

TRUE PRAYER IN BUSINESS

Being one of the Series of Articles on Right Thinking
(True Prayer) appearing in "Active Service" from
March 31st to July 21st, and November
17th and 24th, 1917, revised and
enlarged.

BY

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FOREWORD

In **ACTIVE SERVICE**,* a weekly paper devoted to the spreading of the knowledge of Truth, thereby showing everyone how to overcome the innumerable difficulties that beset them, a series of weekly articles appeared commencing on the 5th of August, 1916, under the title of "How to Obtain a Better Understanding of Truth." Until recent years mankind has not realised the great value of obtaining a better understanding of God, and although in the past there have been those who have tried to practise the presence of God in their daily lives, it is only quite lately that we have understood the scientific reason for the benefits thereby obtained. The only proof of a man's knowledge of the truth is results, and in this series of articles it is shown how a man can pray so as to get himself and those he loves out of the many difficulties, moral, mental, and physical, which at times seem almost to overwhelm even the best of men, if they have not sufficient knowledge of Truth, of God, and of God's perfect world, called heaven.

The first twenty-one articles, namely, from August 5th to December 23rd, 1916, dealt with the true method of prayer generally. Those from January 6th to March 10th, 1917, Nos. 23-32, were devoted to showing those at sea how to pray to protect themselves, and showing naval men how to overcome their many difficulties. The next articles, appearing on March 17th and

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March 24th, Nos. 33, 34, were for the benefit of aviators, explaining how they could prevent trouble in the air. From March 31st onwards, Nos. 35-37, 45-51, 67, 68, "Protection in Business" was very fully dealt with. Between September 22nd, 1917, and November 3rd, 1917, Nos. 60-66, a series of articles appeared on Art. On November 24th, 1917, and December 15th, 1917, Nos. 69, 72, articles appeared for the benefit of singers, and between December 29th, 1917, and February 16th, 1918, Nos. 74-81, a series of articles for those on the stage. Between March 30th, 1918, and May 25th, 1918, Nos. 87, 90-95, there was a series of articles on literary work, including the drama. In addition, seven articles appeared between April 21st and June 2nd, 1917, Nos. 38-44, showing how a man can overcome the difficulties that occur in the garden and on the land.* Since these, there have been special articles for doctors,† artists,§ teachers‡ and clergymen, and the subject of music has been dealt with. Some of these articles have appeared in pamphlet form.**

In order, however, that they should be thoroughly understood it is necessary to write this foreword, explaining in a general way the method of true prayer, scientific right thinking, as taught and demonstrated by Jesus the Christ, the Saviour of mankind. Our Lord was the most scientific man who ever lived, and

* "Divine Protection for the Garden and Farm" (Third Edition), 1s. net (50 cts.).

† "Healing by the Realisation of God, or True Prayer for Doctors," 1s. 6d. net. (75 cts.).

§ "True Prayer in Art," 1s. 6d. net (75 cts.).

‡ "True Prayer for Teachers," 1s. 6d. net (75 cts.).

** Back numbers of "Active Service" can be obtained, price 6d. (15 cts.) each. Published by the Crystal Press Ltd., 4, Marble Arch, London, W.1, England.

he went right to the root of all difficulties, elucidating the natural science position and proving his knowledge by his marvellous results. He was the Way-shower, and if we will follow along the path which he trod, at however remote a distance, it will lead us into all happiness. There is no necessity to experience the suffering through which he went. He has done this for us, and so demonstrated the truth of what he taught, that he has freed us.

THE MIRACLES OF OUR LORD.

Our Master proved his knowledge of God in the healing of sin: "*The Son of man hath power on earth to forgive sins*" (Mark 2: 10).

He raised the widow's son (Luke 7: 11-15), the "*only daughter*" of "*Jairus*" (Luke 8: 41-56), "*Lazarus*" (John 11: 1-44), and finally he was himself victorious over death.

He healed "*all manner of sickness and all manner of disease*" (Matt. 4: 23).

He turned water into wine (John 2: 6-10).

