

misunderstood by nearly all. The principle upon which it has been based has been to gain good for ourselves, and incidentally, as an unfortunate necessity, to give something in exchange to others. This has to be inverted. A higher basis is thus won. The true principle of business is to give of the best to others as the necessity, while incidentally receiving in return.¹ Then we shall receive abundance with but little trouble. This is no chimerical dream, but is the natural result to the man who follows truly scientific methods. The man receiving most has the most to confer on others. 5

We must be willing to lay down all for truth in business as well as in all other paths of human experience. We must gradually "lay down" all thinking of the future, consideration of ways and means, thoughts of antagonistic people, all fear, anxiety, and worry, and ultimately all the old material means. We must adopt the higher and more scientific methods that progress will in any case eventually demand. Such as are willing to thus adopt Christian and scientific methods of business will of necessity be led by Principle into the best and most successful enterprises during the forthcoming period of rapid advancement that accompanies the final stages of all exchange of "goods." 10 15

One of the chief results accruing from practical right thinking is the complete protection of the individual from so-called mental science, 20 which even to-day is unwittingly practised on a large scale. A client to whom the evil effects were recently pointed out replied that this made clear to him what had made him, on the previous day, buy a cargo of salt for which he had not the slightest use. It has already been shown how this fatal method of obtaining an apparently temporary advantage—though 25 really disadvantage—is even now being openly taught and practised. It is time that mankind learned the scientific and unailing method of protection, the truth that makes man free from all evils.

We have to remain in business, or in such state of life as the "second coming of Christ" finds us in, until Principle clearly leads us out. The sooner this takes place the better. Gautama Buddha truly said: "I say 30 unto thee, remain in thy station of life, apply thyself with diligence to thy enterprises. It is not life and wealth and power that enslave men, but the cleaving to life and wealth and power."

THE DIFFERENT WAYS OF LOOKING AT LIFE 35

It is comparatively easy to understand reality, called heaven, because scientifically we know that there can be only one cause; that cause must be good; we can never know cause, it can only be known by its manifestation; and, as the manifestation of cause must partake of the nature of the cause, its manifestation must be good. This cause and its manifestation is 40 spoken of by the religious world as God and heaven. The metaphysician speaks of it as Mind and its ideas.

If there is only one cause and its manifestation, both of which are good, whence this terrible evil that appears so very real to us? What is the cause, if any, of all this hideous misery around us? When we come to try and solve 45 this puzzle, one of the difficulties is that each of the three great schools,

¹ See Matthew 10, verse 8; Proverbs 11, verse 24.

science, religion, and metaphysics, working along their own lines of thought, have found certain results which they attribute to something to which they give a different name; whereas all these results are due to the same thing. The scientific man speaks of the ether, the religious man
5 speaks of the devil, the modern metaphysician of mortal mind, the philosopher speaks of phenomena, and the up-to-date psychologist speaks of the unconscious or sub-conscious mind, the subliminal self, etc., he has a dozen names. All these are different names for the same thing.

There is only one statement that is true about the material world, and
10 that has now been absolutely proved; namely, that it is a non-reality. That means that it has no permanence, it is not made by God. At most it is a horrible dream, but without a dreamer.

When you come to explain how best to get out of the difficulties, that is to say, how to destroy matter and its resultant evil, so that the good appears
15 more manifest, there are four ways in which the material world can be expressed.

From the Religious Point of View.—Looked at from a religious point of view it may be said that we are tempted into all our troubles not by a person, but by impersonal evil, alias the evil thoughts that
20 unfortunately are always more or less attacking us, until we learn how to pray rightly and so protect ourselves. You can look upon evil as something brought about by wrong thinking, and you can look upon the action of God as destroying evil when man prays. The religious world looks upon evil as real. If it were real it could not be destroyed by God, because if it
25 be real it was made by God, and God cannot destroy anything that He made, as God "created all things, that they might have their being" (Wisdom of Solomon 1:14). The only devil or evil are the evil thoughts, and the only hell the mental state and experiences resulting therefrom.

