

anyone, except those duly authorised by the Bishop, to exorcise devils. Christianity at that time became but a name, not a living flame, and the teachings of Jesus became to the Church mere words, and so lost their practical significance. "But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord 5 arose against his people, till there was no remedy (II Chron. 36:16). "For if the dead rise not, then is not Christ raised: . . . For he must reign, till he hath put all enemies under his feet: . . ." (I Cor. 15:16, 25). "Christianity has been tried for 1,900 years. Perhaps it is now time to try the religion of Jesus" (Dean Milman). 10

After the procession at the Eucharistic Congress, which took place at Vienna, in 1912, seventy-three people were so ill that they had to go to the hospitals, and three were seized with religious mania. What a parody on religion.

"O death, where is thy sting? O grave, where is thy victory? The sting of 15 death is sin [belief in a power other than that of God]; and the strength of sin is the [false] law [of universal consent]. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:55-57). "In the way of righteousness [from Anglo-Saxon *rihtwis*, alias right knowing, wise as to what is right—Skeat's *Etymological Dictionary*] is life; and 20 in the pathway thereof there is no death" (Prov. 12:28).

ACTION OF THOUGHT

"*Success in mental healing by scientific methods is best promoted by first acquiring a clear understanding of the law under which the healing is effected. In other words, scientific methods require scientific knowledge for their success- 25 ful application*"¹ (T. J. Hudson).

Now, curiously enough, the ordinary metaphysician objects to "thoughts" being spoken of as "lines of force," whereas the one name is just as much a misnomer as the other; for the only true and therefore permanent thoughts are God's thoughts, which are spiritual and eternal, 30 the real things in the real world. These conceived of materially and therefore falsely, are what have been called theoretically "lines of force" or "thoughts," and as "ethereal lines of force" they have to be intelligently seen to be powerless, just as certainly as that matter, the more solid form of material thoughts, has to be known to be substanceless. In fact, if 35 anything, "lines of force" is the more useful term, because it cannot possibly be applied to God's thoughts. A still better, because less material term, is "false beliefs."

Homœopathy.—It is now easy to understand why Hahnemann, the founder of Homœopathy, said that it was not the drug, but what he 40 would call, for the want of a better name, "the spirit of the drug," that did the work. He declared that the world would never solve its problems until it entered the mental realm.

Nobody until recently has ever been able quite satisfactorily to explain how it is possible that a small dose of poison can have exactly the opposite 45

¹ *The Law of Mental Medicine.*

result of a large dose; but all opposition, in Hahnemann's case, was confounded, if not silenced, by the wonderful success which attended the application of the supposed law in actual practice. At the same time, Hahnemann had to flee on account of his failure in the case of one of his
 5 patients, whilst some homœopathic doctors were imprisoned. "The fact remains that Hahnemann was eminently successful in curing diseases, and his following has assumed colossal proportions, in spite of the ridicule heaped upon him on account of the infinitesimal doses prescribed"¹ (T. J. Hudson).

10 **The Cause of Disease.**—From what has been said it will be seen that the cause of disease is the same as that of sin; namely, it is the action of "lines of force," vibrating at certain definite rates of vibration, which cause certain parts of the mechanism of the human "mind," which for purposes of explanation are called cells, to vibrate at a similar rate of
 15 vibration, so giving the effect of the disease or sin, as the case may be. The explanation of these so-called cells renders clear the mystery of the cells of the material scientist, and shows up their elusive character.

Whilst the whole effect can be spoken of as "mental," so it can also be expressed as "material," and still better as "ethereal," for, as has been
 20 pointed out, these are merely different names for the same thing. All are purely illusory, and have no real existence and no reality, for they are not of God.

Poison.—If a negro in Central Africa eats a small quantity of, say, strychnine, it acts as a tonic. If he eats a large amount it will kill him; if he
 25 takes an overdose of some poisons he may merely be sick. The mental workers say it is the general belief in the deadly effect of the poison that kills the man. Medical men scoff and say that it is the drug. Which is correct?

