indications in this so-called material world, is real, made by God. "Lo, this only have I found, that God hath made man upright; but they have 35 sought out many inventions" (Eccles. 7:29). "The man that God made is perfect, sinless, and eternal. Paul said: "Neither death, nor life . . . nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God" (Romans 8:38, 39). He knew well enough that the real man was "in Christ," and never 40 could be separated from God, divine Love. "The earth is full of the goodness of the Lord" (Ps. 33:5). This is spoken of the permanent and perfect, spiritual earth.

Matter while held in its place by ignorance and false belief, merely hides from us the real spiritual earth, with all its spiritual beauty and goodness, 45 so that we get a limited, material sense of it, instead of seeing it as it really is. How fortunate it is that we get even gleams of reality, intuitional, significant, timely foreshadowings of the truth. "O world as God has made it! All is beauty; and knowing this is love, and love is duty" (Robert

Browning). Sir Oliver Lodge says: "Everything sufficiently valuable, be it beauty, artistic achievement, knowledge, unselfish affection, may be thought of as enduring henceforth and for ever . . . as part of the eternal Being of God."

"And all that is at all,  
Lasts ever, past recall;  
Earth changes, but thy soul and God stand sure" (*Robert Browning*).

5

## EVOLUTION OF OUR SENSE OF GOD

"Every human institution, therefore, religion itself, so far as man can affect it—is exposed to inevitable decay. Accordingly, a religion which is not 10 waiting for a revival is waiting only till it be swept away. Christianity has always reformed itself, and will to the end of time continue to reform itself, by going back to the words and to the life of Christ" (*Chips from a German Workshop*, Max Müller).

When mortal so-called man was a mere brute beast he had no God; 15 he did not even understand what good was, and probably ate his children if he could get at them. This stage of ignorance is alluded to in the second verse of the first chapter of Genesis as "darkness."

This first chapter can be looked upon as a symbolic description of the real or spiritual world, referred to by John in chapter one verse three 20 of his Gospel, when he said, "All things were made by him." The second chapter of Genesis, commencing at the sixth verse, gives a symbolic description of how the material world started. The first chapter may also be taken as a description of the false belief in the evolution of the material, or so-called man from materiality or absolute ignorance and bestiality, up to the 25 true knowledge of God, and dematerialisation. By this term is meant the entire disappearance both of the material body and so-called mind, spoken of by Paul as the carnal body and the carnal mind, which constitute what is called the material man, and is "enmity against God," or good. The former, the material body, was dematerialised by the great Way-shower, 30 the man Christ Jesus, in the silent precincts of the tomb, and the latter was dematerialised at what is called his ascension, this being the disappearance of the material form of the man Jesus of Nazareth to the limited human senses of those who failed to be able to perceive his more perfect form. The spiritual body, his real self, the son of God, imperceptible to the five 35 limited senses, always existed in the real, spiritual world, heaven, which, in fact, is here around us, only we see it falsely. Sooner or later, we all have to get rid of our so-called human mind and body. "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23). 40

The experience of Jesus the Master-metaphysician understood, will bring a repetition of his attainments, including all his miracles, but without the accompanying crucifixion or tomb, which were the incidental outcome of general ignorant and malicious opposition.

The deep significance of the Master's life, of his words, and of his 45 works, is only just beginning to dawn upon a world waiting in expectation for its release from the overwhelming burdens, which to so many make