If God made disease, or uses it as a method of punishing us, thereby
30 bringing us as it is called nearer to Him, we have no right to take drugs to get well. The more diseased we are the better. The ordinary religious man not only tries hard to prevent God punishing him but says that a good man at death reaches heaven. Nevertheless, nearly all good men do their very best to try and prevent God taking them into heaven, preferring to
35 remain in this hell of a material world. How full of illogical nonsense we are!

From the Metaphysical Point of View.—From a metaphysical point of view, things are just as we think. This is the covenant stated by Moses: if you think good—if you have only one God, good—you will get good.
40 So, if you think evil you will get evil. But when you want to bring about so-called good you must not think lies, and try to think that you are well when you are ill. You must not even think of the good as seen around us, as there is no real good in the material world. All the good is part of heaven, and matter merely hides it from us. Jesus himself said: "*Why callest thou*
45 *me good? There is none good but one, that is God*" (Matt. 19:17). You have to think of the absolute good. You have to think of an ideal perfect world, the highest good that you can possibly imagine, namely, to think of what has been called God and heaven. This is a mental world, the world of

reality, in which all is perfect because governed by a perfect God. The Apostle John speaks of knowing "he aletheia," which means "the absolute truth" as opposed to "aletheia" "the relative truth" or "so-called truth" of the material world.

From the Scientific Point of View.—The best way of expressing the material world from a scientific point of view, is that thought is a high tension current right above the Marconi wave, and thought after thought sweeps across the mind at the rate of about twenty miles an hour, ringing out sweet tones or jangling its discordant notes. Every sin and every disease has what may be called its own cell in the subconscious mind. If the anger cell is clean a million people could not hypnotise you to be angry. If on the contrary there are small electrical particles on the cell, these will damp down the cell as pitch does a tuning-fork, so that when the angry thought passes over the man's mind it will vibrate with the lower vibration of anger and the man will be angry whether he wishes it or not. The human mind may be looked upon as an electrical transmitter, and bad thoughts as low vibrations, so-called good thoughts as high vibrations.

When a man knows how to think rightly, the following are the results: (a) By the denial, the evil thoughts attacking are destroyed and temporary relief obtained. (b) By the affirmation, the action of God can be utilised to completely purify any particular cell in the subconscious mind—i.e., to short-circuit the electrical particles upon it—so that the cell will never again vibrate with that particular class of wrong thought.

The Most Accurate View—Cinematographic Pictures.—This way of looking at the material world is the most accurate, as in it there is the least pretence of any life, power, or reality in matter. The life of the material universe may be said to consist of a succession of groups of cinematographic pictures, which we may call a succession of different periods, each period consisting of a group of these fleeting dream pictures, and each group extending over a gradually diminishing length of time.

Successive Periods of History.—These cinematographic pictures are the mist that went up from the earth (Gen. 2:6), and they hide the beauties of heaven from us. As time goes on these pictures pass in review before us, each group of pictures being a repetition of the same events, false views of the real world, seen as what is called successive periods of history, and recognised by students of the past. Whilst these periods are more or less different, they coincide in their main features, a steady improvement for the better in the cinematographic pictures taking place as time goes on, and each period steadily reducing in length of time.

For instance, let us take, merely arbitrarily, the first period as extending from the apparent first start of the lines of force until the time they begin to roll up into electrons. This period probably extended over millions of millions of years. Then let us take the second period, as lasting from the end of the first period until the electrons commenced to mass together and form aqueous vapour, say, hundreds of thousands of millions of years. The third period might be taken from the formation of this aqueous vapour up to the time when it began to revolve and to break off into separate portions, ultimately contracting and forming the separate worlds.

