

early morning beams, the world's true light, the heralds of the coming day, that touch and tint the mountain peaks with roseate hues, and ever brightening, bathe the granite rocks with God's redemptive glory, till they too become a "light of the world," reflecting God's command, "Let there
 5 be light" (Gen. 1:3). Then does this wondrous "light so shine" in every nook and cranny of dead matter, and blazon out to distant worlds, unknown to earthbound man, where one, maybe, on summer's peaceful night, feeling the love of nature round, says: "Watch yon wondrous star, perhaps
 10 God's men are there." And on this light swells into day till only sinless humanhood remains, mute witness of the final end and portal of eternal day.

"Love glorifies the common air,
 It clothes with light the mountain bare,
 And shows the heavens all shining there" (*Alfred Austin*).

15

NOTA BENE

The following are some of the main points dealt with in this work:—

REALITY

- i. Nothing exists but God and His manifestation. God, good, is
 All-in-all.
- 20 ii. Therefore your existence and that of the real world—which is now, always has been, and always must be, perfect—is solely due to God.
- iii. God is Mind, and God, good, is infinite; hence "all is infinite
 Mind and its infinite manifestation."¹
- 25 iv. God, being the Principle of all good, could never know, and much less have made, anything bad. The love, life, truth, wisdom, intelligence, joy, beauty, etc., all being in the reality good, are the outcome of God, only we do not cognise them properly.
 They shine through the matter of this material world, which
 30 hides their full perfection from us. For this reason we only have a material or false sense of them, limited both as to quantity and quality, so that they appear as poor imitations of the real.

MAN IS SPIRITUAL

- 35 v. Consequently, as the offspring or manifestation of God, called the son of God, you are not a material being. You are, were, and always will be, in reality, a glorious being, spiritual and perfect, governed by a perfect God, and existing in heaven, a perfect state of universal harmony. The recognition of this
 40 spiritual truth is the second coming of the Christ to the human limited consciousness. This comes to each individual when he is sufficiently receptive.

¹ *Science and Health*, p. 468, Mary Baker Eddy.

UNREALITY

- vi. There is no reality, that is, no truth, no permanence, in the material world. It is a mere illusion, exactly similar to the illusion that the earth was flat or that the sun went round the earth.
- vii. Therefore God never made the material world. It is a non-reality, always more or less bad, merely a false sense of the real, the suppositional opposite of good. 5
- viii. All matter is not only unreal, but is, by its very nature, self-destructive. It merely hides heaven from us, and its false 10 conception of itself, which is all that there is of it, will ultimately be self-destroyed on account of the action of God, Truth.

MATERIAL SO-CALLED "THOUGHTS"

- ix. Everything we see is only materialised "thought," resting upon 15 an ethereal basis or false mentality, which claims to be a creator, but is unreal and illusive.
- x. All these thoughts, past, present, and future, as far as they can be said to exist at all, exist now, as hypothetical material 20 thoughts, in a fixed position relative to all other material thoughts; and groups of them, owing to the human, limited sense, apparently come separately into action one after the other, unless they are in the meantime destroyed.
- xi. Every material thing that we appear to see is, however, only a 25 portion of an apparent series of cinematographic pictures, flashing past and, so to speak, hiding the real things, giving a false sense of continuous and progressive movement. The limited human capacity to see or cognise any of these pictures except at a predetermined time, gives the false sense of time.
- xii. All the evil of the material world, although appearing so real, is 30 imaginary, and only due to the seeming action of wrong thoughts. There is no material thinker. The thinker and these thoughts are one.
- xiii. These wrong thoughts are not created by man, but—to use a 35 material term—existed as false ethereal concepts, before they became manifested; that is, before the material world apparently started in its ghostly and ghastly series of lying illusions.

PREDESTINATION AND FATALISM

- xiv. All these false thoughts are predestined; that is to say, each of 40 these ethereal thoughts, unless destroyed, must come to man at a predetermined time.
- xv. The material man, until he prays rightly, is a puppet, acted upon by these wrong thoughts, and obliged to dance in accordance

with the so-called thoughts that come to him, and the condition of his human consciousness. But—

- xvi. Fatalism is not true; because man has the power of turning in thought to God and reversing wrong thoughts, when—(a) by the denial of error, evil thoughts are destroyed; and (b) by the affirmation of truth the human consciousness is purified so that bad thoughts will not act upon it.
- xvii. When bad thoughts are destroyed, less bad thoughts appear to act; if these are destroyed, so-called better ones are manifested, and these again give place to still better thoughts, although we do not know beforehand the form in which this improved appearance will be seen.
- xviii. So-called thoughts in the material world appear in their relative seeming positions, merely as opposite “non-mental” impressions of real facts, and the action of God is, not to cause them to alter their position, but to destroy the illusion as to their reality. The evil then disappears.

DEATH

- xix. A mortal does not die for some little time after he seems dead. He therefore can be what is called “raised from the dead.” Even when the mortal “passes away” he merely disappears from sight. Death is the result of ignorance, and quite unnecessary.
- xx. Those who think that they have passed on cannot communicate with those who believe that they remain behind.
- xxi. The so-called dead merely continue to pass from one stage of material consciousness to another, apparently dying and appearing in material world after world. They, fortunately, are continually improving, owing to the action of God upon the human or carnal “mind,” until the human consciousness is sufficiently purified to be entirely dematerialised.
- xxii. On a mortal disappearing from sight, through so-called death, there appears amongst us, shortly after, yet another false sense, or material conception of the spiritual being, of which the departed mortal has been a misrepresentation; only this time the etherealised, illusive view of the real man becomes visible as a newly-born human being, in consistent fulfilment of human theories universally assented to, and so constituting for the time a false law.