He fed over five thousand people with five loaves and two fishes and "*they took up of the fragments that remained twelve baskets full*" (Matt. 14: 20); he also fed over four thousand people with seven loaves and a few little fishes and "*they took up of the broken meat that was left seven baskets full*" (Matt. 15: 37).

He overcame all kinds of limitations; for instance:—

He foretold the future* and knew the past: "*Come, see a man, which told me all things that ever I did*" (John 4: 29).

He could see things to others invisible. Speaking

* Matthew 24; John 13: 26; John 18: 4; Mark 14: 15-30; John 2: 19; Luke 21: 12.

to Nathanael he said: "*When thou wast under the fig tree, I saw thee*" (John 1: 48).

"*He knew their thoughts*" (Luke 6: 8; See also Luke 9: 47; and 11: 17; Matt. 9: 4; John 2: 25).

"*And the Jews marvelled, saying, How knoweth this man letters, having never learned?*" (John 7: 15).

He rendered himself invisible: "*And he vanished out of their sight*" (Luke 24: 31). "*They rose up and thrust him out of the city, and led him unto the edge of the hill whereon their city was built, that they might cast him down headlong, but he, passing through the midst of them, went his way*" (Luke 4: 29, 30).

He overcame gravity: "*Jesus went unto them, walking on the sea*" (Matt. 14: 25).

"*He rebuked the wind and the raging of the water: and they ceased, and there was a calm* (Luke 8: 24).

On Tiberias, the sea of Galilee, he caused himself, the disciples, and the ship in the middle of the lake to disappear, "*and immediately the ship was at the land whither they went*" (John 6: 21).

Miracles the Result of Right Thinking.

It has been thought that miracles continued to be performed by the Christians some 300 years after our Lord's crucifixion, but I have come to the conclusion that, although so-called miracles were performed by the so-called Christians, the spiritual idea—namely, the knowledge that man is a spiritual being in heaven now, and that everything that we see is really spiritual but is seen falsely—was lost a long time before this. Christianity ultimately became a mere State belief, and was divorced from the spiritual understanding which was its basic principle. The key to the miracles has now again come to the world, and it proves them to

be not supernatural, but divinely natural, based upon an universal spiritual law, and brought about by true prayer, conscious communion with God, which is scientific right thinking, thinking of absolute good.

The explanation of the so-called miracles can be given from the scientific, the metaphysical, or the religious point of view. The first two have been fully dealt with in my various books.* There is no space here to do more than deal with it from the religious standpoint. I will not, therefore, apologise for my profuse quotations from the Bible, a book which becomes more and more wonderful, and more and more instructive as one understands it better.

Things are just as we think.

It is now common knowledge that every thought a man thinks has an effect upon himself more or less pronounced, according to the intensity of the thought. "*For as he thinketh in his heart, so is he*" (Prov. 23 : 7). To all authorities on the subject it is also known that what we think of another person has its apparent effect. If we think evil, we get evil. The words of the prophet are true for all time: "*Behold I will bring evil upon this people, even the fruit of their thoughts*" (Jer. 6 : 19). If we think good we get good; but we must not think lies, and think ourselves well when we are ill. For our Lord said: "*Ye shall know the truth, and the truth shall make you free*" (John 8 : 32). We must not even think so-called good, as, whilst all the good around us is of God, there is nothing really good in the material world. Matter always hides

* "*The War and the Great World Change to Follow*" deals with the different points of view. Price 1s. 6d. (75 cts.), postage 2d. Published by the Crystal Press Ltd., 4, Marble Arch, London, W.1, England.

the good from us, more or less. What we see is only relative good. We want absolute good. Jesus pointed out that this good is absolute when he said: "*Why callest thou me good? there is none good but one, that is, God*" (Matt. 19: 17). We have to think of the highest good that we possibly can. This the theologian calls God and heaven; the scientific man, cause and its manifestation, or the world of reality; the metaphysician, Mind and its ideas; the philosopher calls it the absolute. Whatever you may like to call it, it is an absolutely perfect, ideal mental world which exists now around us, God's perfect world, created and sustained by God. "*God saw everything that he had made, and behold, it was very good*" (Gen. 1: 31). We cannot, however, see it as it really is. Mistaken ideas hide the facts from us. In other words evil thoughts attack us and tempt us to believe in a power other than that of God, with the result that heaven is more or less hidden from us.