This may be said to last for tens of thousands of millions of years. The fourth period might extend until the production of the lowest form of mineral life, say, thousands of millions of years; and the fifth from the lowest form of mineral life, on the one hand, to the highest form of mineral and lowest form of vegetable life on the other, say, hundreds of millions of years. As quoted by Professor Winchell,¹ Reade estimates 500,² and Lyell 240 million years since sedimentation started in Europe. Houghton puts the sedimentary age at 11,700,000, Professor Winchell at 37 million years.³ The sixth period let us take as extending from the commencement of vegetable life until animal life became apparent, say, millions of years. The seventh, the evolution of animal life up to the lowest form of distinct human life, say, hundreds of thousands of years. The eighth, from that time until now, say, many tens of thousands of years. Anthropology gives man fully 100,000 years.

Now, in the same manner, let us take as the last period but two the period from A.D. 1866, the date shown in the Bible as that of the second coming of Christ, to December 3, 1910, the date shown of the loosing of the devil; the last period but one from that date to December 3, 1917. The final period is unknown. I used to think that it would be only forty-five hours, but this turned out to be wrong. There is nothing in the Bible to show its length.

The above periods are purely arbitrary, but give an idea of how they keep on steadily reducing in length, as so-called time continues. Men differ almost incredibly about the length of the different periods. For instance, Belt estimates that 20,000 years have elapsed since the glacial period. Hume 80,000, and Croll 240,000. Yet men have existed in more southern regions, Professor Winchell says, "in times remotely pre-glacial."

Most people have seen the transformation scene at a pantomime. At first all is darkness and gloom on the stage. This corresponds to the period when the lines of force alone were apparent, the nearest of the veils hiding heaven from us. Then one by one the intervening gauze curtains are lifted, and gradually the light from the stage behind pierces through, until we can even see dimly the appearance of something moving behind, corresponding, let us say, to the evolution of the animals. Then even the colours appear, corresponding to the appearance of man; and, finally, when the last veil has lifted, we see the full beauty of the transformation scene.

The So-called Evolution of the Material World.—Let us imagine that myriads of years ago we were standing looking at heaven, and in front of us were these numberless veils—these material cinematographic films of gradually shortening lengths, each one behind the other—hiding the perfect world from us. The nearest to us would be the first period I have mentioned, and this, consisting solely of lines of force, would extend out a tremendous distance right and left, corresponding to vast æons of time. The second, which would not extend quite so far, would contain the electrons, the third only aqueous vapour, and so on. As these films receded from us their length would gradually reduce, corresponding to

¹ *World Life*, p. 179.

² Address, Liverpool Geological Society, 1876.

³ *World Life*, p. 367.

the reduced period of time, until the last one of all would be of a length representing only the final hours.

Whilst at first we were looking at heaven through all these many different veils, each one being down, heaven to us would be what is spoken of in the second verse of Genesis as "without form and void," as it would only appear as lines of force, one impossible to distinguish from the other. When this was lifted, first the electrons would appear as "darkness," and then would be seen the aqueous vapour. These two changes could be spoken of by the words that follow: "and darkness was upon the face of the deep."

Intellectual Meaning of the First Chapter of Genesis.—Every passage from the Bible has three meanings—the spiritual, the material, and the intellectual. The spiritual meaning of the first chapter of Genesis is an inadequate description of reality, called heaven. The material rendering describes how the writer thought the material world was formed. The third, or intellectual meaning, is a detailed description of the gradual lifting of these veils—namely, the evolution of the world from the darkness that "was upon the face of the deep," ending with the completion of the action of God in destroying all evil when "he rested on the seventh day from all his work which he had made."

