

extremely dangerous to attempt anything of this nature unless a man clearly understand the spiritual science that governs this class of phenomena, and knows how to apply the rules of life, as taught by our Lord and referred to hereafter, subordinating the human limitation to the divine requirement.

Since the above was written, a most interesting article by T. S. Baldwin, inventor of the United States dirigible airship, has appeared in one of the magazines. In the beginning, he deals with the so-called mental coefficient in flying,¹ and ends his article as follows: "First we shall fly a step
10 in a crude machine; we have begun to do that; then in time we shall sail the air in great ships, and in some remote day man will pass through the air in his own body solely. No one who has keenly felt the joy and triumphs of flight in his own person can fail to believe in this last prediction." This prediction, soberly given in the public press by a practical man like Mr.
15 Baldwin, says much for the advanced knowledge of the reading public on the subject of the development of mental power. Mankind cannot too quickly rise beyond this limited and dangerous sense of a false, illusory mental basis, and gain the knowledge of the only true mental power, that of Mind, God, which alone gives man perfect safety and his God-given
20 dominion over the whole earth.

DIVINE POWERS

A Scientific Remedy.—"Were it fully understood that the emotions are the masters, and the intellect the servant, it would be seen that little could be done by improving the servant while the master remains unimproved.
25 *Improving the servant does not give the masters more power of achieving their ends*"² (Herbert Spencer).

As a rule the so-called conscious mind is only a clog on the action of the "subconscious mind," owing to our inherited belief in limitation. When, by what is called hypnotism, the "conscious mind" is quieted,
30 abnormal powers are manifested. By right thinking, the "conscious mind" can be prevented from exercising this harmful power. Fortunately, the miracles of Jesus are absolutely scientific. Anyone can do a miracle if he has sufficient knowledge and leads a good enough life; that is, one sufficiently unselfish. Jesus himself said: "He that believeth on me, the
35 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).

How are we to know whether what we believe is true or not? Jesus answered this question when he said: "These signs shall follow them that believe: In my name [nature] shall they cast out devils . . ." (Mk. 16:17).

40 By far the most important thing that mankind individually can do is to turn in thought to God in the scientific way that Jesus taught. No words can emphasise too strongly the importance of what is about to be put before you, namely, the practical method of destroying evil of every kind and of

¹ In the *Times* of June 3, 1911, appears the following remark: "It is fairly obvious
45 that in long-distance races the temperament of the airman counts more than anything else."

² *Feeling versus Intellect.*

purifying the human consciousness. If you understand and put it into practice you will be well repaid. All science worthy of the name is divine.

Thought, from a natural science point of view, theoretically exists as a high-tension electrical current external to man, and thought after thought sweeps across the "consciousness." If you see an angry man and think he is angry you increase the vibration of the thoughts making him angry, and momentarily he is worse. This, although it is only temporarily harming him, is naturally an absolutely wrong thing to do. 5

The Denial or "Michael."—"For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:11, 12). 10

When you see an angry man, if you turn in thought to heaven and realise—that is, make real to yourself—as clearly as you can, that there is no anger in heaven, the action of God destroys the angry thoughts, which for the moment are the cause of his anger, and instantly the man ceases to be angry. This is the denial, or emptying of the human consciousness that cannot be filled with truth if already full of evil thoughts—false beliefs. Disease, sin, and death are not in God, and by knowing the unreality of evil, we demonstrate the allness of God, good. You have, however, done neither the man nor yourself any permanent good although you have helped the world, because we are just so many thoughts nearer the end of the material world; that is, of all troubles, including sin, sickness, death, and other forms of so-called materiality. It is the denial of matter (there is nothing but God) which brings all evil to its end, as shown in Daniel 12, 25 verse 1. This denial of evil is in the Bible called the Angel Michael (Hebrew, "like unto God," Prince of Israel), which destroys "Satan" and "Satan's angels," namely, the wrong thoughts that attack us (Rev. 12:7), giving the sublime courage that enables us to face unflinchingly odds that seem overwhelming. In II Timothy 2, verse 15, we read, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Ferrar Fenton translates these last six words as follows: "Arranging in order the reason of the truth." 20 25 30

The Affirmation or "Gabriel."—"Who shall stand in his holy place? . . . He shall receive the blessing from the Lord, and righteousness from the God of his salvation" (Ps. 24:3, 5). 35

The above-mentioned blessing is the blessing of Christianity—health, holiness, and immortality. These come into manifestation as we learn better how to realise God.

To help an angry man permanently, you have to use this other edge of the sword of Truth and dwell upon the exact opposite, namely, the truth; thinking, for instance, of God as Love, and man, being in heaven, as absolutely loving. This is the affirmation.¹ "Piety is the daily reviewing of the ideal, the steadying of our inner being" (Amiel). "Wherefore my 40

¹ "Self-conscious communion with God" (*Science and Health*, p. 29. Mary Baker Eddy). "Reach up to my Eternity, otherwise you will not be able to protect the mind against the assaults of evil" (Jivanmukta). 45

counsel is that we hold fast to the heavenly way" (Plato). This is not only our duty but our privilege.