The fact, looked at from a natural science point of view, is that the
 30 material drug consists of millions of electrons massed together, each the material manifestation of "two lines of force" vibrating at a definite rate, and crossing at right angles. All the lines of force vibrating at that particular rate are "a universal belief," an ethereal force that, alone, can kill its own materially conceived person.

35 It is not the inert drug that kills the person. That which kills is the excessive vibration of these "lines of force" acting upon the human "mind," and, so to speak, tearing it to pieces. A few merely stimulate action. Hahnemann's mysterious "spirit of the drug" can now be understood as a purely ethereal, mistaken belief.²

40 You will also now see the action of so-called will-power in such cases. Human will-power simply alters the vibration of the line of force or thought, so changing its usual action, and producing another equally disastrous result.

¹ *The Law of Mental Medicine.*

45 ² According to Mr. Stephen Paget, Dr. A. M. Kelles states that the figures for Hahnemann's dilutions are as follows: Fifth dilution, 1 part in 132,500; tenth dilution, 1 in 97,656,250,000; thirtieth dilution, 1 in 931,322,574,615,478,515,625, million, billion, billion, and that "Hahnemann preferred the thirtieth dilution" (*The Faith and Works of Christian Science*).

One of my staff left me to go to the West Coast of Africa to try to find out how to prevent the scourge of fever that was doing so much harm at the time. When he came back he was full of the fact that he had discovered an absolute remedy. This, he said, was that the homœopathic dose, as given in footnote on previous page, was much too strong, and that, if the dose was diluted to a hundredth or a thousandth of the strength, I forget which, it was effective. This was simply due to the fact that he was a very strong thinker, and was dead certain this would be so, and impressed his patients with the belief. 5

All Action in the Material Seeming World only Apparent.—Those who have sufficient knowledge of the human miscalled “mind” to understand without difficulty what has been here stated, will see that this method of verbally presenting what takes place is necessary, to enable inquirers more quickly to grasp the fact that matter has no power to act. Some students find it difficult at once to accept the more radical and final statement already made, namely, that the whole of this action is only apparent, as really all material phenomena are, as shown, merely false beliefs in the existence of a series of cinematograph pictures, each picture coming along slightly different, all without an iota even of substance or reality. Endeavouring to alter conditions by material means is like trying to wash out a magic-lantern picture on a screen. If you change the slide the picture changes, namely, if you change the thought the manifestation alters. 10 15 20

Cancer and Humanity.—Mr. Arthur Balfour, presiding, in July, 1909, at the annual meeting of the General Council of the Imperial Cancer Research Fund, which was held at the Royal College of Surgeons, warned the public not to expect the immediate discovery of some accurate and active remedy of the disease. 25

“Such expectations did not take sufficient account of the fact that these great problems could only be attacked by dealing with them as part of a great biological whole. All our discoveries were due to a broad scientific outlook, which had produced unexpected results and conclusions. For example, investigation of the action of microscopic organisms had discovered the same kind of common cause producing such utterly different things as alcohol, pearls, and whooping cough. 30 35

“One result of the investigations carried on under the Fund had been to show that bacteriology would give but little assistance in dealing with cancer. But some important conclusions had been reached. The staff had decided that heredity was almost negligible as a cause of cancer.”

“Some Ray of Hope.”—Sir Alfred Pearce Gould, K.C.V.O., Senior Surgeon to the Middlesex Hospital, in the Bradshaw Lecture, delivered before the Royal College of Surgeons, said that “cancer was the result of a breach or failure of fundamental cell law, a law so majestic that obedience to it resulted in perfect development, perfect health, the full measure of days, and disobedience to it might slowly spell out all the inscrutable woes of cancer. . . . It was quite a frequent occurrence for a grafted cancerous growth, after attaining some size, to slowly shrink and disappear, and in 40 45

some series of experiments a large proportion of the grafts that had 'taken' had, after a period of growth, spontaneously vanished. . . . His present purpose was not to vaunt a remedy, but to state a fact—that cancer, even when advanced in degree and of long duration, might get better, and might
 5 even get well. There is," he continued, "cure of cancer apart from operative removal. All therapeutic cures are obtainable only by the working of physiological forces, and the first hope of therapeutic success comes from observation of the efficiency of unaided Nature to accomplish cure. In the darkness of night it is everything to know that there is a sun towards which
 10 the earth is revolving, and that if we fix our eyes on the east we shall soon see the grey promise of dawn, and then the many-coloured heralds of the golden sun itself. And, as the victims of cancer call to us in the dark night of despair, 'Watchman, what of the night?' it is much to know that for cancer-stricken man there is also a sun of healing. *When the biologist shall*
 15 *know the laws that govern cell-growth, with a knowledge akin in its sweep and accuracy to that of the astronomer, he will have power—the power to prevent, to control, and to cure cancer.*"¹