As time went on, the film containing only the lines of force may be said to be lifted up, and we could then see heaven as something a little more defined—namely, as electrons. Then the lengths of films would go on lifting, or we may call it rolling up from the side, and we would see heaven as aqueous vapour, and later as something definite—namely, as mineral life; then we would see slight movements in the form of the lowest vegetable life, and later on the highest vegetable life or earliest animal life, as they are practically the same. Later, during the mammoth age, instead of seeing the spiritual beings in heaven, in a glorious spiritual universe, we would see them as gigantic, terrible animals and horrible flying reptiles—the origin of dragons—walking about, preying upon each other in a dreary, swamp-like world. Later man seems to have been seen as half human being and half animal, about twelve feet in height, one preying on another, as appears to have been the case in Lemuria, the cinematographic pictures of which have been seen by psychometrists. This is confirmed by the old Irish legends of the Fomorachs, monsters in size, and hideous in shape, many footless and handless, whilst others had the heads of animals. Hence no doubt the many tales of Satyrs, Centaurs, etc., which abound in ancient literature. Then film after film would pass, and we would see everything more and more like the reality, until we came to that indicated in the third, fourth, and fifth verses in Genesis, namely, conscience evolved in man, and he recognised the difference between the good, called "light," and the evil, called "night." Then, as the rolling up of the films continued, the human beings appear to have more wisdom, more activity, greater love. In time the meaning of the sixth verse became evident, and "the firmament divided the waters," namely, man began to obtain spiritual understanding. As he gained the understanding of the firmament, called heaven, mentioned in the eighth verse, he began to understand what prayer was, and the eleventh and twelfth verses show how he began to

obtain the results of prayer. So the view of heaven steadily improved, or, rather, ceased to be quite so bad, not so hidden, until we came to the portion of the film that represented the eighteenth century. In front of us, hiding heaven, two hundred years ago, appeared the pictures of ordinary human beings, seen as cruel, delighting in bear-baiting, cock-fighting, etc.

Ultimately, as shown in verse sixteen, man gained a knowledge of the "two great lights; the greater light to rule the day," namely, the affirmation, which purifies and improves the human mind, so bringing more light to us; "and the lesser light to rule the night," the denial, which destroys the night, namely, the darkness or evil. Verse seventeen shows these were set "in the firmament of the heaven to give light upon the earth," namely, to improve our spiritual understanding, and to enable us, as shown in verse eighteen, "to divide the light from the darkness," the real good of heaven from the evil and so-called good of the material world. Then came the "winged fowl," as mentioned in verse twenty-one, namely, the uplifted thoughts, "holy thoughts winged with Love."

As the films continue to roll up, everything seen would steadily improve, until comparatively few films veiled heaven, as at present, when we see human beings, the majority of whom are unselfish towards their fellow-men, if they can be so without prejudicing themselves. No longer is there only slimy vegetation, rank grass, and stagnant pools, but luxuriant trees, beautiful grasses, and lovely flowers; even the animal life is seen more varied, more graceful, more docile and useful to humanity. This is typified in verses twenty-four and twenty-five, where "God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good."

In verses twenty-six to twenty-eight we read the description of man in the image and likeness of God, who had "dominion over . . . every living thing that moveth upon the earth." This period is now coming all over the world; man is beginning to recognise that he is divine, the power of God, with infinite power to destroy evil of every kind.

Finally, the last of all the veils, the one representing the final period, with rejoicing will pass away, and, freed from the mist of materiality, the mist that "went up . . . from the earth," we will see heaven with all its beauties, glorious ideas of God, from the least to the greatest, the greatest being man, God's consciousness. In verse thirty-one we read: "God saw everything that he had made, and, behold, it was very good"; and in chapter two, verses two and three: "on the seventh day God ended his work. . . . And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work." This means that the work of destroying evil, these cinematographic pictures, is ended. The veils are all lifted, and heaven, as it really is, appears to open to the human consciousness, with the disappearance for ever of all matter, and its inevitable accompaniments—sin, disease, worries, troubles, and limitations. Then all men wake up to find themselves perfect beings in a perfect world, governed by a perfect God. As Paul and John show us, man will be found to be "in Christ." This does not mean in the man Jesus, but having the Christ consciousness, God's consciousness, being the highest manifestation of God, by means of which God thinks and works.

