

material senses with any aid whatever, and nothing that can even be logically made apparent to the so-called intellect. God's real and perfect world, is, however, present everywhere and always discernible by the true senses.

PROPHESYING,¹ PREDESTINATION, FATALISM

5 "And every course of self-discipline thus steadily and honestly pursued tends, not merely to clear the mental vision of the individual, but to enable the race, by developing that power of immediate insight which, in man's highest phase of existence, will not only supersede the laborious operations of his intellect, but will reveal to him truths and glories of the unseen, which the
10 intellect alone can see but as through a glass darkly" (Dr. W. B. Carpenter).

One of the facts that have made it a little difficult to understand the prophecies in the Bible is that each recorded stage of human experience, in obedience to the action of material thought, imitating the reality, foreshadows what is to appear in subsequent ages. This continues until the
15 material counterfeit is destroyed by the action of Truth. Consequently each prophecy may foretell a series of events liable to happen in their pre-determined order at different periods throughout the Bible history, each series of events being simply a repetition of what has happened before, but conforming in details to the improved normal conditions of each period.
20 Further, a prophecy often refers to entirely different events, such as the history of a certain period, and events in the life of an individual. The importance of scientific and therefore accurate interpretation of prophecy is that we can begin sooner to destroy the groups of thoughts that might later give trouble if left to be dealt with at any given moment. So we purify
25 and lift up the remaining human experience, and ensure painless instead of painful progress.

Value of Historical Evidence.—What we call history is merely an apparently periodical repetition of events happening all at the same time,

30 treated every day for three-and-a-half years before succeeding in my demonstration, and destroying aggressive evil that was a menace to humanity. Treatment is the name given to true prayer, in order to differentiate it from the old limited method of prayer by asking. Mrs. Eddy says: "Self-denial, sincerity, Christianity, and persistence alone win the prize" (*Ibid.*, p. 462).

In working for material knowledge I realise that God being the Principle of all
35 knowledge, man—the spiritual man—knows instantly anything he needs. When trying to obtain a better knowledge of God and the spiritual world, I found that my most efficient method was simply to try and realise God as Truth to the best of my ability. It seemed then to be easier to lose the false sense of self in the realisation of God. You must remember, however, that you can build up in your own consciousness
40 mistaken ideas as to the best method of working, which then become so-called laws, as far as you are concerned. No difficulties on this point can possibly happen, however, to the consistent worker who obtains his knowledge from the right source as all true knowledge is demonstrable here and now.

¹ It must not be forgotten that prophesying is only reading thought. Although
45 those in the past who lived in thought close to God, and did not limit their powers by wrong thinking, were able often to prophesy accurately, in most cases they were liable to make mistakes and only partially to read the thoughts that later were about to act. It is through want of knowledge of the material world that lovers of God and the Bible have claimed too much, and so alienated scientific men, who should have
50 been, and now will be, their strongest supporters.

and which individually are only counterfeits, or taken as a whole are re-counterfesances of actual facts in the real world, called heaven. These periodical repetitions enable us to check our readings of the prophecies, and so accurately foresee future troubles. Taken in time, the evil thoughts can then be easily destroyed. 5

Spiritual Significance.—Let it be well understood, as has been pointed out before, that the spiritual interpretation of the Bible is the important one to understand. Without the guiding star of Truth—"The Key to the Scriptures"—all human researches, whether geological, geographical, 10 geometrical, or historical, end in smoke. Like a will-o'-the-wisp, they lead nowhere. It is not until the great searchlight of Truth is turned into the empty chambers of ethereal imagery,¹ the dark recesses of mortal false theories, where material sense distorts and misrepresents spiritual facts, that the grand verities of existence can be discovered by reversing the lie.

Likewise, it is not until scientific truth has interpreted the purely 15 symbolic character of all material records that historical events can be scientifically handled with any particular benefit. They then take their rightful place. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (I Cor. 10:11). 20

That "knowledge is power" is a truism, and more especially does this apply to foreknowledge. How many times has the expression, "If I had only known" been used! It is evident that if we knew exactly what evil lies before us it would be far easier, now that we know how to destroy the false thoughts which cause all the trouble, to destroy them before they are mani- 25 fested, and so finally to expunge their mortal record. Prevention of repetitions of evil is better than cure, and best of all when it is final.