Hope Fulfilled.—Now we actually know the laws that govern, not only "cell growth," but cell purification, and ultimate dematerialisation, which
 20 is far more important.

Appearance and Disappearance of Matter.—"Strictly speaking, I am unaware of anything that has the right to the title of an 'impossibility,' except a contradiction in terms. There are impossibilities logical, but none
 25 natural. A 'round square,' a 'present past,' 'two parallel lines that intersect,' are impossibilities, because the ideas denoted by the predicates, round, present, intersect, are contrary to the ideas denoted by the subjects, square, past, parallel. But walking on water, or turning water into wine, or procreation without male intervention, or raising the dead, are plainly not impossibilities in this sense" (Professor Huxley).

30 The value of the results obtained in my investigation of mental healing is not to prove that all disease is mental, so called, because all open-minded, thorough investigators have found this to be the case; neither is it to prove that matter can be caused to appear and disappear, as this can be done, and in two different ways, scientifically different. The value is to
 35 show that there are two different methods of working, the right and permanent, and the wrong and temporary way. We have to prove the latter logically, and demonstrate the former beyond all question, by instantaneous, practical results of an extraordinary and epoch-making character,² which are not miraculous, but divinely natural to the enlightened spiritual
 40 understanding.

In earlier days, knowing that Jesus could not possibly create matter, it was difficult to see how he performed his miracle of the loaves and fishes. We know now that what he did was to destroy the thoughts that would have

¹ Extract from *Daily Telegraph*, December 8, 1910. The italics are not in the
 45 original.

² "The epoch approaches when the understanding of the truth of being will be the basis of true religion. At present, mortals progress slowly for fear of being thought ridiculous" (*Science and Health*, p. 67; Mary Baker Eddy).

prevented those persons present from being conscious of the ideas of God, which were seen by them as material loaves and fishes. This miracle could not have been done unless the material thoughts that were manifested as material loaves and fishes had been there; and they could not have been seen unless the real spiritual loaves and fishes, which were counterfeited humanly or materially, had existed in the real world, heaven, heaven being here right at hand. 5

Some honest workers, using right methods, but not yet having perceived the fundamentally illusive nature of matter, have criticised these statements, saying that working in the right way matter cannot be made to appear and disappear. I have had probably over one hundred cases which have been brought about solely by the realisation of God and His manifestation, and many other students, working in the right way, are obtaining like results. Probably the greatest of the miracles of Jesus was the demonstration over sense limitations which resulted in the disappearance of the ship, his disciples, and himself in the middle of the lake of Gennesaret, and their appearance at the shore. "Immediately the ship was at the land whither they went" (John 6:21). I have only had one undoubted case of this nature, and one doubtful one. These were of no importance, except as illustrating the action of a great Principle at work. In both instances only the body was moved, and it was protected from danger. The thought that came was, "There is nothing but God." This thought came instantly and spontaneously, without any preliminary recognition that treatment was necessary. 10 15 20

"**There is Nothing but God.**"—This truth, which naturally includes the statement, "and His manifestation," is the quickest, simplest, and greatest of all denials and affirmations, and its effect on matter is in proportion to one's knowledge of the greatness of the statement. 25

It is this realisation that, when thought by sufficient people, brings about the so-called end of the world, namely, the end of all matter.

