

individualises the power¹ or activity of God, and God is seen to work by means of the spiritual man, who is His means of expression.

Summary.—Let me sum up the conclusions arrived at regarding heaven. Heaven is a state of absolute bliss, consisting solely of God and His infinitely varied manifestation, all being spiritual. In this perfect world we have:—

(1) The simple unfolding (receiving) and re-presenting (passing on) of God's glorious ideas as combinations of ideas. This is counterfeited in the material man as breathing.

(2) The arrangement of these ideas and their combinations into new and perfect combinations, in order to reflect them or pass them on. This appears in the material man as the process of eating and digesting food.

(3) The intensification of a new combination of ideas, when so arranged, with the object of this new and beautiful combination being received and enjoyed with someone else. This takes place when the spiritual being so grouping them together is not yet in mental touch with the being to whom this new combination is necessary to complete and make perfect the sequence of ideas that has just come to him. The individual who has reflected the last ideas to the one grouping them together, in his turn comes into mental touch with someone else, fulfilling in himself God's law of perfect sequence of ideas. This intensification sometimes results in the person grouping together the new combination, becoming acquainted with a spiritual being hitherto unknown to him. This joyous meeting of what we may call "two strangers" is probably counterfeited in the material world when a child is born.²

(4) Movement from one combination of ideas to another. A spiritual being, for instance, thinks of the spiritual reality of any planet—say, Jupiter—and immediately he experiences all the effect of being there, becoming fully conscious at once of every required detail of the idea presented. He can then mentally call anyone, with the object of pointing out the beauties that are delighting him. When a thought comes to the spiritual man in heaven, it is the thing itself that is presented, as God's thoughts are tangible and real. Man does not move in Mind, as he is God's infinite consciousness. It is the ideas which move and give him all the impressions of being what we have to call "at a place."

The day is now past when it was necessary to say: "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (John 3:12).

TREATMENT OR TRUE PRAYER

Roughly, the basis of treatment is to deny the evidence of the senses and realise the perfection of God and man. One method, the best, I think, is to turn in thought to heaven, a perfect state of consciousness, and deny

¹ "Christ the power of God, and the wisdom of God" (I Cor. 1:24). "His eternal power and Godhead" (Rom. 1:20).

² "Though gathering new energy, this idea cannot injure its useful surroundings in the travail of spiritual birth" (*Science and Health*, p. 463, Mary Baker Eddy).

one by one, the existence in that ideal world of each trouble from which the patient is suffering, following each denial by realising the perfection of the spiritual reality of the part that is affected.

Before treating it is advisable to get one's thought as clear as possible, and it is well worth while to go carefully through the Scientific Statement of Being, on page 468 of *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, realising what each sentence means, not dwelling on the denials, but dwelling earnestly and conscientiously upon the affirmations. Many find it very helpful, as well, to go through the spiritual interpretation of the Lord's Prayer, on page 16 of *Science and Health*. This tends to uplift the thought, and to enable the person treating to get a better and clearer realisation of the spiritual realities.

Next it is an excellent thing to try to realise God, the great I AM, in His various aspects, as Life; Truth; Love; Mind, which gives all the mental activity; Soul, which gives all wisdom and knowledge in the reality; Spirit, which gives all goodness and holiness; substance, which gives all permanency or entity; intelligence; and last but not least, as Principle, the Principle of good, which always acts directly we stop thinking wrongly and think rightly. Then, whilst still thinking of heaven, the kingdom of God that is within, within your mental grasp, take up one by one the various troubles that you have to work against.

Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23), follow him in thought to God. "Deny thyself" means deny that the material so-called man is you, and realise that you are spiritual. Take up thy cross daily means, take up in thought every difficulty, denying one by one each difficulty. After each denial, before another denial is taken, add a series of affirmations, the opposite of what you have denied. Only one denial at a time. The affirmation is the important thing, as it is the purification of the human mind. Before you can put in the affirmation, the opposite of the evil, you have to think of the evil, then, as rapidly as possible, drive it out of your mind with the denial and dwell upon the perfection of the opposite.

On page 127, line 9 onwards, I deal with the denial and affirmation, also on page 133, line 47, and page 135, line 47. Pages 127 to 138 should be studied; pages 297 to 304 also help.