Recognising this, it will be seen that the final fight now taking place with evil is merely a repetition, in a little different form, of what has taken place in the past; and the exposure of the mistakes that have been allowed in the 30 past enables us to prevent their recurrence in the present and in the future. Foresight has never been so essential as at present, when matter is hastening to its self-inflicted doom, and human history is appearing in its most intricate and dangerous form.

The Value of Prophecy.—Again, when one recognises that so much 35 of the material universe, called past, present, and future, is invisible to imperfect human sight, the immense value of the prophecies is seen. How can one be afraid of the future when we are in possession of the power of dominion over all evil, and it is seen mapped out in detail, like one of Cook's tours, giving even the time of arrival and the menu for the day. 40 Fear, then, has no hold on one, and it is possible all the time to work, helping and protecting others, instead of working directly to protect oneself. Remember that in prophesying, reading thought, one always, if working properly, detects the worst thoughts. These can then be destroyed by scientific prayer, when better thoughts alone remain and appear. 45

The paramount importance of the sayings of our Master lies in their spiritual significance. Nevertheless, helpful sidelights may be thrown on

¹ See Ezekiel 8, verse 12.

them by an intelligent knowledge of the human incidents which called them forth.

The prophecies of the Bible not only relate to what has been happening in the past, but also foretell what is now happening, and about to happen. 5 Indeed, the only object of correctly reading past history is to enable us better to understand the future, and so enable us to protect those whose admitted want of definite knowledge of the enemy's method of attack can only be spoken of as pride in ignorance, and those whom a Pharisaical belief in the extent of their spiritual awakensness, coupled with a superficial 10 knowledge of the letter of spiritual teaching, renders easy victims to the unforeseen dangers that line the way of those who have not yet found out that Love alone leads safely.

Vibration the Cause of the Apparent Unity.—Now we know that a material thought is only apparent vibration, that every planet, every star, 15 every human being has its definite numerical value, in terms of whole small numbers. Consequently the whole of the material universe is theoretically a system of vibrations, every combination bearing its exact mathematical relationship to all the other parts. This is the material representation, or rather counterfeit presentment or misrepresentation, of 20 the absolute law, order, and system that exist in the spiritual universe where all is governed by God as Principle, and reflects God. Every single thing, therefore, must have its exact and perfect position and bearing in relationship to all the other spiritual realities, hence the typical significance of each detail.

25 The sun and its planets, arranged in the scale of their space relationship to each other, exactly reproduce the musical spacing of a fundamental note and its harmonies. Most probably it will be found before long that the human body, with its heart, represents the sun, and that the arrangement of the electrons exactly repeats the arrangements of the planets. Theoretically it should be so, as the spacing is based upon relationships corre- 30 sponding to the radius of the whole small numbers. It will be found that everything in the material world is governed by this relationship of the whole small numbers, which power a modern writer incorrectly calls "the Voice of God."

35 **Astrology.**¹—"*Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them*" (Jer. 10:2).

One of the most important symbolismisms in the material world is found in the sidereal system. We need not, like the heathen, be dismayed when 40 we find that there are signs of impending disasters in the future, as by true prayer we can destroy all such evil thoughts. In the sidereal system is symbolised, not only the spiritual reality of the sun, planets, and stars, but the history of the world and the history of every human being. At first sight it seems very difficult to see how this can be so. On investigation it 45 will be found to be very simple. It merely is because the whole of the

¹ "Astrology is well in its place, but this place is secondary" (*Miscellaneous Writings*, p. 334, Mary Baker Eddy).

material world, past, present, and future, appears, as far as anything in the material world can be said to be apparent, at the present moment in the form of thoughts, material and therefore false thoughts.