The action of God then takes place (through you), purifying the false consciousness of both, cleansing the anger cells in the subconscious or lower stratum,¹ and both of you are permanently more loving, less susceptible in the future to the deleterious action of an angry thought, and ultimately the stage is reached when "the prince of this world cometh, and hath nothing in me" (John 14:30). "Stand in his holy place" and "receive the blessing from the Lord, and righteousness from the God of his salvation" (Ps. 24:3, 5). "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2). God's will is always the bringing about of good. "Mentally practise divine self-realisation, become conscious that the Logos, which is the mystic Christ, the image and nature of the Mother-God, is within you 'unborn.' Be receptive to its promptings, acknowledge it, recognise it, realise it" (*Mystic Immanence*, Archdeacon Wilberforce). When once the "consciousness" is thoroughly purified, the wrong thoughts coming subjectively, in moments of quiet meditation, for instance, will not bring about any response; they will only be apparent when coming objectively, namely, when we see or hear wrong things, and these we destroy by reversing them.

"The mind is the man; if that be kept pure a man signifies somewhat; if not, I would very fain see what difference there is between him and a brute" (Oliver Cromwell). Paul says: "Finally, brethren, whatsoever things are true, . . . just, . . . pure, . . . lovely, . . . think on these things . . . and the God of peace shall be with you" (Phil. 4:8, 9).

The affirmation of good is the sweet Gabriel thought, clear and peaceful. "Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Isa. 26:3). "The peace of God, which passeth all understanding" (Phil. 4:7). "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad things" (Luke 1:19). "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee" (Luke 1:35). "I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared" (Ex. 23:20). "He will guide you into all truth" (John 16:13)

Constant Conscious Communion with God.—"Bring God down into your heart. Embalm your soul in him now, make within you a temple of the Holy Spirit" (Ariel). "Draw nigh to God, and he will draw nigh to you" (James 4:8).

Having reversed the wrong thought, recognise that the perfection of that wonderful world of reality is due to the eternal action of God, and rest in God; dwell in thought in the reality, realise the perfect world as long as you possibly can; our thought should not dwell elsewhere. He that "shall abide in thy tabernacle, who shall dwell in thy holy hill [the secret place of the Most High] . . . walketh uprightly, and worketh righteousness,

¹ "If mortals would keep proper ward over mortal mind, the brood of evils which infest it would be cleared out" (*Science and Health*, p. 234).

and speaketh the truth in his heart" (Ps. 15:1, 2). "There is an inward sight, which hath power to perceive the one true Good" (*Theologia Germanica*). This being "on the mountain" is "prayer without ceasing," and is absolute protection against every form of evil. "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways" (Ps. 91:9-11). 5

"In conflict with unholy powers
We grasp the weapons He has given—
The light and truth and love of heaven" (*Whittier*). 10

"Abide in him [realise the Christ]; that, when he shall appear [in the last days of evil], we may have confidence" (I John 2:28), having so purified human consciousness that evil thoughts can have no effect upon it. "So then with the mind I myself serve the law of God" (Rom. 7:25). 15
"Let it be your business to keep your mind in the presence of the Lord: if it sometimes wander, and withdraw itself from him, do not much disquiet yourself for that; trouble and disquiet serve rather to distract the mind than to recollect [re-collect] it" (Brother Lawrence, Eighth Letter).

The effect of constant right thinking in the way pointed out, this praying without ceasing, deep, systematic thinking, is the highway of holiness, and is beautifully illustrated in the life of our Master. Even in his early days he evidently lived constantly in conscious communion with God. This spiritual communion is our Eucharist. Jesus started from a point to which we are advancing. The pure Virgin birth resulted in purity. Professor Huxley has said that "the Virgin birth presented no difficulty to him, as virgin conception was a fact of nature." Medical men have found that this is possible.¹ We know now that the expectant thinking of millions over a series of years as to the time of the Messiah must have had a great effect. 20 25 30

Reverse Every Wrong Thought Instantly.²—"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but 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. 4:17, 18). 35

Our thoughts must be spiritualised to apprehend Spirit. "Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16). Now our progress depends *solely* upon the number of seconds in which during the twenty-four hours we are thinking of God and heaven, and we have by reversal to use every wrong thought as a sign-post to turn us to God.³ 40

¹ See *Facts and Fallacies regarding the Bible*, by Dr. W. Woods Smythe, F.M.Soc. Lond., p. 167.

² "Evil let alone grows more real, aggressive, and enlarges its claims; but, met with Science, it can and will be mastered by Science" (*Miscellaneous Writings*, p. 284. Mary Baker Eddy). 45

³ Balzac said that seeing the things of the material world as those of the spiritual world in their rational and consequential ramification "opens to man his true career and the infinite dawns upon him, and he gets a glimpse of his destiny."

In this way, also, error tends to its own destruction, for, like Moses, by handling the serpent, first recognising and then reversing the wrong thought, we turn it into a staff, something to help us in our journey from false sense to Soul. Every step must be towards spirituality. With intellectual wrestlings we must destroy the false concept of materiality.