Heaven and Hell States of Consciousness.

We make our own comparative heaven and our own hell by the thoughts we entertain. Most of us have experienced both. As Shakespeare has said: "There is nothing good or bad but thinking makes it so." What we have to do is to think rightly. Then the evil will disappear,* and indeed must disappear, as it is only caused by wrong thinking; not always by conscious wrong thinking, but by what is called the action of thoughts on the subconscious mind.

The only power that evil has is the power we allow to it in our so-called minds. Stop the evil thinking and there is an end of the evil. It is' easy to stop evil thinking with the conscious mind. The only difficulty

*. 2 Cor. 3: 18; Rev. 21: 1-4.

is to stop it in the subconscious mind. The only way in which this can be done is by actively thinking of the world of reality, called "God and heaven." The destruction may perhaps at first be slow, but it will be more and more rapid as we learn more, and put our knowledge into practice. No evil can touch us if we keep out the evil thoughts by right thinking, thinking of God, of absolute good. Then the so-called mind is improved and "*The prince of this world cometh, and hath nothing in me*" (John 14: 30). Therefore "*Acquaint now thyself with him and be at peace*" (Job 22: 21). Our minds must be constantly dwelling on God, thinking of good, absolute good, God and the manifestation of God called heaven.

We have as quickly as possible to cease doing things materially and do things by prayer. The prophet Isaiah said: "*Look unto me all ye ends of the earth and be ye saved, for I am God and there is none else. I, even I, am the Lord; and beside me there is no saviour.*" (Isaiah 43: 11.) We have not to take material steps. Our Lord said: "*Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.*" (Matt. 6: 33.) He did not say think of God and then work as hard as you can to bring about what you think will be good. It is just as likely, in fact more than likely, that it will turn out to be other than good. As shown by the soldiers' letters given in "How to Protect Our Soldiers," and "The Secret of Divine Protection,"* if a man can think of God when, for instance, a shell falls near him, no harm can be done by it. "*For to be carnally minded*

* "How to Protect Our Soldiers." 1s. 6d. (75 cts.). Postage 2d.
 "The Secret of Divine Protection." 8d. (30 cts.). Postage 1d.
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is death; but to be spiritually minded is life and peace " (Rom. 8 : 6). Nothing of any kind can harm you if you are thinking of absolute good. In other words, thinking of the world of reality, in any shape or form, is as the Bible says, absolute protection against evil of any kind. "*Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.*" (Ps. 23 : 4). Now we are enabled to understand Psalm 91, verses 9 to 11. "*Because thou hast made the Lord, which is my refuge, even the most High thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways.*" The angels referred to are Michael, which is the denial, and Gabriel, the affirmation. The former gives temporary relief, as the thoughts causing the trouble disappear when the existence of the trouble in heaven is denied. The affirmation gives permanent relief as the mind is purified as we realise the perfection of God and man and God's perfect world. The rod referred to above is the denial and the staff is the affirmation. "*They comfort me.*" As we use the two-edged sword of Truth, some of the imaginary mist which appears to hide heaven from us disappears, and we see heaven as it really is; thus we are not so worried or afraid. This denial and affirmation is called in the first chapter of Genesis the "*lesser light*" and the "*greater light*" and it is also spoken of throughout the Bible as to "*rebuke,*" namely, "*to cast out of the mouth*" and to "*chasten,*" by the denial to drive evil thoughts out of the so-called mind, and by the affirmation to purify the so-called mind. We have constantly to watch our thoughts and get rid of every wrong thought.

This necessity for thinking of absolute good, called God, is the explanation of the first commandment: "*Thou shalt have no other gods before me*" (Ex. 20: 3). We should always keep our mind "*stayed on thee*" (Is. 26: 3), stayed on God. This is the meaning of the passage: "*Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return (in thought) unto the Lord, and he will have mercy upon him*" (Is. 55: 7). "*Look unto me, and be ye saved, all ye ends of the earth: for I am God, and there is none else*" (Is. 45: 22). Especially should we never allow ourselves to harm our fellow man by thinking wrongly of him. "*Let none of you imagine evil in your hearts against his neighbour*" (Zech. 8: 17). We have to think only of God and God's perfect man. "*Henceforth know we no man after the flesh*" (2 Cor. 5: 16).