How to Check Prophecies of the Future.—As each of these separate portions of the cinematographic film represents the same thing—namely, heaven—seen a little differently, the portion of each film through which we are looking at any one given time should have a similarity. It will be found that this is so. If you look along the films at the commencement of the different periods, you find them all more or less showing the same sort of thing in a gradually improving condition as the veils are lifted. Looking along the ends of the film you see that each of the ends also shows the same kind of event. “Declaring the end from the beginning, and from ancient times the things that are not yet done” (Isa. 46:10), we can gain accurate knowledge of the future, or check it when gained by what is called thought-reading, namely, seeing in advance the cinematographic pictures, or by reading Bible or other prophecies. 5 10

Confirmatory Evidence.—Pythagoras, in the fifth century B.C., one of the most wonderful men of ancient times, is said to have taught that the same events recur again and again in regular cycles. 15

The German geologist, Edward Suess, in *Das Antlitz der Erde*, speaks of “a great and yet unknown rhythm in the evolution of living beings—a rhythm dependent on periodic changes in the inorganic environment.” Another instance “is offered us by M. Lichtenberger in his study of Nietzsche. One of the famous German philosopher’s most famous theories, the one that he thought must paralyse the world, was the theory of the eternal return. . . . Briefly, it is that everything which happens must have happened in exactly the same way any number of times before, and he thought, will go on happening at intervals for ever.” 20 25

The theosophists, in reading the “Akashic Records,” as they call these cinematographic pictures of the past, have found that over and over again a somewhat similar chain of events occurs. Mrs. Besant speaks of these successive periods as “recurrent cycles in history,” and states that reincarnation “affords the only sufficient explanation.” Now we understand what they really are, and why reincarnation is as incorrect as the theory that at death we go either to heaven or to hell. 30

Gradually Improving Human Presentations of the Christ.—Not only do the beginnings and the ends of the films show the same kind of event, but, looking at any portion of the cinematographic pictures, you see through on each successive film also the same sort of thing. This is why we find in the Bible one man after another seen as successive dream pictures—types of someone else to follow. Abraham, Joseph, Joshua, Jeremiah, and others, have been pointed out by Bible commentators as earlier types of the spiritual being that was later materially seen as Jesus of Nazareth, the highest human conception of a spiritual being possible; but, not having the necessary key, they were unable to follow the idea to its logical conclusion. Looking back, we find that the characters and groupings of events that stand out in the past successive ages of history, prefigure in an extraordinary way the characters and groupings of the succeeding ages. In other words, “history repeats itself.” 35 40 45

The earliest end of a film that I can form any idea of is the destruction of the continent of Lemuria, of which but little is known; but no doubt there were people saved from Lemuria in the way in which Noah, I

believe, was saved from the final destruction of Atlantis, when he crossed the water in his vessel and landed on what is to-day the main continent. This is the earliest of the commencement of the films of which there seems to be any definite knowledge.

5 *The Commencement of Each Period an Escape from Evil.*—Some half-a-dozen men have been now working for some time at the "Akashic Records"—these cinematographic pictures. They tell us that there were two previous submergences of great portions of the continent of Atlantis, the northern portion of which reached right up to the coast of Ireland, and was the first
10 to be submerged. It is interesting, if it turns out to be the case, that Cessair, who the early Monkish analysts said was the grand-daughter of Noah, and lived in Ireland, arrived at the time of the final submergence of Atlantis.

Genesis 10, verse 5, gives details of the grandsons of Noah, and says: "By these were the isles of the Gentiles divided in their lands." Smith's
15 Bible dictionary shows that the phrase "the isles of the Gentiles" would be more correctly spoken of as the "far distant western isles." It would be interesting, but not surprising, if it turned out that the British Isles were divided, as stated, among the grandchildren of Noah. This would explain why Ireland seems to have been so advanced in religious thought in early
20 days, and would clear up some of the difficult references in ancient Irish history.