The constant reversal of the wrong thoughts in this way as they come to you throughout the day explains the meaning of the words "watch and pray." "Moral truth is divine, and whoever breathes its air and walks by its light has found the lost Paradise" (Horace Mann), that is, has gained the millennium and the perception of infinite possibilities. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3:20). Esdras was inspired with this scientific truth, as recorded in the words: "The evil is sown, but the destruction thereof is not yet come. If therefore that which is sown be not turned upside down, and if the place where the evil is sown pass not away, then cannot it come that is sown with good" (II Esdras 4:28, 29).

One denial to about twenty affirmations is enough, as the denial is the destruction of the thoughts, and once destroyed another denial is useless; whereas you can never realise the truth too much. To take two or three denials one after the other without their following affirmations in between is not scientific.

Wrong Thoughts.—"The wicked . . . will not seek after God: God is not in all his thoughts" (Ps. 10:4).

A wrong thought is any thought that, carried into effect, would harm anyone; even a thought of disharmony is a wrong thought, and harms someone, although only temporarily. "Behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law" (Jer. 6:19)—the law of good. Fortunately, this law of good is demonstrated directly we think rightly, because the action of ever-present divine Principle then takes place.

Any thought but one of perfection is a wrong thought. Jesus himself said, "Why callest thou me good? there is none good but one, that is, God" (Mark 10:18). If you think "There's an angry man!" unless you destroy the wrong thought by reversal you are sinning, because you are helping to make the man more angry, and diminishing your own resistance to anger. You destroy the wrong thought and thereby stop the man being angry by the denial, and you lessen his liability to respond to angry thoughts, and your own liability as well, by the affirmation. This affirmation should be, if possible, the exact opposite of the evil, the existence of which has just been denied. If you can sufficiently clearly reverse the thought in your own consciousness, by realising that there is no anger in heaven, all is love, peace, joy, harmony, bliss, and so on, you will never be angry again.

If you think, "I cannot understand," you are making it more difficult to understand, clogging your powers of perception. You have to deny this wrong thought, and realise, for instance, that, as God is the Principle of wisdom and intelligence, man, the real, spiritual man, reflects that wisdom and intelligence, and therefore has all necessary knowledge. "The higher

the ideal of yourself, the more rapid your spiritual growth; see yourself ideally as Divine, and you will become it" (Archdeacon Wilberforce). The thought, "I shall never finish this work to-night," tends to prevent your finishing it; and after denying this, by realising that in the true, mental realm, the kingdom of heaven, man's work never fails to be finished in time, and the realisation that all God's ideas are finished, complete, and perfect in heaven—remember that it is here, round you—in the reality, will bring about the demonstration, and the work will be duly done. If you think, "What a bad day, how miserable the holiday-makers will be," you are not only helping to make the day worse, but are making them more miserable. The realisation of the gloriousness of heaven and the joy therein—in His "presence is fulness of joy" (Ps. 16:11), "the sons of God shouted for joy" (Job. 38:7)—will alter this, and they will receive "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. 61:3).

We have to uncover every root of evil and probe the trouble to the bottom in order to find out the erroneous belief, the apparent cause of the trouble; then deny this false claim and let the action of God bring about the completion of our work, instead of relying on the broken reed of human intelligence and trying to do it ourselves. This purification of all error is our baptism.

The Two-edged Sword of Truth.—"He placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Gen. 3:24).

You have to overcome evil with good, to help throughout the day, instead of harm, by using the two-edged sword of Truth. This sharp sword, with two edges, which the saints "joyful in glory" use, is the denial of the evil, or unreal, and the affirmation of the good, by means of which the human "consciousness" is purified. "I saw . . . one like unto the Son of man, . . . and out of his mouth went a sharp two-edged sword" (Rev. 1:12, 13, 16). "For the word of God is quick, and powerful, . . . piercing even to the dividing [as you deny the evil and affirm the good] asunder of soul [false consciousness] and spirit" (Heb. 4:12). "Who maketh his angels spirits; his ministers a flaming fire" (Ps. 104:4). You have to "look not at the things which are seen, but at the things which are not seen: . . . the things . . . eternal" (II Cor. 4:18).

"He who the sword of heaven will bear, Should be as holy as severe" (Shakespeare). The holiness comes from the constant use of the sword, the constant praying, and we cannot be too severe on the error or too loving to the individual, forgiving "seventy times seven." "God forgive us all" (*Macbeth*).