THE MYSTERY OF GOD.

The world's troubles in the past are due to want of understanding of our great, loving God, the God who is Love itself. As the prophet Hosea has truly said: "*My people are destroyed for lack of knowledge*" (Hos. 4: 6). And as Jeremiah has said: "*My people is foolish, they have not known me; . . . to do good they have no knowledge*" (4: 22). The mystery, is now revealed, as was prophesied in the Apocalypse, where we read: "*In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets*" (Rev. 10: 7).*

Heaven, the Kingdom of God.

The facts are that:

(1) God is not a far-off, distant potentate, to be

* Rev. 11: 15.

entreated. God is not only our Father, but is the Principle of good, Love, Life, Truth, Mind, Spirit, Soul, intelligence, substance, and the cause of all that is good. Who always acts, and must act, if only we think rightly.

(2) Heaven is not a future state which we reach by death. Our Lord said: "*The kingdom of God is within you*" (Luke 17: 21).* The marginal translation is "*among you.*" In other words, heaven is a perfect state of consciousness, which we gradually approach by right thinking. "*It is the Father's good pleasure to give you the kingdom*" (Luke 12: 32). That is to say, all the good, all the love, life, truth, wisdom, joy, knowledge and beauty we see about us is part of heaven, made by God, perfect and permanent, being divine, and as you learn how to pray rightly and put what you know into practice, so do the conditions around you become more and more like heaven, until you are not only free from disease, but you never have any worries, never have any troubles.

The Material World a False View of Heaven.

Then comes the question, which all the great philosophers have attempted to solve, but without success: What is the material world and its origin? This we shall never know. Scientifically we know that matter is merely electricity; but no one has, or ever can have, the slightest idea what electricity is. Lord Kelvin, after over 50 years of hard work, said: "One word characterises the most strenuous effort for the advancement of science that I have made perseveringly during fifty-five years—that word is 'failure.' I know no more of electric and magnetic force, or of the relation between ether, electricity and ponderable matter, or of chemical affinity, than I knew and tried to teach

* John 3: 13.

my students of natural philosophy in my first session as a professor."

Edison writes: "We are still ignorant of the true character of electricity; indeed, to me, after all the years I have spent in studying electricity, it is more a mystery now than ever."

We never shall know what electricity is. All that we shall ever know is that it is the imaginary source of evil, as it appears to hide heaven from us.

The material world can now undoubtedly be proved to be nothing but the spiritual or real world seen wrongly, because it is hidden by the mist of material sense. "*There went up a mist from the earth*" (Gen. 2: 6). As St. Paul says: *Now we see through a glass, darkly*" (1 Cor. 13: 12).

Cinema Pictures at Best.

This false view of heaven, this flickering sense, can best be described as a series of cinematographic pictures. Some twenty years ago the Quantum theory was put forward, namely, that the material world was a series of cinema pictures which do not move. These pictures are heaven and the imaginary mist of matter, and as the mist disappears, on account of its own inherent quality of self-destruction, so do the pictures improve.

A little time ago there was a series of articles in one of the leading London daily papers which commenced as follows: "Is the world on the verge of the greatest scientific triumph of the ages? Is the world on the verge of extinction?" It continued later: "We are on the eve of scientific discoveries of so sensational and so far-reaching a character, as to render Einstein's theory, by comparison, child's play. The underlying

factor in the conquest of the atom is that remarkable affair, the Quantum theory. This proves that we have a cinematograph existence consisting of a series of discontinuous jumps. We shall have to revise all the laws of physics as accepted from the days of Newton onwards—for the simple reason that if applied to atomic phenomena they are not only inadequate, but utterly wrong. The mere existence of atoms is incompatible with the old laws, and it is only when we have learnt through the Quantum theory what underlies their stability that we shall really be able to control and disintegrate them.”