Abraham undoubtedly studied the stars. Goethe and Bacon gave details of their horoscopes to account for certain characteristics, whilst nearly every physician and man of science in medieval Europe was an astrologer. It was looked upon as a difficult but real science. Chaucer, Dryden, Scott, Bulwer-Lytton, Sir Richard Burton, Kepler, and Napier the mathematician, all gave a considerable amount of attention to the subject, and Richelieu and Napoleon firmly believed in it. It is not advisable, however, to give time to it in the present day, as information worth having can be much better obtained in other ways. All needful knowledge is close at hand in a readily available form, and directly we know how to pray scientifically we can gain it.

Astrological results are due, not to any effect that the constellations have, but to the fact that every four minutes a different main vibration acts upon the earth. Each planet also appears to come into so-called action upon any particular portion of the earth every four minutes, and has its vibratory number, which can be reduced to its digit or fundamental value. From this series of vibrations can be mathematically calculated, not only a man's material future,¹ but the thought that comes to him at any given moment, as every thought, like every sound, has its vibratory value.²

It is a great waste of time to try and find out either the past, the present, or the future in this way, as this only prolongs illusions which have to be destroyed before dominion can be gained by man and perfect happiness thus eventually reached. We have enough to do to learn how to work in the proper way. When a man learns how to think rightly he can destroy any so-called bad influence when its preordained time comes, and thoroughly protect himself and all those around him.

Numerical Value of Names.—The same sound in every language has the same vibratory number. If you add up the numbers of the different sounds in your name and obtain its fundamental value, you will find that it is the same number as the fundamental value of the vibration that theoretically must act at the moment of your birth; and as astrologers will say, of the number of the planet under which you were born. Every letter, or rather sound, has its recognised value in numbers.

Until this remote, but none the less positive action is seen and recognised as illusory, this planetary action does apparently take place, and people and things continue like a picture gallery, showing forth the apparent results of such illusory action. Truly an ignominious position for beings who have in reality absolute dominion over the whole earth.

It has been said that "an undevout astronomer is mad." The laws of mathematics are just as true in heaven as they are in this so-called material world. We have, therefore, to gain a better sense, a spiritual sense, of these laws, and their relation to heavenly realities.

¹ Many well-known men, such as the noted political leader, Parnell, have had a rooted belief in the ill luck of certain numbers and days.

² "The Chaldean Wisemen read in the stars the fate of empires and the fortunes of men" (*Science and Health*, p. 121, Mary Baker Eddy).

Predestination Correct.¹—“Whom he did predestinate, them he also called: and whom he called, . . . them he also glorified” (Rom. 8:30). “Having predestinated us . . . being predestinated according to the purpose of him who worketh all things after the counsel of his own will” (Eph. 1:5, 11).

5 Predestination is correct as far as anything can be said to be so in the material world, that is to say, it is a fundamental false belief. It is not long ago that the predestination of a few human beings to be saved was taught by the Church. “No man can come to me, except the Father which hath sent me draw him” (John 6:44).

10 Dr. Inge writes in *Personal Idealism and Mysticism*, “The motive power is not in ourselves. We cannot even will to please God without the help of His will. The experiences of the saints, as recorded by themselves, offer no support to a voluntaristic psychology of religion.”

“Blessed is the man whom thou choosest, and causest to approach unto
15 thee, that he may dwell in thy courts” (Ps. 65:4). “God; Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began” (II Tim. 1:8, 9). “For by grace are ye saved . . . it is the gift of God” (Eph. 2:8). Grace is the action of God on you
20 that makes you treat, or pray in the right way. This action of God is known as the Holy Ghost or Holy Spirit.

Dr. G. Thompson, in his *System of Psychology*, says: “I have had a feeling of the uselessness of all voluntary effort, and also that the matter was working itself clear in my mind. It has many times seemed to me that
25 I was really a passive instrument in the hands of a person not myself.”

“When I watch that flowing river which, out of regions I see not, pours for a season its stream into me, I see that I am not . . . a cause, but a surprised spectator of this ethereal water” (Emerson).

Dr. Franz Hartmann, in his *Life of Paracelsus*, says: “Men do not think
30 what they choose, but that which comes into their mind. If they could control the action of their minds, they would be able to control their own nature and the nature by which their forms are surrounded.” This can now be and is being done, but by God.

35 “There’s a divinity that shapes our ends,
Rough-hew them how we will” (*Shakespeare*).