Jesus, the great Exemplar, said: "Let him deny himself, and take up his cross daily and follow me" (Luke 9:23). This grand statement shows the method of dealing with every wrong thought that comes to us. We have even to deny the existence of any human, mortal self. When the thought of the trouble comes before one, supposing, for instance, you have a headache, you have even to deny yourself; that is to say, deny that the material thing called you is you at all. "Take up thy cross daily," that is

to say, do not simply try to forget it, but deal with it scientifically, daily handle the evil by denying its existence, and realise the opposite. In the case of headache, for instance, turn in thought to heaven and realise that there is no headache (in heaven), and then think of the bliss and the peace and the joy in that wonderful world, which is here at hand, if we only realise it. This latter is the affirmation. From this may be seen the height to which we have to follow Jesus; we have to follow him in thought to God. "I, even I, am the Lord; and beside me there is no saviour" (Isa. 43:11). One of the sayings attributed to Jesus runs as follows: "If any man will come after me, let him deny himself and take up his cross daily, rejoicing, and follow me" (Macarius, Hom. V, 6).

The two-edged sword or reversal of error, "with which Truth decapitates error" (Mrs. Eddy) is not only referred to in different places, but under different types in the Bible. Not only is it the Angel Michael and the Angel Gabriel, "for he shall give his angels charge over thee, to keep thee in all thy ways" (Ps. 91:11), but the "greater light to rule the day" is the affirmation, "and the lesser light to rule the night" (Gen. 1:16) is the denial, which rules the night of ignorance and materiality, the "darkness [which] was upon the face of the deep" (Gen. 1:2), rules it out of existence and finally destroys it. The "greater light" and the "lesser light," it may be recollected, were "to give light upon the earth, . . . to divide the light from the darkness" (Gen. 1:17, 18), and this is what the two-edged sword of Truth does. Again, it is the "rod" and the "staff" ¹ spoken of so constantly throughout the Bible. "Thy rod and thy staff they comfort me" (Ps. 23:4). The root meaning of the word "staff" is "to make firm, to be unmoved," hence it is the affirmation. The word "rod" means "to switch or sway or bend," and signifies "to rule over." Hence it is the speaking with authority, and the "rod", or denial, has to be firm and vigorous.² Its characteristic is spiritual strength, it is "God's thunderbolt" that ultimately brings the material world, the false sense of sin, sickness, and suffering to an end. Daniel saw this when he said: "And at the time of the end . . . shall Michael stand up, the great prince . . . and there shall be a time of trouble, such as never was . . . and at that time thy people shall be delivered, every one . . ." and he adds "they that turn many to righteousness [shall shine] as the stars for ever and ever" (Dan. 11:40, and 12:1, 3).

Paul, speaking of the end of the world, writes: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (I Thess. 4:16). In the only other place where the word archangel occurs we are told who the archangel is, "Michael the archangel, . . . contending with the devil [evil]" (Jude, ver. 9).

Jesus pointed out, in Matthew 13, verse 39, that the angels were "the

¹ According to Cruden, the rod and staff were "the ensigns of power and government." Harris translates Psalm 110, verse 2, as follows: "He gave me the rod of his power: that I might subdue the imaginations of the peoples." Job, speaking of the wicked, said: "Neither is the rod of God upon them" (21:9). See Isaiah 10, verse 24.

² "Insist vehemently on the great fact which covers the whole ground, that God, Spirit, is all, and that there is none beside Him. There is *no disease*" (*Science and Health*, p. 421. Mary Baker Eddy).

reapers" that destroyed the tares at "the end of the world." The tares are the evil "thoughts," or, as John calls them, "Satan's angels," which Michael destroys. Paul speaks of his "thorn in the flesh" as "the messenger of Satan" (II Cor. 12:7). "The tares are the children of the wicked one [mortal mind, or false mentality, alias the devil, alias the ether]; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels" (Matt. 13:38, 39), messengers of Truth, Michael and Gabriel.

Another reference to the denial and affirmation is in Rev. 3:19, "As many as I love, I rebuke and chasten." The word rebuke comes from *re*, back: *bouque* (Fr. *bouche*), the mouth, suggesting the idea of turning out through the mouth, i.e., denying the evil. Chasten means to purify. The affirmation is the purification of the human mind.

"We have to work out our own salvation with fear [reverence] and trembling". It is error that has to tremble before you. "For it is God which worketh in you" (Phil. 2:12, 13). "For the windows from on high [spiritual perception] are open, and the foundations of the earth [the basic false mentality] do shake . . . the earth [the false concept of it—the real earth is spiritual] is clean dissolved" (Isa. 24:18, 19).

Man the Male and Female of God's Creation.—"He made two cherubim of gold, beaten out of one piece made he them" (Ex. 37:7).

The cherubim typify the denial and affirmation, or "fulness of knowledge," male and female, from between which the Word of God comes. Knowing that God destroyed evil by means of our spiritual selves—we, not the mortals, but the real spiritual beings, individualise the power and activity of God—I could not understand how it was that He healed by means of the angels Michael and Gabriel, until I recognised that the angel Michael indicated the male element, and the angel Gabriel the female element in each real man. "So God created man in his own image, . . . male and female created he them" (Gen. 1:27). That is to say, He did not create separate males and females, but He created you, the spiritual being, with the mental characteristics of the male, namely, strength, courage, wisdom, and frankness, and the female complements of these, love, virtue, intuition, and refinement. "There is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28). There is no male and female as separated kinds of beings. Each and all reflect the complete capacity of Mind as its manifested reflection male and female, one complete.