Two Methods of Working.—"*I am not without hope that a truly scientific system of psycho-therapeutics may eventually be evolved, which will harmonise all the facts of human experience that pertain to the subject-matter*" (T. J. Hudson). 30

Early in my investigation the accuracy of the statement that growths such as cancer could be caused to disappear instantly by two absolutely different methods became evident. 35

There are probably fifty or sixty different sects of what have been called "mental" workers, who claim to be able to heal and do what are called miracles of various kinds. They are divided into two broad classes. Not more than five, at the outside, work in the way that the Master-physician taught us, as shown in the Bible, namely, by turning in thought to God and heaven. The rest picture out what they consider is best for themselves, or for the person for whom they are working, and then dwell persistently on it to bring about the visible manifestation. This is absolutely wrong. It is practically impossible to tell what is best or even what is really good for ourselves or for others. All the sects say, "Stop wrong thinking." 40 45
Where they differ is in the thoughts they entertain after they have turned from the wrong thought; as naturally, if the outlook be not filled with some

good thought, wrong thoughts will appear—"seven other spirits more wicked" (Luke 11:26)—whereas if only you stop picturing falsely and think in the way now shown, the difficulty will always disappear, and what is commonly called a miracle take place.

5 The basis on which the fifty-five sects work is what may be called knowing a lie; and if a man is a strong enough "picturer," or, to put it in other words, if he is enough of a hypnotist, he can cause the cancer to disappear instantly by knowing a lie, namely, forcing himself into picturing that there is no cancer in the place where materially it appears to be. This
10 is working solely with matter, and cannot be the right method. Jesus said: ". . . And ye shall know the truth, and the truth shall make you free" (John 8:32). And, again, "God is Spirit [R.V. marginal]; and they that worship him must worship him in spirit and in truth" (John 4:24). It has been demonstrably proved that those who work by turning in thought to
15 God can also cause a cancer to disappear instantly, by knowing the truth, namely, that there is no cancer in God, or on the real man, the four-dimensional, spiritual man, the individualisation of the Christ, who dwells not in flesh. "To-day the healing power of Truth is widely demonstrated as an immanent, eternal Science, instead of a phenomenal exhibition"
20 (Mary Baker Eddy in *Science and Health*, p. 150).

Alteration of Electrical Tension.—This puzzled me for some time until it became clear that, working in the wrong way above explained, the tension of the lines of force was merely altered and they were not
25 destroyed by this material working; consequently, although the millions of electrons which were massed up together in the form of cancer disappeared, the (apparent) lines of force remained. These lines of force in about three months' time are manifested again in some form of trouble, and the reason why this has not been recognised before is because sometimes they take form as the same disease, sometimes another form of
30 disease, and in some cases even a form of sin. In every case inquired into, where the apparent action had been directly hypnotic, the new trouble was found to be worse than the old.

We have to recognise that there are many examples in the Bible of the wrong method of prayer; for instance, the tearing of the forty-two children
35 by she-bears when Elisha¹ was mocked (II Kings 2:23, 24).

In most of the few sects who work by turning in thought to God, such turning in thought goes no deeper than a mere faith, which, while resulting in temporary palliation, must deepen into understanding before invariably
40 good results can be obtained and the many varied forms of evil be unfaithfully destroyed.

¹ There was a great lack of spirituality in Elisha; for instance, he only asked for a double portion of the spirit of Elijah (verse 9). It is not surprising therefore that he smote the river Jordan with the mantle of Elijah, and said: "Where is the Lord God of Elijah?" (verse 14), and that the sons of the prophets said: "The spirit of
45 Elijah [not the spirit of the Lord] doth rest on Elisha" (verse 15). It is a very great question whether he did not raise the son of the great woman of Shunem with the human mind, after lying upon him and warming him with his own body (2 Kings 4:34) after he had failed to raise him from a distance (verse 31). In the Bible we see that many who afterwards obtained great power of prayer by the realisation of God
50 commenced by using the human mind. A notable instance is that of Moses.

The reason for the disappearance of, say, a cancer, and the development of something else when the apparent healing is done the wrong way, can be more easily understood when the fifth fundamental principle of the material world, given by the advanced scientific worker, Dr. Le Bon, already referred to, is recognised, namely: "5. Force and matter are two different forms of one and the same thing." His eighth fundamental principle shows why it is possible to heal in a scientific way so that there is no return. It is as follows: "8. Energy is no more indestructible than the matter from which it emanates." The lines of force or so-called energy being destroyed, no trouble can arise therefrom in the future.