When we understand what God and heaven are, which underlie their stability, then the evil will disappear. This imaginary mist of matter, which with heaven forms the pictures, is called in the Bible, Satan, who, as is pointed out in Revelation 20 : 8, “ *shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea.*” Almost everyone has been deceived and has thought the material world real. This is why the Bible speaks of Satan (which scientific people recognise and call the ether, the basis of all matter) as the “ *prince of this world* ” (John 12 : 31), the “ *father* ” as Jesus pointed out, of the material man : “ *Ye are of your father, the devil* ” (John 8 : 44).* The present is the time of which St. Paul wrote : “ *Then shall that Wicked be revealed whom the Lord shall . . . destroy with the brightness of his coming* ” (2 Thess. 2 : 8). All the sin, disease and trouble which is so intensely real to poor suffering humanity is simply part of these cinema pictures, a false, illu-

* 1 John 3 : 8.

sionary effect, into which we are self-hypnotised. The second coming of the Christ now taking place, will soon enable man to know the truth which will make all men free, destroying all evil. *"with the brightness of his coming."*

"And the devil that deceived them was cast into the lake of fire and brimstone; where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Rev. 20: 10). In this verse 10, the devil or mist of matter is purified out of existence and it is shown in verse 11 that the material *"earth and the heaven fled away,"* disappeared, and *"I saw a new heaven and a new earth: for the first heaven and the first earth were passed away: and there was no more sea."* (Rev. 21: 1.) Then we shall appear to wake up and see things as they are, as St. Paul pointed out when he said: *"For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known"* (1 Cor. 13: 12).

There are to-day fifty or sixty different sects of mental workers and over a hundred schools of psychology. All these, and all teachers therein, agree only about one thing; and that is, *"Think evil and you get evil, think good and you get good."*

The Material Man.

"For I know that in me (that is, in my flesh) dwelleth no good thing" (Rom. 7: 18). *"They which are the children of the flesh, these are not the children of God"* (Rom. 9: 8). In other words, the material or fleshly man is not you. Jesus made the difference quite clear when he said: *"that which is born of the flesh is flesh; and that which is born of the Spirit is*

spirit " (John 3 : 6). Now "*God is Spirit*" (John 4 : 24 R.V.M.). In the material world there appears to be love, life, wisdom, joy and beauty, simply because the real love, life, wisdom, etc., comes shining through the matter in the cinema pictures, resulting in their appearance of reality. The only real thing is God's world, which may be said to be here around us now but is not seen properly. And "*we know that we are of God, and the whole world lieth in wickedness*" (1 John 5 : 19).

All thinkers, indeed, practically everyone will agree that the greatest philosopher of modern times was Kant. He wrote: "This world's life is only an appearance, a sensuous image, of the pure spiritual life, and the whole world of sense only a picture swimming before our present knowing faculty, like a dream, and having no reality itself. For if we should see things and ourselves as they are, we should see ourselves in a world of spiritual natures with which our entire real relation neither began at birth nor ended with the body's death." This is what St. Paul meant when he said, "*For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and God-head*" (Rom. 1 : 20). We have been deceived and hypnotised to think the material or dream man to be ourselves. "*For if a man think himself to be something, when he is nothing, he deceiveth himself*" (Gal. 6 : 3).*

The Real Spiritual Man.

Since man is not a mere series of flickering illusions manifesting sin, disease, and suffering, what is he?

* See also 2 Cor. 2 : 11.

In the words of the Psalmist, "*What is man, that thou art mindful of him? . . . thou hast made him a little lower than Elohim, and hast crowned him with glory and honour. Thou madest him to have dominion*" (Ps. 8: 4-6; R.V.). In other words we are, each of us, "*partakers of the divine nature*" (2 Peter 1: 4), having dominion by prayer over every form of evil. "*Now are we the sons of God*" (1 John 3: 2), "*in Christ*" (Rom. 12: 5), "*hid with Christ in God*" (Col. 3: 3). As St. Paul said: "*Now ye are the body of Christ, and members in particular*" (1 Cor. 12: 27). Our Lord, as he usually did, put it more strongly than anyone else. As recorded in John 10: 34, he quoted the 82nd Psalm and said: "*ye are gods,*" and drove it home by adding, "*and the scripture cannot be broken.*" This is why St. Paul said: "*We are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ*" (Rom. 8, 16, 17).* "*In him (God) we live, and move, and have our being*" (Acts 17: 28). In other words, "*God created man in his own image*" (Gen. 1: 27), and man is now, always has been, and always will be, a perfect being, in a perfect world, governed by a perfect God. "*Whosoever is born of God doth not commit sin*" (1 John 3: 9).† "*For ye are all the children of God*" (Gal. 3: 26). "*Ye are of God . . . greater is he that is in you, than he that is in the world*" (1 John 4: 4).