EVOLUTION

- xxiii. So-called evolution is merely the successive appearance and disappearance of groups of cinematographic pictures, illusive ethereal impressions, forming successive periods in human history.

- xxiv. These successive periods are each merely a series of these false pictures, misrepresenting the same real facts, only each series having less materiality, and extending over a gradually shortening period of time.
- xxv. By comparing these false ethereal impressions, or periodic historical occurrences, one with the other, we are able to check the accuracy of our interpretation of the prophetic utterances with regard to the few last series now facing us, and still hiding heaven from us.

DEMONSTRABLE TRUTH

- xxvi. There are, in fact, no lines of force, no vibrating ether, no gathering electrons, no self-intensification of thoughts, no changing conscious or subconscious minds, no material bodies, motion of matter, nor gravity, no time limitations, no sin, sickness, nor death.
- xxvii. There is no necessity to believe what has been said. Each man can prove it all for himself. It is demonstrable truth, based upon absolute, unalterable science.

THE END OF EVIL

- xxviii. When a governing majority, not in numbers, but in clearness of thought, recognises the allness of God, infinite Mind, and realises that there is neither a primary cunning evil nor its secondary manifestation, called material men and things, for good is All-in-all, away must go this false concept of the perfect world, this false sense of sin, sickness, trouble, and limitations, and so every discordant note in the universe is silenced, as the whole series of dream pictures, including the illusion called death, fades into its native nothingness, for THERE IS NOTHING BUT GOD AND THE MANIFESTATION OF GOOD.

Eminent Desirability of the End.—Let it be clearly understood that Life and its phenomena, the real man and universe, constitute a perfect, eternal, spiritual, and mental realm, an ideal state for which humanity has long yearned. Were the real universe formed of matter, were there no spiritual realities, then dematerialisation, through short-circuiting of the particles, would mean annihilation for all concerned; but just because all is, in reality, Mind and mental, the destruction of the falsities which we have been taught to regard as “facts” and “things,” and which we have, through false education, invested with all sorts of terrible shortcomings, including sin, discord, sickness, and death, is essentially necessary to bring more clearly into evidence the permanent phenomena of the one glorious Mind. This Mind is reflected by the real man, so every man in his right Mind is a perfect thinker and can see and think only perfect things. It is to hasten the appearance of the perfection in all things,

including that of our real, perfect selves, that we need to affirm perfection whenever we deny imperfection.

Always Follow a Denial of Error with Affirmations of Truth.—

“Always distrust negations. . . . Always try for a positive form of any comprehensive denial”¹ (Sir Oliver Lodge). Even after such a denial as “there is no anger,” it is essential, in obedience to the law of right thinking, at once, like lightning, to fill in with a thought of reality such as “all is Love, and man reflects that Love,” or after “there is no decay,” “all is Life and eternal,” dwelling on this perfection. In this way, by obedience to the law of Mind and its manifestation, we are bringing out more clearly the existence of the higher phenomena of the one perfect Mind and its realities, which are mental, spiritual, and eternal.

No Loss of Pleasure.—There is no loss of pleasure when matter disappears, because matter gives no pleasure, but merely hides perfection from us and reduces the pleasure to which we have the right. All the beauty, the joy, the peace, in fact, everything that gives you any pleasure, is real and eternal. Matter is the mist which merely hides the real and results in suffering should you disobey the law of good, and allow yourself to think of the evil, whether it is your liability to sickness or your liability to be punished for sinful indulgences. As the matter disappears, so does our limited sense of pleasure increase, until it rises into the intense happiness and unspeakable joy of heaven, where bliss is Love in action.

So it follows that to short-circuit the whole of the false material universe only spreads out the perfect “facts” and “things” of heaven, and the perfect image and likeness of God, seen everywhere as perfect man, bringing a happiness that cannot even be imagined by the material man. The “vail,”² as it were, of material errors is lifted for ever. A loved one that this “vail” has perhaps entirely hidden from the human view for many years is met in the glorious light of the new day; parted in sorrow, is met in a wave of welcoming joy; parted in weakness, is met in glorious beauty and strength; parted in fear, is met in the happy self-confidence of a reigning monarch. Man having dominion over all, there never can be any thought of fear again, and such a meeting is a mutual recognition of heavenly companionship amidst eternal realities, where all is known and acknowledged to be permanently of God. Man beholds all as “very good” (Gen. 1:31).

Truth is Essentially Demonstrable.—You need not believe one word of what has been said in this book. If you work in the way now brought to your notice, you will eventually prove everything for yourself. Pascal recommended doubters to behave as though they believed that which they did not understand, in which case they might come to believe it. Whilst pointing out the absolute fallacy of this, let us say, in the words of Paul, “Despise not prophesyings. Prove all things; hold fast that which is good” (I Thess. 5:20, 21).

¹ “Christian Revelation from a Scientific Point of View.” Address before the National Free Church Council, at Portsmouth, March 9, 1911.

² II Corinthians 3, verses 14, 16.