How to Gain a Working Knowledge of God.—When I started my investigation I came to the conclusion that I ought, whenever I had a moment or two to spare, to have something definite to realise, and I made up my mind on these occasions to think of God as Love. Then, when my love towards my fellowman seemed to have advanced more than my knowledge of Truth, I changed this realisation to that of God as Truth. Later on, every day I used to think of God in all the main views as Life, Truth, Love, Mind, Soul, Spirit, cause, intelligence, substance, and Principle, the Principle of good, which includes its idea. I now know that cause ought not to have been included, as it is a synonym of God, not an aspect, or quality, as the other names are.

Later, I put each of these headings on a separate piece of paper, and then tried to find all the qualities and attributes of God that I could,

putting each of them down under what I thought was the proper heading. Each day I went through these, starting by thinking of heaven, and then trying to realise what each one of them meant. At one time I had on a blank bit of paper about forty qualities and attributes that I could not place under the proper heading, and not more than twenty under any one heading; 5 but, as my knowledge of God grew, so I was able gradually to place each of these qualities and attributes under its proper heading.

I did this every day for over three years. By that time I had over two hundred and twenty qualities and attributes, and it took me about three-quarters of an hour each day to go through them. Not only had I then been 10 able to place the whole of the forty qualities and attributes under their proper headings, but whenever I found a new one I could at once place it in its proper place. Finding no new attribute or quality for three months, I took this as the sign that I had worked in this way long enough, and ceased.

I was once told that in treatment I would find the realisation of God as 15 Principle most effective. Trying this, so as to see whether the statement was correct, the next day an instantaneous result was obtained by merely losing all thought of the material trouble and simply trying to realise God as Principle as clearly as possible. Proving in this way that God was 20 Principle, the love for God that I had seemed instantly to vanish. As I went on, however, obtaining a better understanding of God, my love for God gradually returned, until, in about three months, I had a far greater love for God than I had ever had before.¹

Being trained as a scientific man, my method of treatment is what may be called "cut and dried"; that is to say, I rely upon the flat denial of the 25 existence of the evil, with all the insistence at my command,² followed by as clear a realisation as possible of the exact opposite.

How to Reverse Wrong Thoughts.—The following copy of a letter written to a patient, to show him how to reverse throughout the day any 30 wrong thoughts that came into his so-called mind, is not only the basis of right thinking, but forms a good basis of treatment, showing how to deal with the various forms of evil that have to be destroyed:—

DEAR —,

We have to watch our thoughts continually. "Watch and pray," and "pray without ceasing," and directly we think a wrong thought, 35

¹ Mr. Edward Kimball has said: "I remember that soon after reading *Science and Health*, I found myself mourning because 'I had lost my God,' and since then I have had occasion to comfort other mourners who had come to the same strange conclusion. Alas, dear friend, what kind of a God was it that could be so easily lost? Please do not think me harsh if I say that if you have a god that can be lost, 40 the quicker you lose it the better. The god I then had was indeed a travesty, a thing of human conception. It was simply an impossible god. Nevertheless, while I had it, it frightened me and filled me with dread and dismay. I greatly rejoice now, that it was lost, and that Christian Science dethrones all other gods that can be lost. Instead of depriving anyone of God, Christian Science reveals the true God, and 45 abundantly satisfies him whose joy it is to know God aright."

² "Insist vehemently on the great fact which covers the whole ground that God, Spirit, is all, and that there is none beside Him. There is *no disease*" (*Science and Health*, p. 421, Mary Baker Eddy).

that is, even any thought that is not harmonious, we have to drive it out of our mind, and cease thinking of things material, raising the level of our thoughts until we are thinking of God and things spiritual or truly mental. This is true prayer, conscious communion with God.

5 One method of doing this is to group our thoughts under three headings:—

First.—*Turn in thought to God and heaven*, which is a perfect condition of consciousness or “divine state of mind.” This is essential.

10 Second.—*Deny the existence in heaven* of the wrong thing thought of, seen, or felt. When, for instance, you see an angry man, or feel angry, or think of anger in any way, realise with all the power, earnestness, and conviction at your command, that *there is no anger* in the spiritual kingdom, the kingdom of heaven, the reality. This is called the denial.