Short-Circuiting Particles.—Working in the right way, as explained, the seeming "lines of force" or thoughts of which the ether is composed are short-circuited, alias reduced to nothing (that is, what even a natural scientist would call nothing) by the action of God, Truth. They destroy themselves by the negative and positive portion of each thought-germ acting upon the positive and negative portion of the adjacent thought-germs, of which the line of force is composed, so that these particles being self-destroyed, there are no longer any lines of force to roll up into any discordant form, or to cause trouble by any different vibration, a negative form of good having been replaced by a better belief.

Reappearance of the Disease.—Another thing that puzzled me, however, was that sometimes even when a person had been healed in the scientific way by turning in thought to God, the trouble seemed to return. The longest interval known to me was twelve years. The purification of the "mind" is necessary for permanent healing.

In the subconscious "mind" of the material man every sin and every disease has, what, *for purpose of simplicity, may be called its cell*. If the cells are clean, nothing can cause them to vibrate; for instance, supposing the anger cell to be quite clean, no angry thought can possibly make that man angry, and even if a million people try to hypnotise him into being angry, the intensification of the thoughts that takes place cannot have the slightest effect, as the anger cell is incapable of vibrating with the vibration which apparently produces anger.

Hypnotists have discovered this, and claim that by hypnotism a man cannot be made to do a thing that he would not do under ordinary circumstances. This is incorrect. If a man's "consciousness" is fairly right, no ordinary thought will have any appreciable effect, and he will not sin in that particular way. When he is hypnotised, however, unless the particular cell in question is perfectly clean, the wrong thoughts may be so intensified that, entirely against his inclination and will, he may commit the sin referred to. This is only one of the many dangers of hypnotism.

When the cells are all clean the mortal merely suffers from a sense of limitation, and may be called a "sinless, though limited, human consciousness."

The ether or sum total of material consciousness consists of so-called lines of force, apparently infinite in number and in terms of so-called space, at right angles to each other, each of these lines of force or thoughts assisting to produce a different effect. One, for instance, that of anger,

another smallpox, a third fever, a fourth depression, and so on. This, as has already been pointed out, is only because, being like Marconi waves, they have different vibrations. If, therefore, any particular cell in the sub-conscious or lower "no-mind" is not clean, and an apparent thought or line
 5 of force, powerful enough to cause it to vibrate, should sweep over it, the cell will vibrate, and the man will have the temptation to sin or be ill, miserable, or wearied, as the case may be. The thought may not be intense enough to cause the cell to vibrate synchronously, but may be accentuated by the wrong "thinking" of others, or by the person's own "thinking"
 10 of evil. If you continue dwelling upon the thought, the trouble becomes intensified: "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.

What are called bad thoughts are low vibrations, and what are called
 15 good thoughts, high vibrations. All material thought is, however, more or less bad. Nothing in the material world is perfect. Only God's ideas are perfect. Good is absolute, evil is relative and in all its degrees illusive.

Synchronous Vibration.—The reason why with some people the anger cell, for instance, will respond and vibrate in unison with the angry
 20 thought, is that it is tuned synchronously, owing to the condition of the "consciousness" at birth, the result of false mortal beliefs. If ever a human being is unfortunate enough to be born with sufficient small ultimate particles on the surface of the typhoid "cell," or "vibrating diaphragm," every time a typhoid thought appears to touch him, the cell will vibrate in
 25 unison with it, and he will have typhoid. If the typhoid cell is clean it will have no effect. If he "thinks" that he is, or others are, going to have typhoid, he is intensifying the typhoid vibrations, making them more likely to appear real to him or them. When you know how to think rightly, the action of God, as you realise the truth (the affirmation), purifies the
 30 human individual, that is, cleanses the cells by causing the particles, which are electrical, to short-circuit each other. In this way we can get rid of every so-called hereditary or other evil.

The Beam in the Eye.—The would-be metaphysician may wonder at this way of presenting the so-called facts. He must remember that the
 35 materialist requires to be led along a path that he understands. He must also recollect that his view of matter is just as untrue as that of the scientific man, for there is no material consciousness, no human thoughts, no sin nor sickness, nothing but God and God's ideas.