This truth is not new. It is from everlasting to everlasting, and it has come shining through the mist of matter into the world whenever there has been anyone sufficiently pure and perfect to teach and demonstrate it. Our Lord was the great example, and he

* Eccles. 7: 29; John 5: 18.

† Gal. 4: 7; James 3: 9; Wisdom 2: 23.

gave the knowledge to mankind, proving it in a way in which no one else has ever done. He demonstrated his knowledge of God. Buddha taught this truth, but his followers have lost his teaching, even more so than the Christians have lost the teaching of our Lord, partly because there have been an additional 560 years in which they could go astray and bury the truth in empty theories and ceremonies.

TWO METHODS OF MENTAL WORKING.

Over twenty years ago I was retained by one of the leading daily papers in England, to make a professional investigation into mental healing. The value of my investigation is not to prove that all disease is what is called mental—the leading medical authorities* are now coming to that conclusion; nor is it to prove that matter appears and disappears in accordance with one's thoughts—the scientific reasons for this are given in "Life Understood,"† which is practically my report. Its principal value lies in proving the difference between the right and wrong methods of so-called mental working, as before long all intelligent, open-minded people will be mental workers.

There is a hard and fast line drawn between the two methods of working, between the right and the wrong

* Quite a number of medical men are now working by the realisation of the spiritual world, without thinking of the patients, or even of their spiritual self at all. One of the leading medical authorities who works in this way, and who obtains good results, has told me that he is sure this is the highest method of healing.

† "Life Understood from a Scientific and Religious Point of View, and the Practical Method of Destroying Sin, Disease and Death." The standard work on mental healing and occult phenomena. Demy 8vo., 740 pages. 5th Edition. Price, cloth, with gilt top and gilt lettering, 15s. od. (\$5.00). Postage 1s. For other editions see end hereof. Published by the Crystal Press Ltd., 4, Marble Arch, London, W.1, England.

method of prayer. Jesus pointed out the difference more than once. The Church is now recognizing it.*

The Right Method.

If, when you are mentally working, you are thinking of reality, that is of God, of heaven—the real world—of the Christ, or of the spiritual man, you are helping your patient, yourself and the world. This is “*casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ*” (2 Cor. 10: 5). No one can tell beforehand what will happen, but unquestionably, good for everyone concerned always takes place, more or less, according to the clearness and persistence of your thought.

The Wrong Method.

If on the contrary, you are thinking of the material man or the material world—whatever you are thinking about them, unless you are denying their reality—you are harming your patient, harming yourself, and doing no good to the world. Of course, anyone who wills strongly enough, *can apparently* bring about changes in the material world, but this is not true healing, for when by strong, determined thinking, or “will” power, you try to bring about what you think is good, you can

* A Committee of the Church of England, including several Bishops and some eminent doctors, has been appointed under the Chairmanship of the Bishop of Oxford. In America the resolution to incorporate divine healing as part of the Episcopalian Church's practice was adopted without dissension. Unfortunately few clergymen or ministers yet understand the difference between divine healing and healing with the human mind. Most of them are healing by what is called “faith” which is hypnotic, thinking hard that the person is well, or else picturing, which is forming a definite mental concept of what one wants. The prophet Ezekiel shows that the first to be punished at the end of the world are the clergymen and ministers who work in this way.

neither destroy the evil thoughts nor purify the so-called human mind. The result is that trouble of some kind always returns. From a theological point of view, Truth and Love, that is, God, alone heals. From the natural science point of view, the healing takes place when the imaginary mist of matter thins in front of the so-called patient. From the metaphysical point of view, the healing takes place when the patient changes his view or false concept of God's man. None of these methods of expressing what takes place are absolutely true, because the only thing which is true is that the material world does not exist; but they are correct and accurate, that is to say, as true as anything can be from the points of view of these three schools of thought about a world which does not really exist. When the healing is done in this way it is perfect and permanent, whether it is the healing of disease, sin, or any of the many troubles that make this world a veritable hell to so many.