Antony, speaking of Brutus, says:—

"His life was gentle, and the elements
So mix'd in him, that Nature might stand up,
And say to all the world, 'This was a man!'" (Shakespeare). 40

This shows the real strength, the invincible might of Spirit, that we all have to recognise as our own. We have to show ourselves true men, male and female complete.

Striving a Joyous Realisation.—"The man is praying who doth press with might out of his darkness into God's own light" (R. C. Trench).

Do not be satisfied with merely turning to the reality in a comfortable sort of way and denying and affirming, but reverse every wrong thought as

carefully as you can. "So then with the mind I myself serve the law of God" (Rom. 7:25). Do the work exactly as if a person were on the point of dying and you had about a minute of time in which to destroy the death thoughts, alias belief in death, that would apparently snatch him away. By
 5 working in this way, soon, at least 50 per cent. of your reversals will lead to an instantaneous demonstration, either complete cure or perceptible improvement. In addition, when you really have to help a person at the point of death, you will rise to an equal extent above your usual clearness of realisation and obtain a proportionately better result. It is this striving
 10 that does the work, the trying one's very best to think of the reality, the perfect world, heaven. An advanced scientific worker—he with ten talents¹—has to get a much clearer realisation of God than a beginner—he with one talent—to obtain the same result. Each, in ordinary cases, will get an instantaneous demonstration, if he does his very best, and has not the
 15 slightest fear that the demonstration will not be made. Fear is the thing that would stop us. Fear that one is not good enough, fear that one does not know enough, or fear that one has not got a clear enough realisation. In fact, we have a hundred reasons why God should not be God and Truth should fail. "Do that which is assigned to you, and you cannot hope too
 20 much, or dare too much" (Emerson).

Whilst the beginner, who has just learnt how to think rightly, and so to apply the remedy which science offers to all of us, will get in ordinary matters just as good a result as a more advanced worker, if he will only rely on God, the latter will be of much more use to the world in cases where
 25 the evil is hidden and the beginner cannot discern the cause of the trouble. Here the true and more advanced worker will at once discern the cause, and being uncovered (discovered) the belief in evil is easily overcome.

Then at last we obtain justice. "Divine Mind is the immortal law of justice as well as of mercy" (Mary Baker Eddy), and in exact proportion as
 30 we serve God by turning to Him in thought, so do our troubles and the troubles of those for whom we are working, disappear. The realisation of the absolute justice, love, and truth in divine Mind has resulted in the dismissal of a blackmailing action in twenty minutes, which counsel had advised the defendant, a banker, could not possibly be won by him.

35 **Scientific Working Restful.**—"*To be spiritually minded is life and peace*" (Rom. 8:6).

There is nothing troublesome about this striving, for being truly scientific, it is a joyous realisation, a glorious plunge into substantial existence, a rest in action of divine Love, strengthening one for the daily
 40 duties, however great the demand. Active right thinking is man's natural element and occupation. "Rejoice in the Lord always" (Phil 4:4).

Man Cannot Retrograde.—"*I know that, whatsoever God doeth, it shall be for ever*" (Eccles. 3:14).

The action of God is perfect, that is to say, when a wrong thought is
 45 destroyed by the denial of its existence, that destruction is permanent, and we are one thought nearer the end of the so-called material world.

¹ See Matthew 25, verses 14-30.

When the human mind is purified by the realisation of Truth, the affirmation of the real, this purification, so far as it goes, is also fortunately permanent. "I know that, whatsoever God doeth, it shall be for ever" (Ecc. 3:14). "Perfection . . . requires the hand of time" (Voltaire). Every time that you turn in thought to God you are nearer to the good. 5 God's work cannot be reversed, man never retrogrades. "Ye know that your labour is not in vain in the Lord" (I Cor. 15:58).

Treatment.—"*We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us*" (II Cor. 4:7).

The term "treat" is defined by Webster as "to subject to the action of," 10 and "treatment," he states, is "good or bad behaviour towards." Webster defines "prayer" as "the act of earnestly asking for a favour, supplication, entreaty." Right throughout this book it has been shown that so apparently potent is thought that it is not possible for thoughts of a person to come to you without the person being directly influenced. The same 15 applies equally to animals and inanimate objects. Hence, with an accurate knowledge of the action of the so-called "mind," and true knowledge of God as Mind, the old method of "prayer" naturally becomes more accurately defined as treatment of the person or thing prayed for.

It is also shown how everyone, when thinking at all, must be "treating," 20 followed by either good or evil. True "treatment" gives direct help through prayer. The false "treatment" of the charlatan, or so-called scientist, is directly harmful to the persons.

If the thoughts are good, the effect is good. If they are thoughts (so-called) of evil, that is, false thoughts—for all real thoughts are God's 25 thoughts, and true—the evil is intensified. "For whatsoever a man soweth, that shall he also reap" (Gal. 6:7). We have to bring "into captivity every thought to the obedience of Christ" (II Cor. 10:5).