Startling Home Truths.—Every time a man states anything false
 40 to be a fact, it becomes more apparently tangible to the five senses. If someone, hearing the fallacious statement, agrees, it becomes far more tangible, and if a number of persons hearing, also accept the statement as true, the mischief done to each and all is incalculable. Now, if a man says in a public place: "Sin is an unavoidable inheritance, and no man can
 45 attain to sinlessness," the result is devilish; he is leading each one straight into the committal of his besetting sin. If he says: "All must die," he is practically preparing a future coffin for each of his hearers. If some have symptoms of illness causing them anxiety, such a statement is quite enough

to cause fatal developments. If he advocates intelligent preparation for a future death, he is conducting his assenting hearers as on the wings of the wind towards that death. A sermon preached on such lines is more deadly in its effects upon the attentive and devout listener than any newspaper article ever written. Well may the prophet scientist of centuries ago cry aloud to a hypnotised nation: "Turn ye, turn ye from your evil ways; for why will ye die?" (Ezek. 33:11). "Awake thou that sleepest" (Eph. 5:14); words re-echoed by the world's greatest prophetess, Mary Baker Eddy, who adds: "and awaken the world." Never has there been such need of this warning as to-day, when the power of mental and so-called mental action is becoming understood by an awakening world, the latter bringing proportionately more alarming results. 5 10

Sin and Its Punishment.—"Success or failure in a practitioner often depends as much on his expertness in moral treatment as on his skill in simples" (Sir J. Crichton-Browne). 15

It has always been well understood that glaring forms of sin inevitably lead to disease if persisted in. It has only recently, however, been discovered that there is a far more intimate relationship between sin of every kind and disease than has ever been dreamed of by mankind. When, as Professor Elmer Gates has shown us, even an angry thought creates harmful poison in the system, it is not surprising to find that every wrong thought of every kind creates physical trouble. Sooner or later, "Be sure your sin will find you out" (Num. 32:23). It is only the mystery underlying disease that has prevented its disappearance long ago. If one hour of hatred can produce sufficient poison to kill eighty men, as Professor Gates has shown experimentally, just think for one moment of the appalling result to poor humanity of an international war. We recoil from this picture of needless suffering. 20 25

"Medical science has never grasped—never perhaps set itself to grasp—the intimate connection between moral fault and disease. . . . The bringer of light and happiness, the calmer and pacifier, or investigator and stimulator, is one of the chiefest of doctors. Such a doctor was Jesus" (Matthew Arnold in *Literature and Dogma*). 30

The Freeing from Sin.—"As a rule, ignorance is the mother of wickedness, and wisdom the mother of goodness" ¹ (H. Weinstock). 35

It is fortunate that in most cases of sin, at least seventy-five per cent. of the trouble is over when a man has seen that the sin in the past has not been his fault, but his misfortune. The other twenty-five per cent. goes when he sees that wrong thought brings sin, and sin must bring unhappiness. Understanding that he is a perfect spiritual being, he then ceases his wrong "picturing," and thinks rightly. He is then free from further punishment for the past sin. "You must rouse in men a consciousness of their own prudence and strength if you wish to raise their character" (Vauvenargues). "Philo taught that where the Logos had not stirred in a man there was no moral responsibility" ² (Archdeacon Wilberforce). 40 45

¹ Sermon on *The Jewish Idea of God*, preached in the Jewish Synagogue in Sacramento, 1902.

² *Mystic Immanence*.

“We will not sin, knowing that we are counted thine” (Wisdom of Solomon, 15:2).

The punishment for sin is removed only as the sin is discontinued. The human is never punished after sin is removed. The punishment can only affect you through false “picturing.” When you know the sin has no power, as it has no existence, the sin and its punishment are removed for ever. This is the only forgiveness of sin.