Now, if you look along the commencement of these cinematographic films, you will recognise many known events in history, where, as in the case of Noah, members of the human race have left behind difficulties and
25 destruction, and have crossed the water to make a fresh start. After Noah, there was the destruction of Babel, when the children of men were scattered abroad. Then Abraham left Haran, crossing the river into Canaan. Later, Dan left Egypt, and crossed the water into Greece, founding, I believe, the race of Grecian heroes. Again, we get Jacob fleeing back to Haran to
30 Laban, Rebekah's brother. A little later what we see on the film is more striking still, as we see the Israelites leaving Egypt, and crossing the Red Sea. Further on we see the ten tribes of Israel fleeing out of Media from the destruction of Nineveh, when "the most High then shewed signs for them, and held still the flood, till they were passed over." This reference
35 is to the upper waters of the River Euphrates, which we are told in II Esdras 13, verse 44, divided to let them pass into Southern Russia. This was referred to by Zechariah as follows: "all the deeps of the river shall dry up: and the pride of Assyria shall be brought down" (Zech. 10:11).

Then, again, we see the flight of Joseph and Mary with Jesus into
40 Egypt, and later the flight of the Benjamites from the destruction of Jerusalem, again crossing water. Not long after we see three of the tribes of Israel, known then as the Ostrogoths, crossing the Danube and commencing their invasion of Roman territory, and ultimately capturing Rome. We see the other seven tribes, under the name of the "Angles," crossing
45 the sea and arriving in England, dividing it into seven portions, one for each tribe, and founding the Angleish, or English race. If you look at the blessings of Moses on the twelve tribes, you will find that the blessings on the seven tribes referred to are descriptions of the seven portions into which England was then divided. These seven tribes you

will find are joined later by the three tribes, whose name had become changed from Ostrogoths to Normans, again crossing water, in the form of the English Channel, and entering the promised land.

Again in the present days will this be repeated, and the waters of death will be dried up until advancing man awakens to find himself already in the holy land—God's world, "for the first heaven and the first earth were passed away; and there was no more sea" (Rev. 21:1).

The Final Film.—In the final film, whatever its length, will be again repeated the start and the finish, the start being the general change of thought from a material to a spiritual basis, and the finish being the final destruction of all matter, and therefore of all evil, everything that hides heaven, when "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4).

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind . . . and the voice of weeping shall be no more heard" (Isa. 65:17, 19).

FORESHADOWINGS OF HEAVEN

The Radiation of God's Ideas.—God's ideas never come to us singly in reality, and even in the material world a rose is apparently a combination of parts. Spiritual ideas always come to us as combinations of wondrous beauty, which we group together into further glorious combinations. These radiate out from us into infinity, giving infinite spiritual beings happiness. Now, in heaven, God, the Principle of good, being essentially ever active, has been for ever creating these perfect combinations through man, yet no combination can exist in Mind without some part of consciousness, some spiritual individuality, being conscious of it. How can this be so, when one spiritual being in the reality can no more be separately conscious of more than one group of ideas at a time than this material counterfeit? The answer can only be this. On receiving a group of ideas a man reflects it, and it is reflected from one to another until it comes to one who, needing it for building up a perfect combination, groups it together with other groups of ideas and it forms a part of a new and larger combination. These combinations again are sometimes subdivided up into their component parts.¹ Now this has been going on for ever, and thus these groups of ideas, which cannot increase or diminish in number, being infinite, increase or diminish in respect of the number of ideas of which each is individually composed. The quality of ideas of which they are composed is always infinite, giving infinite happiness.² By man passing them on the ideas are circulated in Mind.

¹ "This Mind forms ideas, its own images, subdivides and radiates their borrowed light, intelligence, and so explains the Scripture phrase, 'whose seed is in itself.' Thus God's ideas 'multiply and replenish the earth.' The divine Mind supports the sublimity, magnitude, and infinitude of spiritual creation" (*Science and Health*, p. 511, Mary Baker Eddy).

² "God expresses in man the infinite idea for ever developing itself, broadening and rising higher and higher from a boundless basis" (*Ibid.*, p. 258).