Solomon, with his great human knowledge, showed his recognition of the fact that everything happening in the material world has its appointed time: “To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die . . .” (Eccles. 3:1, 2).²

40 ¹ Henri Bergson, in *Creative Evolution*, says that the doctrine of teleology, set out by Leibnitz, “implies that things and beings merely realise a programme previously arranged.”

² There are many references in the Bible to matters being preordained. See Job 7, verse 1, and 14, verse 5; Daniel 8, verses 13, 14, 19; 10, verse 1; 11, verses 27, 45 35; and 12, verse 11; Habakkuk 2, verse 3; Acts 17, verses 26, 31; Galatians 4, verse 4; 2 Esdras 4, verses 33-37; Revelation 1, verse 3; Psalms 39, verse 4; 1 Peter 1, verse 20; Romans 8, verse 29; 11, verse 20. Augustine (A.D. 354-430), the great Christian philosopher, taught that salvation or damnation were predetermined by God, and that man could alter nothing, the whole history of the world being
50 definitely settled beforehand.

“**Appointments**” not to be Kept.—In this enlightened age, having found out how to pray, it is our privilege to break such time-honoured but disastrous “appointments,” the result of human ignorance, binding each succeeding generation by preconceived links of iron fate. We have been slaves to the false thoughts that, as chains welded by false teachings and false theories, are bound about us by false fears. We now can gain the dominion that is our birthright. 5

Every material thought, unless destroyed by true prayer, comes into seeming action at its predetermined time. “The thing that hath been, it is that which shall be; . . . Is there any thing whereof it may be said, See, 10 this is new? it hath been already of old time, which was before us” (Eccles. 1:9, 10). It is even possible to calculate out mathematically a thought that will come to a mortal at any given time. This is done by calculations based upon the vibrations acting upon the world and upon the individual at the moment of birth and at the moment when he appears to be brought into 15 contact with certain vibrations or ethereal things, wrongly called “thoughts.”¹ You can, however, destroy any unsatisfactory “thought” by true prayer, either beforehand or at the moment that it commences to act. Other “thoughts” that were equally predestined will then be manifested. Man has therefore no free-will whatsoever until he learns how to 20 think rightly,² and even then it is due to the action of God, and he cannot tell the form in which the improved condition, the better belief, is going to be manifested. The difficulty of Socrates is thus solved.

The Cartesian doctrine that animals are walking automata is not only true as far as the material animals are concerned, but is equally true as 25 regards mortals, which are only the highest material animals. Every so-called mental quality that man possesses is found in animals in differing degrees. Even with the smallest animals one sees this. Sir William Dawson says: “An amœba shows volition, appetite, and passion.” Professor Schmidt states that unconscious mind is in plants, consciousness in 30 animals, and self-consciousness in man.

Sir Oliver Lodge writes: “Many great and universally recognised thinkers: Plato, Virgil, Kant, I think, and Wordsworth, all had room for an idea more or less of the kind; . . . Whatever it is that controls our physiological mechanism, it is certainly not our consciousness; nor is it 35 any part of our recognised and obvious personality.”

Descartes looked upon animals as merely machines, and many others consider all vital phenomena below what has been generally recognised as consciousness, as being merely mechanical. Darwin called this “instinct,” and said that, begun “in chance,” it acts favourably to the perpetuation 40 of species. Animals, and therefore human beings, certainly do not require their brain to actuate their limbs in apparently an orderly and conscious manner. There are many experiments that prove this. For instance, Pflüger touched the thigh of a decapitated frog with acetic acid, which it

¹ An Arab Sheik once showed me how this could be done, and proved to me, 45 conclusively, that it was not mere thought-reading.

² “The motion of the arm is no more dependent upon the direction of mortal mind, than are the organic action and secretion of the viscera” (*Science and Health*, p. 160, Mary Baker Eddy).

wiped off with the foot of the same side. He then cut off the foot and re-applied the acid. The headless frog tried to wipe it off with the stump but failed. After some fruitless efforts it ceased, but seemed unquiet, and at last made use of the foot of the other leg and wiped off the acid. These results
5 have been confirmed by many.

