

part, is responsible for a large amount of the sin prevalent. Men would not sin if they knew that they always had an adequate punishment. They would soon learn how to stop sin if they recognised that they were punished at once. Sin is never punished after its removal. The only punishment a man receives is from material so-called thoughts. They cause all the trouble resulting from sin. Sin is a form of madness. When you know and prove by demonstration that sin has no power, the sin and its punishment are removed for ever.

Sin, sickness, and trouble, unfortunately, appear fearfully real to us in this material dream-world, but they are not real in an absolute or philosophical sense; that is to say, the only reality is God and heaven. The realisation that the sin, etc., does not exist in heaven, where all is spiritual and perfect, will cure the sin and its consequences quicker than anything else, and enable a man to fight against it with ease instead of with difficulty.

Persecution.—Hitherto we have never had a standard by which to work. All so-called good in the material world has been relative. Hence the terrible crimes in the past, committed by good (?) men, the persecutions of Christians by would-be Christians. This persecution is by no means obsolete, and so distorted is the human standard of good that the persecuted are often, on their emergence from trouble, the first to turn round and become the persecutors.

THE ABSOLUTE STANDARD OF GOOD

At last we have an accurate standard by which to gauge every thought, and each thought that will not stand the test cannot be too quickly cast out from our "consciousness." This standard is the standard of absolute good, God, and to think in accordance with, and therefore live by this standard, is to find here and now the kingdom of God that is within (see (Luke 17:21).

The Unfailing Action of the Principle of Good.—So certain is the action of God, the divine Principle of all good, that if anyone reading these words will only turn away in thought from the material to the true mental standpoint, deny the reality of his trouble, and, dwelling on God, good, lose all sense of a material world, by realising with sufficient clearness the omnipotence of His perfect action in the perfect world, heaven, he will be healed instantaneously. No one can doubt this when the Principle at work is really understood. Cease all doubts and prove it for yourself at once. The eternal Truth heals now just as certainly as it did when the Saviour of the world, Christ Jesus, proved man's divine origin and the invincible power of the Christ.

Again, so certain and continuous is this ever-acting Principle, that, although some may not understand fully the statements and arguments now being presented, yet, if they accept them with an open mind and an earnest desire to know more of God, from that moment their troubles begin to disappear. This truth has been proved, and is being proved in thousands of cases daily.

Apparent Two Worlds.—We have to keep quite clearly before us the difference between these seemingly two universes, the real and the unreal; always denying the reality of the unreal, or three-dimensional world, the material hell; and endeavouring to realise the perfection of the real and spiritual, or four-dimensional world,¹ heaven and our real consciousness, now every hour growing clearer to the dawning spiritual senses, until the final disappearance of all illusion and the apprehension of the spiritual. “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. 4:18). Many mix up the two, and this is one of the chief difficulties with most of the principal so-called “mental” schools, which, accurately speaking, should be called “ethereal” schools. They believe that matter is a manifestation of Spirit. Whereas “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit” (John 3:6). It is impossible to get such a result as the instantaneous healing of cancer, and other false growths, in the proper way, which is a permanent cure, namely, by the purification of the patient’s so-called “mind” or human consciousness, while this wrong idea of the world, and therefore of matter, is even tacitly accepted by the healer through ignorance.

COLLECTIVE FORCE OF FOOLISH BELIEFS

“What is the matter with this race? Everybody is afraid. They are taught as babies to be afraid. ‘Don’t eat that ice cream, my dear little thing.’ ‘Why not, mamma?’ ‘Oh, because you will have about fifty or sixty kinds of stomach-ache if you do’” (Edward Kimball).

From what has been said it will be recognised that any form of belief held by enough people in a community becomes a so-called law to that community, apparently active and seemingly affecting more or less every individual member. When this form of belief produces so-called good effects, apparently no harm worth mentioning is done; but when the belief is a belief in evil, the members of the community, whose minds are receptive, and who do not know how to protect themselves, suffer in proportion to the condition of their so-called “minds” and the general intensity of the belief; it looks as if such suffering often wakens man to vital facts.

The effect of these general beliefs, at first merely ethereal thoughts, and later intensified into materially visible trouble, is very noticeable in the case of disease. In countries where ignorance prevails amongst the lower classes, it is quite enough to strongly impress a native that he has fallen a victim to a prevalent disease, such as the plague, for him to show signs of it. On the appearance of these symptoms he gives up all hope and shortly disappears another victim to the curse of ignorance. Even in the forefront of civilisation the same results are just as prevalent. For instance, fifty years ago water-melons were considered rank poison to the majority. Dr. Tanner, at the end of his forty-days’ fast, surprised everyone by gorging himself with this deadly fruit. With much astonishment the world woke up to the fact

¹ See Revelation 21, verse 16.