It is a fact in Science that if a man is ill, or in any trouble, and another seeing him should realise sufficiently either God or the perfection of the 30 real spiritual man, the trouble vanishes instantly.

Perhaps the most essential reason for the study and practice of the Science of Mind is for self-protection against the ignorant, the unintentional, and the malicious attempts of evil in these its last days. This is not selfishness, because it is only thus that the mortal can avoid pre- 35 maturely passing into another state of consciousness, and so prove the Principle of Life "through living as well as healing and teaching" (*Science and Health*). Thus do we help all mankind, and especially those united in true spiritual affection, to remain in even happier companionship and on the same stage of existence, to the end of evil. There can be no 40 greater cause for lament than the decease of an advanced scientific worker through the attacks of the majority of human beliefs or of what is known as animal magnetism. Fortunately, Love is omnipotent, and all that is necessary for absolute peace is sufficient understanding of and practical obedience to the First Commandment, which leads to a magnificent and 45 essential, individual and universal fulfilment of the Golden Rule of Life.

This fulfilment is the constant reversal of any wrong thoughts concerning other persons that come into the human consciousness. To carry out this reversal there must be no human thought of the material person or

even of his actual spiritual reality; any error that has been suggested as attached to the person must be denied with all the mental power with which you are equipped through your relationship with God. What a change from the old verbal and "non-mental" method of bespattering our fellow-workers with the mud in which our human mentality wallowed.

The more deadly the belief in the existence of the evil, the greater the need for the energetic denial and instantaneous affirmation. "And let none of you imagine evil in your hearts against his neighbour; . . . these are things that I hate, saith the Lord" (Zech. 8:17).

The affirmation of truth, the opposite of the evil threatening, must follow like lightning, replacing every picture of the material, and carrying you high into the realm of celestial harmony and beauty, so that you consciously dwell with God, experiencing a restful peace of mind impossible to express in mere words, "that true eternal peace which is God Himself, as far as it is possible to a creature" (*Theologia Germanica*).

In this way, taking up, one by one, each and every difficulty, moral, intellectual, physical (so-called), or financial, with which our loved ones are troubled (and all the world are loved), we turn the light of Truth upon them, and lo! we find there is nothing to treat except our own wrong view of the trouble, and so, blessing and blessed, we go on our way rejoicing, glad witnesses to the Truth.

This is the only true treatment in the specific sense of the term, and the only right and radical treatment of evil. For ages the aspiration toward good, viewed only from a religious point of view, and divorced from its scientific basis, has been named "prayer." To this unnatural separation is due the attenuated results of the earnest prayers of multitudes of religious people. Religion and science are now viewed correctly, as eternally one, and their truth is proved in the only perfect way, namely, by practical results.

Personal Treatment.—When praying (treating) for a person, without his having asked you to do so, you have no right to think of him, not even to realise his spiritual reality. This is personal treatment, i.e., thinking of a person, and is wrong. When thinking of the spiritual reality of a patient there is, as a rule, a sense of his human individuality; this is absent when thinking of the ideal man, the Christ, the consciousness of God, of which each man is an individualisation, and yet the action of God takes place just as much on the person that you are trying to help. The work is done when you have reversed the existence of the wrong thoughts that make him appear to you to be in trouble.

When you treat personally, unless you are an advanced worker, and I would even say, have always worked only in the highest way, namely, by the realisation of God and heaven, you cannot help thinking a little of the material person—at all events to begin with.

When a beginner is treating, this sense of a person's mentality may develop into an actual mechanical action upon the human consciousness of the individual thought of. This happens when the beginner, as healer, thinks of the human patient, instead of God and the ideal spiritual man, and thinks so vividly that a picture is formed of the material face, or even

of a material body. This may be called "picturing," a term that more accurately expresses what is called "thinking." For this reason, personal treatment or mentally realising the spiritual reality of the patient is wrong, unless he has asked for help. To form any picture of the material or attempted outline of the spiritual, even in one's clearest realisations, is wrong; hence the symbolic teaching of things spiritual. If an individual asks for help it is a sign that his human consciousness is not very bad; that is, that the counterfeit "mind" is not easily affected by the thoughts of sin or disease, as the case may be. The mechanical action referred to above will then have no appreciable effect. If his mechanism is in a bad state, and easily affected by the wrong class of thought, against which he has asked for your help, then the mechanical vibration that takes place if a picture of the human person be formed by the would-be healer, will sometimes upset him, and cause an aggravation of the symptoms, and this even if you are trying to think of his spiritual self. This is sometimes wrongly called "chemicalisation,"¹ by those who do not understand the position. The one who is most harmed by such mistaken working is always the would-be healer.

When you treat, it should be clearly understood that you are the person for whom, in the first instance, the error has to be destroyed. When the false belief in the disease or trouble that appears to be connected with the patient is thoroughly destroyed in your own "consciousness," and the truth realised of the perfection of man as God's image and likeness, then it is that the so-called patient is freed. You become a channel through which Truth works. It may be compared to a burning-glass, concentrating the rays of the sun on to rubbish that has to be burnt up. You merely have to hold the burning-glass in place.