If a sinner can only reverse every thought of his sin as it comes into his so-called mind, he *must*, sooner or later, get rid of his sin, as the action of God is continually purifying his mind. “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” (Rom. 8:2). The less he dwells on his sin the better it is for him. Remember, it is not his fault. He never made his so-called mind. He never made the thoughts that attack him. It is not his fault, it is his misfortune. It is he that suffers, not you, therefore do not add to his difficulties by speaking of them or even thinking of them. “When thou art beginning to correct an evil habit, though thou shouldest transgress thy law a first, a second, a third, nay, a twentieth time, do not despair, but rise up again, and resume the same diligence, and thou shalt surely prevail” (St. Chrysostom). “Our greatest glory is, not in never falling, but in rising every time we fall” (Confucius).

The Way of Escape.—

*“Endeavour to be good, and better still, and best;
Success is nought—endeavour’s all”* (Robert Browning).

The human being will be saved when reason, “the most active human faculty,” awakens man’s sense of moral obligation, and shows him that sinning brings no happiness, but merely trouble. “Success in sin is downright defeat” (Mary Baker Eddy). Further, that the only way of escaping punishment is to stop sinning, and the only way to stop sinning is to stop wrong “thinking.” Then the glories of heaven grow clearer and the millennium dawns.

Now that fallacious hypotheses, to which an apathetic general consent has for ages been given, have been discovered to be mistakes, it is obvious that the time has arrived, which has been foretold by the greatest of the world’s metaphysicians of modern times, Mary Baker Eddy, in the following words of wisdom: “When needed tell the truth concerning the lie.” In these words rests the inspiration of what is being stated.

I am inclined to think that the only absolute proof to a sceptic of the truth of what is now put before you is this power of getting rid of sin. As far as I am aware, I have never had a case of a person coming for help over a besetting sin, where the result has not been instantaneous, and the victim has gone on his way rejoicing.¹ In some cases this result has taken place when the sinner was miles away. In others he was personally unknown,

¹ Since this was written I have had one failure. In this case the applicant did not tell me what the sin was, and was shot two or three days after he applied, before I discovered (what I think was the case) that he was being hypnotically forced into the sin by other people. In a case of this sort one has chiefly to destroy the hypnotic thoughts attacking the other people, and free the victim.

but his trouble was spoken of. As far as I know, the healing has been permanent. In one, perhaps two, cases there has been a slight relapse, but that merely temporary. In no case has the individual asked for help more than three times in all. Where the sickness has been due to sin, or the patient has not asked for the removal of the sin, sometimes the fight has been protracted. But the sin must go if the work is continued, as the result is due to the action of God. When the sin goes it will be found that the sickness has gone. "Whosoever sins ye remit, they are remitted unto them" (John 20:23). "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (I John 3:8).

"Greater Works."¹—To change the thoughts of the mass of mankind from dwelling upon evil, and even from a fatal contemplation of a material world, with its false laws of imagined necessities, to the true thoughts of the allness of good as the law of all cause and effect, the living Principle of existence, is the greatest of all work to be done to-day.

THE EVOLUTION OF PRAYER

*"Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast"* (James Montgomery).

As with everything else in this self-destructive material world, there has, fortunately, been a steady continual evolution in prayer. Archdeacon Wilberforce, in *There is no Death*, quotes the following:—

"God is God from the creation,
Truth alone is man's salvation,
But the God that now you worship,
Soon shall be your God no more;
For the soul in its unfolding,
Ever more its thought remoulding,
Learns more truly in its progress
How to love and to adore."

The attenuated answers to prayer have been as a rule merely the result of human "picturing," and there are many statements in the Bible showing the result of this so-called thinking. Jesus made this perfectly clear, and his enunciation of the so-called law is repeated at least five times: Luke 17, verse 6; Matthew 17, verse 20; Matthew 21, verses 21, 22; Mark 9, verse 23; and 11, verse 23.

Material Gods.—In olden times man worshipped a multiplicity of gods—constellations, fire, earth, air, or water, animals, even so-called inanimate objects, such as trees and plants, which ultimately evolved into the worship of relics, pictures, etc. These ancient gods had usually the ordinary characteristics of the human race, and were both so-called good and evil. The same gods are still believed to have power over man, as is testified to, every time anyone says, "The fire burns me," "the earth can bury out of sight," "the air stifles," "water drowns," "the trees crush,"

¹ See John 14, verse 12.