“As a medical man I know something of human suffering, but never have I seen depicted on the face of man or woman the horror and pain of suffering which I have seen presented in the limited power of expression possessed by the lower animals”¹ (Dr. W. Woods Smythe, F.M.Soc. Lond.).
10 Although, in the case of these experiments, it is claimed that no pain could have been experienced, what cold-blooded cruelties have been carried out in the name of science! Inability to help humanity out of its troubles drives man to cause fresh trouble in a vain attempt to gain a knowledge of how to palliate them.

15 **The Hopeless Injustice of the Material World.**—How can man help doing evil until he knows how to pray? Sin is simply moral madness. A human being never made his own “consciousness,” and he never made the thoughts that attack him. According to the famous declaration of the American Republic, “Man is born free,” whereas human birth is obviously
20 an entrance into the most abject slavery, wherein, compelled to do wrongly by an inexorable, temporary, so-called law, we are punished for every wrong thought and its consequent wrong word and wrong deed. What shameful injustice! Surely no further proof of this material world being hell is required. From this state of imagined slavery we only start to free
25 ourselves when we learn how to think rightly.

Professor Lombroso, a specialist on criminology, came to the conclusion, from the examination of numerous criminals, that their actions were caused by degeneracy, not by volition. He consequently was an opponent of our punitive system. It has been said that fear of punishment
30 has never really made man honest. The only way is through purification of the human consciousness. This is certain and permanent.

Mr. Arthur Balfour, former Prime Minister of Great Britain, and a deep thinker, writes of man: “Whether it be proper to call him free or not, he
35 at least lacks freedom in the sense in which freedom is necessary in order to establish responsibility. It is impossible to say of him that he ‘ought,’ and therefore he ‘can,’ for at any given moment of his life his next action is by hypothesis strictly determined.”²

This is true in the case of all labouring under a mistaken belief of God’s law and government. But it is not the case when a man knows how to
40 think scientifically. This theory only becomes an apparent law when it is given its temporary seeming power through either the consent of an individual, or even an apathetic assent thereto. It then enchains man. *Universal assent to fallacious hypotheses results in the present chaotic condition of the material world.*

45 **Fatalism Untrue.**—Fatalism is not true, as there are two things that a man can do to protect himself: (1) he can destroy an inharmonious

¹ *Facts and Fallacies regarding the Bible.*

² *Mind*, October, 1893.

thought by the denial of its reality or existence as spiritual fact; (2) he can purify his human consciousness through the affirmation of the truth until no wrong thought can have any effect upon him.

Years ago, as just stated, the whole of the material thoughts or beliefs that were going to be manifested in the material world were fixed in relation to each other, one may call it "in position," in this material false consciousness, and were bound to appear at the predetermined time, unless destroyed scientifically by true prayer. We have been merely seeing them piecemeal owing to our limited sense. Philosophers are right when they say that, in fact, there is no such thing as time, and equally right when they say that there is no such thing as space. There is, however, true time and space in heaven.

The easiest way of looking at the material world is as a series of cinematographic pictures, fixed in position, and hiding heaven from us. When you treat, you destroy the evil in the pictures; that is, you thin the mist of matter, when we see heaven a little more like what it really is. The film, representing these pictures, can be looked upon as cut into lengths and placed one behind the other; each one, as they recede from you, being of a shorter length. Then, the one next you being gradually lifted, as time goes on, you see heaven more clearly, until the last disappears, and you appear to gain a knowledge of heaven as it really is.

The Prophecies of Moses.—"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (II Peter 1:19).