Thinking of the spiritual reality of the patient is not the highest treatment. It is not possible to outline humanly Mind's spiritual idea, and there is a danger of a faint picture of a man's human individuality dimming the clear realisation of God's perfect idea. The whole work of treatment is to impersonalise the error and realise God's perfect idea as His image and likeness. If the work is done simply by the realisation of God, it is best of all. Lose every thought in the inspiring consciousness of the presence of God.

The work should be done entirely in one's own consciousness, by turning out one's own false concept of a seemingly sick or sinful person and knowing the truth about God's man. Reversing evil in this way we catch glimpses of the Saviour, Christ.

I quite admit that some of the best mental workers do not confine themselves to this method of working, but "Time makes ancient good uncouth; they must upward still, and onward, who would keep abreast of truth" (Lowell).

Impersonal Treatment.—We have nothing to do with anything except our own thoughts of things. If, when we think wrongly of our fellow-man or his troubles, we clearly enough correct our human ideas by

¹ For definition of "chemicalisation" see *Science and Health*, p. 168, line 32 (Mary Baker Eddy).

turning in thought to the reality, denying the existence of such troubles in heaven and affirming the truth, the evil, of which we have been humanly conscious, disappears, not only to ourselves, but to all others. The action of God has taken place on the person we are trying to help. The reason for
 5 this is that there is only one basic false mentality, only one suppositional opposite of God and the Christ. For this reason, when the counterfeit thoughts are destroyed in what is miscalled your "mind," they are destroyed in the one universal, material consciousness, the basic false mentality called mortal "mind," and thus are destroyed for the whole of
 10 humanity.

The difference in the patient is seen by all onlookers, he being a part of the one mortal "mind," their false consciousness. The fight is one solely with the thoughts as they enter our human consciousness. If we can keep them out by turning in thought to God, as shown, they cannot act, as they
 15 are destroyed, and the so-called miracle is done. The only power an evil thought has, and that is only apparent, is when we give it a temporary but false sense of life or power, by letting it enter our so-called consciousness. All that there is of a patient is our false concept of God's man.

One is often asked, Why does not impersonal treatment then help the
 20 whole world? Naturally it will, if that be the intention. On the other hand, when you think, "Now I am going to help So-and-so," you have, as it were, switched on to the particular person, and are in ethereal touch only with him. You must not then think of him again. Think only of the ideal world. Then the action of God takes place through you chiefly upon that portion
 25 of his mind that is the cause of the trouble. It is just as if you turned a polished mirror so that the reflected rays of the sun would fall on a dark spot and light it up. We have to keep this mirror, our "consciousness," pure and holy, so that it reflects all the light possible, and each one's work is individual or collective, as occasion demands.¹

30 Working in this way, there is no mental clashing, and we can utilise to the full the statement of our Master, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

The Rod of Iron.—When you have realised what it is to hold clearly in thought to the divine spiritual reality of what humanly appears, for
 35 instance, as a raving madman, and to have the feeling of defying hell to do its worst, driving out of your human consciousness all suggestion even of the seeming existence of evil, with the denial of its power and the denial of its reality, wringing lying thoughts out of the human false consciousness, like the last drops of water out of a sponge; and when you then see the
 40 "legion of devils" disappear, and the sweet child thought change the demoniacal countenance before you, then you will understand what Daniel meant when he said: "At that time shall Michael stand up, . . . and at that time thy people shall be delivered" (Dan. 12:1). You will then also

¹ The foregoing are merely indications of the scientific method of working
 45 and are in no sense a formula for "treatment." The full understanding of the rules and practice of Mind healing is only to be gained by deep and unprejudiced study of Mrs. Eddy's writings, and more especially of *Science and Health with Key to the Scriptures*, the systematic reading of which is necessary to any student intending to become proficient in the Science of Life.

know what it is to "rule . . . with a rod of iron [‘tend as a shepherd with irresistible power’¹]; as the vessels of a potter shall they [false thoughts] be broken to shivers: even as I received of my Father" (Rev. 2:27). "The Son of man shall send forth his angels" (Matt. 13:41). "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet" (Ps. 8:6). "The Son of man hath power on earth to forgive sins, . . . the multitudes . . . glorified God, which had given such power unto men" (Matt. 9:6, 8). "He that believeth on me the works that I do shall he do also; and greater works than these shall he do" (John 14:12).

The Practitioner.—It is not difficult to see how such scientific destruction of sin, disease, and death must always benefit the one working. It is this constant denial of all reality or power in evil and realisation of Life, Truth, and Love, for the benefit of patients that gives such a wonderful sense of refreshment, peace, and rest to the true physician. How widely different from the exhaustion following all attempts to heal with what is wrongly called the human "mind," or through other physical efforts attending material methods.

Dematerialisation.—After Enoch, Melchisedec, Elijah, and Jesus understood paradise, in other words, had succeeded in habitually obtaining a glorious sense of the reality, they dematerialised, that is, rose above the sense of matter, and so disappeared from the view of those still under the belief of material laws. At the last moment, before this happened, they must have seen what is spoken of in the Book of Revelation as the new heaven and the new earth, and as the last error of their material consciousness disappeared, and the vista opened up, the glorious world appeared, and they seemed to find themselves in heaven, where they really always had been.