THE SCIENTIFIC METHOD OF PRAYER.

The true method of prayer, which Jesus the Christ taught and demonstrated, is scientific right thinking, deep, conscientious thinking of God. This is communion with God, with absolute good, whereby we are permanently lifted spiritually to a better understanding of our eternal unity with God. Plotinus, according to Maeterlinck, had the most divine intellect of any man who ever lived; many of the higher critics think that he wrote the Gospel of St. John. He stated that man can only comprehend God by exercising a kind of intuition which transcends knowledge; he is then united with the divine Being. He also taught that

evil has no independent nature, no reality, and stated that "matter is nothing."

" Watch and Pray."

" *Watch and pray* " and " *pray without ceasing* " clearly mean that we must continually watch the thoughts that come to us in order to stop harming ourselves by thinking of evil, dwelling instead upon God and God's perfect world as long as possible. We are then, and only then, thinking of good, absolute good.

Whenever an evil thought comes to us we have to :

1. Think of God and heaven,
2. Deny the existence in heaven of the evil thought of, and,
3. Think of the continual existence of the opposite good in that perfect world.

Thus, by reversing the wrong thoughts and by thinking of the highest good, good comes into our lives, and the conditions around us change. This change is always for the better for all concerned. The greater the evil the greater the good which ensues, if we meet it properly by always reversing the wrong thoughts. This is why St. Paul said : " *Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me* " (2 Cor. 12 : 9). He also wrote : " *For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. 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* " (2 Cor. 4 : 17, 18). The nature of evil is to destroy itself, and if

we utilise the evil thoughts which come to us, by reversing them, they act as a spur to right thinking, and we are then constantly realising the world of reality, namely, God and heaven. This is the way in which evil brings about its own destruction, and by this reversal of wrong thoughts we not only are permanently helped, but benefit ensues to all those who are around us. If, for instance, the thought comes into our mind: "How angry that man is!" in seven cases out of ten the man is immediately more angry. This thought has an apparent hypnotic effect though it is only apparently so. If on the contrary we turn to heaven and "*know the truth*" that is, clearly realise "there is no anger (in heaven)," the man is helped temporarily, as the evil thoughts attacking him are then destroyed. If we follow this by thinking of the opposite, that is, of the absolute love and peace which is in heaven, we are both helped permanently, and both are more loving and less susceptible to an angry thought in the future. If we can realise it clearly enough, the man will never be angry again. He is permanently healed. The denial leads to only temporary relief; the affirmation, to the purification of the human mind, the extent thereof depending upon the clearness of the realisation of the truth of the statements mentally made. Such purification is permanent as far as it goes.

Once a man knows the true method of prayer, any form of evil, sin, disease, mania, or want—there is no limitation—will disappear inevitably, and must disappear. It is only a question of how long it will take. This is because when a man is praying he is not *doing* anything. It is a sign, and an infallible sign, that the imaginary mist of matter, which seems to hide heaven from us, is thinning and disappearing, so that we see

heaven more as it really is—a well man instead of a diseased patient; a happy man instead of a miserable wretch; one with all he needs instead of a human being in want.

THE KEY TO THE MIRACLES.

This denial and affirmation provide explanation of the following words of our Lord, which are the key to his miracles: “*Ye shall know the truth, and the truth shall make you free*” (John 8: 32)*; and again “*All things whatsoever ye (the material man) pray and ask for, believe ye (the real spiritual man) have received them, and ye (the material man) shall have them* (Mark 11: 24, R.V.).