There are many wonderful prophecies in the Bible, marvellous examples of thought-reading. Amongst the most important are those of the great prophet and leader, Moses, in Deuteronomy, where is given the covenant with the children of Israel. In chapters 28-30 Moses foretells the future of the Israelites. He proclaims the laws which these children of Israel had to obey, and follows with the blessings that would come on them if they should "hearken unto the voice of the Lord" (28:2), and all the curses that "shall come upon" them if they did not hearken (28:15). He gives in detail that which would happen, and in verse 15 shows the punishment that would befall them on account of the sins that they would commit, which sins are clearly set out in II Kings 17, verses 7-23. This punishment is "the curse" referred to in Daniel 9, verse 11. In that wonderful thirtieth chapter, where he lays down distinctly the covenant and the principle upon which it is based, the law of good, Moses says: "It shall come to pass, when all these things are come upon thee, the blessing and the curse, . . . That then the Lord thy God will turn thy captivity, and have compassion . . . And thou shalt return and obey the voice of the Lord, and do all his commandments . . . The Lord will again rejoice over thee for good" (Deut. 30:1, 3, 8, 9). This good is now being enjoyed by the descendants of the children of Israel. Moses pointed out that "This commandment . . . is not hidden from thee, neither is it far off. It is not in heaven, . . . Neither is it beyond the sea, . . . But the word is very nigh unto thee, in thy mouth, and in thy heart" (30:11-14), showing that what should happen

would be the result of right thinking, with its resultant right speaking and right acting.

This has already been materially fulfilled in the experiences of the Israelites. It has still to be fulfilled intellectually, and the curse threatens 5 to "come upon" them who do "not hearken" (Deut. 28:15) to the truth now set forth.

The Covenant.—The above prophecies deal with the history of the Israelites from that time up to the present, when the final blessings are being fulfilled; but they have been partially fulfilled, in period after period, 10 by the children of Israel leaving the worship of the one God, good, and being forced back with the necessarily resulting trouble and disappointments, until finally they see the truth, and the truth sets them free. "The secret of the Lord is with them that fear him; and he will shew them his covenant" (Ps. 25:14). This covenant is referred to over and over again 15 throughout the Bible, and cannot be broken, because it is the everlasting covenant between God, the Principle of good, a living, all-inclusive, ever-active Principle, and man, His manifestation. This covenant involves the invariable manifestation of good in response to right thinking. *If you think of perfection, good must ensue.* If you think evil, this evil will be manifested 20 more or less. "My covenant will I not break, nor alter the thing that is gone out of my lips" (Ps. 89:34). The spiritual meaning of these prophecies has an individual significance to those who are striving to order their lives by the inner teachings of the Bible, and so catch its higher meanings.

The importance of this covenant is shown by the fact that the word 25 translated "testament" should be translated "covenant." The Old Testament is "the book of the covenant," from which Moses "read in the audience of the people" (Ex. 24:7). The "ark of his testament," to be "seen in his temple" in the latter days (Rev. 11:19), should be translated "ark of his covenant."

30 "And now I stand and am judged for the hope of the promise made of God unto our fathers: Unto which promise our twelve tribes, instantly serving God day and night, hope to come" (Acts 26:6, 7).

The Book of Revelation.—"The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come 35 to pass" (Rev. 1:1).

Even the sceptical John Stuart Mill conceded that revelation is ordinary, normal, and to be expected if the existence of God could be proved. The existence of God can now be demonstrated.

The best instance of consecutive prophecy, or thought-reading, is probably the Book of Revelation. 40

Jesus speaking of the Comforter, said: "He will shew you things to come" (John 16:13), and in II Peter 1, verse 19, we are told that there is "A more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." It is foretold that at the end of 45 the world we shall be able to prophesy, "Your sons and your daughters shall prophesy" (Joel 2:28). Jesus also pointed out that responsibilities were incurred by the disciples knowing things not yet fulfilled, and we have to act so as to make the fullest use of the knowledge so gained, for the benefit

of the world. In view of the undeviating law of justice, it is useless, when the knowledge is gained, to shirk responsibility, unless you are prepared to take the punishment that such a throwing over of your fellow-men entails.

The Apocalypse is believed by many to have been written about A.D. 97 5 by John, when about ninety-six years of age. In addition to its deeper significance, it is a political and religious history of the countries then forming the Roman Empire—the determining factor in the world's history—from the time in which it was written, up to what is wrongly called “the end of the world.” It is given in detail, but in symbolic language, and many 10 men, even such as Luther, thinking chiefly on a material level, objected to its use.