It may be recollected that the purified human consciousness of Stephen "being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, . . . And said, Behold, I see the heavens opened" (Acts 7:55, 56).

Possibly many, of whom we have no record, dematerialised. How was it that "the Lord . . . buried him [Moses] . . . but no man knoweth of his sepulchre," and yet "his eye was not dim, nor his natural force abated" (Deut. 34:5-7). Why did that wonderful philosopher, Lao-Tze, leave his home where he was venerated, and go up to the mountain, and then (about 500 B.C.) entirely disappear? Why is it said that the same thing happened to Buddha after he gave up his kingdom? Why is nothing known of the death of John, the beloved disciple, whose writings show such a knowledge of the fact that there is no death? It is recorded that he was immersed in boiling oil by the Emperor Domitian without being killed. Jesus, the third time that he appeared to his disciples, after his so-called death, speaking to Peter of the "loved" disciple, said: "If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die"

¹ Grant's *Translation of the Bible*.

(John 21:22, 23). All these men knew the truth. They knew what Jesus, the Messiah, endeavoured to teach to the world, but they did not sacrifice themselves to the same extent. None of them was pure enough to be the Saviour of mankind. To Jesus, the Christ, was reserved this honour. Him
 5 must we love and reverence. I have had far more love and reverence for the Master since the right understanding of his life and mission came to me, than I ever had when I tried to look upon his material self as the only Son of God.

In these last days the age seems too material and too much under the
 10 control of false laws to allow of an individual ascension above material limitations until the tide of false mental activity rises and works in an opposite direction. To change the hearts of mankind to this essential, right mental activity, and so stem the great tide of mortality that has so far appeared to devastate the kingdom of heaven that is within the reach of
 15 all, is the noblest, because the God-appointed task of the scientist of to-day. Jesus, foretelling the events attending the "end of the evil world of matter," said: "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." ¹ And the Bible record of those times
 20 adds, in simple but strangely significant sequence, these words: "When Jesus had finished these parables, he departed thence" (Matt. 13:52, 53). Alas! that even to this hour, nearly two thousand years after the departure of the great Prophet, the symbolism of even the latter-day scribes has not been properly understood, and because this is so, the same gospel of
 25 Matthew records the prophecy of these "scribes'" reception by those who do not understand (see Dan. 12:10): "Behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you [at the end of the world] may come all the
 30 righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar" (Matt. 23:34, 35). Throughout the world's history, the greatest evil is found in the highest spiritual centres (Eph. 6:12), which, of all other places, should be the surest haven of refuge for mankind. The
 35 record continues: "Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you
 40 desolate"² (Matt. 23:36-38).

¹ "Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, then we may consider them, and know the latter end of them; or declare us things for to come" (Isa. 41:22).

² Since the above was written the world's greatest latter-day propheticness has
 45 passed from our sight. A messenger of the Spirit of Truth, a scribe of God's appointing to this last age, of her writings Daniel's prophetic utterance may well be re-echoed: "None of the wicked shall understand; but the wise shall understand" (Dan. 12:10), but this great messenger's written statement of Truth, which is demonstrable by all, will continue to be poured into the ears of the waiting world
 50 in "translated messages" by those who do "understand" in response to her

The immense importance of the prophecy of Jesus concerning the latter-day scribes, about to be fulfilled, can be fully appreciated now that the scientific fact has been established that the whole world has to be reached and the thought changed. "Go ye therefore, and teach all nations" (Matt. 28:19).

"Our life in the midst of the world," St. Francis of Assisi said, "ought to be such that, on hearing and seeing us, everyone shall feel constrained to praise our Heavenly Father." Yet his latter days were darkened. At the end he rose above the mist, and it was with a glad heart and outstretched arms that instead of overcoming, he welcomed "Sister Death."

"Life is the test of love, and love, of life;
 Godlike endeavour is the way of God. : . .
 The only sin is not to try, the only good,
 To live courageously, for life supreme
 Is love, and going is the goal" (*Albert D. Watson*).

irresistible appeal to mankind for the manifestation of the Love that is its God, its Life, the Life of the world. "I long, and live, to see this love demonstrated. I am seeking and praying for it to inhabit my own heart and to be made manifest in my life. Who will unite with me in this pure purpose, and faithfully struggle till it be accomplished? Let this be our Christian endeavour society, which Christ organises and blesses" (*Pulpit and Press*, Mary Baker Eddy). The night that Mrs. Eddy passed on, and on the following night, I was discussing with a fellow student what the trouble could be which was foreshown, both in the Bible and Great Pyramid, as taking place in A.D. 1910, in the religious centres of the latter days. It was clear that none of the troubles that had taken place was of sufficient importance, and it was hoped that as so little time was left, some mistake had been made. On the next day the sad news of her death, on December 3, 1910, was received.