15 Third.—*Realise the existence of the opposite*; namely, in reversing the thought of anger, realise that in heaven, the world of reality, all is perfect peace and infinite love. Dwell on this realisation, and get it as clear as possible. This is called the affirmation. I think that, if there is then time, it is advisable to split up one’s thoughts into two more heads,
20 namely:—

Fourth.—*Realise why this is so*; namely, because God, the Principle of good, rules and governs, and heaven is the manifestation of His government. This heaven is everywhere, for there is nothing but God and His manifestation.

25 Fifth.—*Try to form as clear an idea as you can of God* and His manifestation, heaven.

Reversing our thoughts in this way all day long is prayer without ceasing, and is not only leading us continually to “abide in the secret place of the Most High,” but is teaching us to recognise, clearly and
30 persistently, that all sin, disease, worry, limitations, and all other effects of wrong so-called thoughts, are non-realities, i.e., have no permanence about them. It is also teaching us to realise the truth continually, namely, that God and His manifestation are spiritual, perfect, and omnipresent. Your progress depends solely upon the number of
35 seconds during the twenty-four hours that you are thinking of this reality.

Do not take this as a hard-and-fast rule for working; it is only the way that I have found the most helpful. Let God teach you the way to work, not man. “Prove all things: hold fast that which is good.” If you
40 constantly realise that God is Truth, and that you know Truth, being the knowledge or consciousness of God, you will be led, step by step, absolutely correctly, as though by a loving father and mother. You will never have to retrace your steps, but will look back with rejoicing along the straight and narrow path by which you have come, recognising the
45 pitfalls and morasses from which you have been tenderly guarded.

You may have troubles, and find the pathway sometimes rugged, but if you keep your gaze continually fixed on the goal of reality, you will find that these troubles merely spur you on to still higher attainments, and you thereby gain the uplifting joy of relieving suffering

humanity, teaching them the continuous availability of God and the meaning of "the peace of God which passeth all understanding."

Yours sincerely,

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I start every treatment by working against the three principal evils: 5
mortal mind, thoughts of *materia medica*—i.e., false medical beliefs—and
fear. For instance, I realise that there is no mortal mind, only one Mind,
God, infinite good; no thoughts of *materia medica*, only God's thoughts,
man knows truth; no fear, man has absolute trust in God, trust in good,
there is nothing but good, and man knows there is nothing but good; man 10
is divine, spiritual, perfect, and therefore absolutely fearless.

We ought always to work for love, spiritual perception and wisdom.
In working *for* things always begin by the realisation of God; for instance,
God is the Principle of all wisdom, therefore man reflects divine wisdom,
intelligence, and knowledge. 15

Both at the beginning and at the end of treatment for a patient, I work
against fear, which John, in Revelation 21, verse 8, puts as the first of the
deadly sins. This is because it is a belief in a power other than that of God,
a belief in the power of evil. Moses told us to have only one God. This is
absolutely scientific. If we believe in a hundred and one gods we will have 20
a hundred and one evils.

I always work against every class of wrong thought, such as malice
against the truth, aggressive mental suggestion, mental assassination,
mental malpractice, hypnotism, and animal magnetism. It does not do,
however, to tell a man too much, it is better to let him gradually work out 25
his own method of treatment, relying on the action of God to teach him.
Each of us has a different mentality. We have very little to learn, but we
have a very great deal to unlearn. Each of us has different things to
unlearn, and different methods of treatment suit different people.

It may help to give one or two examples. Supposing the patient has 30
indigestion, I realise that there is no indigestion, God's ideas continually
unfold to man in perfect sequence, and with perfect regularity; he assim-
ilates, digests, and understands these ideas, groups them together and
passes them on; that understanding and grouping together of God's ideas
can never give any pain, it gives absolute joy and absolute happiness. Then 35
in the same way I follow by working against any symptoms present, such
as flatulence, acidity, heartburn, or auto-intoxication.

If a patient has a weak heart with, for instance, bad circulation, I realise
that man's heart is never weak, man's heart is the reflection of God as Love,
and Love is omnipotent, for Love is God; man reflects Life and has all 40
power and all strength; there is no want of circulation, man's blood is the
joy that circulates right throughout the consciousness, Love is the power
that causes the joy to circulate, and Love is omnipotent for Love is
God.

It is an advantage between the treatment for each patient to read a page 45
or two of *Science and Health*. I used, in addition, between each treatment,
to give myself a treatment for love, purity, and wisdom.