Although, as pointed out (Rev. 1:3), the time of which he was prophesy- 15 ing was just about to begin, “keep those things which are written therein: for the time is at hand,” this book has been difficult to understand partly because the same period of time is dealt with from differing points of view 15 in successive portions of the book. In the same way historians deal in successive chapters with the same period from the point of view of politics, art, science, etc.

Value of the Book of Revelation.—“*Quench not the Spirit. Despise 20 not prophesyings. Prove all things*” (I Thess. 5:19-21).

The object of the elucidation of its historical meaning is that it proves incontestably the use of the Bible as a help in foretelling what is about to take place, and, by inference, the absolute necessity of working scientifi- 25 cally as the only method of escape from the horrors that are coming upon material false workers amongst mankind in the latter days, which, as all prophecy shows, are now right upon us. The Apocalyptic fore-vision, by inference, proves the value of the Bible, as giving us the scientific under- 30 standing of God that alone points us to the way of escape that has been provided, as shown throughout this lecture. This will be readily acknow- ledged by all students who can demonstrably prove the scientific basis upon which this revelation rests. Forewarned is forearmed; and when the method and result of the enemy's attack are known, as they are when the Book of Revelation is understood, all danger is over for the individuals who 35 through open-minded search after truth become seers. The whole of their energies can then be devoted to watching and working to save their fellow- men by destroying the wrong thoughts before they come into seeming action. This is our work.

The Book of Revelation in one important significance describes the history of the persecution of mankind by thoughts of pride, tyranny, 40 Pharisaism, and criticism; the attempted control of the one over the many, and the ultimate triumph of good. These thoughts are now attacking mankind, but in a more subtle, and therefore more dangerous form than in any former period.

In the past, the history of religion has openly shown the deplorable 45 results of this ignorant though, in most cases, well-intentioned control of the strong over the weak, both in the case of individuals and communities. We have now learned that no individual has any power over another. The

apparent control is due to the seeming action of "thoughts," which equally attack the strong and the weak, the controller and the controlled, the seeming hypnotist and the seeming victim, harming all until they know how to protect themselves, individually and collectively, and so find that they
5 are in reality controlled only by God, good.

FELLOW-SOLDIERS

We have to recognise these unfortunate individuals as people fighting on our side in the same battle and against the common foe, and our duty and privilege is to protect them. We have to "love all Christian churches
10 for the gospel's sake; and be exceedingly glad that the churches are united in purpose, if not in method. . . ." (*Christian Science versus Pantheism* p. 13. Mary Baker Eddy). There is far worse trouble coming upon the world through those who to-day personalise the thoughts of criticism, jealousy, cruelty, and Pharisaism, imagining that they are exponents of
15 the highest truth, than ever came from those whom these thoughts attacked in the past. We must not allow ourselves to think of them, not even to think of their spiritual reality. The work must be entirely impersonal, as far as others are concerned. We must clear our human consciousness from the guilt of believing in the lie about our fellow-men and
20 so adding to their burdens. Thus we help them. Until a thought of a person calls forth a feeling of love towards him the work is not properly done.

It is our own human consciousness that requires purification, so that, when the lying thoughts come to tempt us to believe in the existence of evil, our realisation of Truth is so clear that the particular evil ceases to
25 exist, not only in our own "consciousness," but in that of every other human being, namely, in the universal, basic, false mentality, called the subconscious mind. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12).

30 Impersonality of Evil.—As we grow in the understanding of God, and man and his relations with his fellow-man, so obvious does the impersonality of evil, even in its most dangerous forms, become, that we can measure our growth in the understanding of God by our ability to really love those who may seem to be the most violent in attacking us. Our
35 safety lies in the love that wells from our hearts, resulting from our realisation of God as Love. Then Love surrounding us, forms an absolutely impervious citadel, a sure refuge into which not one poisoned arrow can find its way.

To those not really understanding the position, it is well to repeat that,
40 as a rule, those through whom these thoughts attack, are trying their hardest to be of use in the world. They are acting under a mistaken sense of duty, not knowing how to protect themselves, and it is they who are harmed by such wrong thinking, not those whom they attack. There should be no contests with individuals, the contest is with ethereal thoughts,
45 grouped together under the name of false systems, human, and illusive.