It may be asked, “How do we know what is the truth?” Jesus said, “*If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.*” (John 7: 17). Doing the will is thinking rightly, being loyal to God, loyal to good, and if you believe that you, the real spiritual man, know Truth, then some of the imaginary mist of matter which seems to hide your spiritual self seems to thin and disappear, when you, the material man, know better what Truth is, and sooner or later you will be able habitually to prove your knowledge of Truth by the performance of so-called miracles. Therefore “*Let this mind be in you, which was also in Christ Jesus*” (Phil. 2: 5). This was the pure, sinless human mind of which he spoke when he said, “*The prince of this world cometh, and hath nothing in me.*” (John 14: 30).

Reverse Every Wrong Thought.

Every thought unlike God has to be reversed. Other-

* Rom. 8: 2.

wise you are blaspheming God, casting aspersions upon Him and His perfect creation. Then you get punished. If you see someone crying, stop your blaspheming, turn to heaven and realise that there is no such thing as misery in that perfect world, the only world that there really is. Then think of the opposite: think of the absolute joy, happiness, and bliss that the real man perpetually experiences. Both of you are then permanently happier. You have always to think of God's world and God's man, the real world, and real man. Then you are continually helping those around you. This is why St. Paul said, "*Henceforth know we no man after the flesh*" (2 Cor. 5: 16).

When somebody tells you that their child is always telling lies, turn to heaven and realise as clearly as you possibly can that "God's man never lies, for God is Truth and man is made in His image and likeness, therefore man is absolutely truthful." If you can get a really clear realisation of this as a fact, the child will never lie again; the human so-called mind of the child will be permanently purified in this respect and cannot, under any circumstances, lie again. "*Whose soever sins ye remit, they are remitted unto them*" (John 20: 23).

" Pray Without Ceasing."

So every wrong thought and every false sense of every kind has to be immediately reversed. Fortunately this is the only thing about which you have to trouble. This is the alpha and omega of our so-called life. If you will only do this, all troubles will vanish, and you will find life well worth living. Joy will be the rule instead of the exception. Man's progress heavenwards depends solely upon the number of seconds throughout the twenty-four hours in which he is think-

ing of God and of heaven. "*Watch and pray*" and "*pray without ceasing.*" Think heavenly thoughts and you will have a comparative heaven around you. Think hellish thoughts and you will have your hell. Use every wrong thought as a signpost to turn you back to God and to the heaven which lies within reach of our thoughts. We can form a concept of heaven. While we are working in this way, the action of God is continually taking place, purifying our minds. This is dwelling "*in the secret place of the most High*" (Ps. 91 : 1); this is entering "*into thy closet*" (Matt. 6 : 6); this is getting on "*the high mountain*" (Is. 40 : 9). The "*mountain*" means the uplifted thought. This is why, in Psalm 24 : 3, we read : "*Who shall ascend into the hill of the Lord? or who shall stand in his holy place?*" Again in Psalm 43 : 3, we read : "*O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.*" And in Psalm 121 : "*I will lift up mine eyes unto the hills, from whence cometh my help.*" The highest method of mental working, namely, by the realisation of God, is spoken of as "*the top of the mountains*" (Is. 2 : 2). Esdras, speaking of a man praying in this way, says : "*Lo, he had graved himself a great mountain and flew up upon it.*" Speaking also of the same incident, he says : "*He shall stand upon the top of the mount Sion*" (2 Esd. 13 : 6, 35). This is absolute safety from evil of every kind.

This right thinking is the only thing that is worth doing in this material world, and is true prayer, namely, active, conscious communion with God. "*This is life eternal that they might know thee the only true God*" (John 17 : 3).*

* 2 Peter 1 : 2, 3; 1 John 5 : 20.

With persistent prayer, matter gradually disappears, and when a sufficient number of people habitually think rightly, all matter will cease its apparent existence and we shall all wake up to find ourselves in an absolutely perfect world, the world of reality, God's world, "*for the things which are seen are temporal; but the things which are not seen are eternal*" (2 Cor. 4: 18). "*Your life is hid with Christ in God*" (Cor. 3: 3), and "*When he shall appear we shall be like him, for we shall see him as he is*" (1 John 3: 2). "*I shall be satisfied when I awake, with thy likeness*" (Ps. 17: 15).

How to Pray.

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). This means that we have to deny the reality, i.e., the permanence, of the material; take up in thought—true prayer—our difficulties, one by one; and follow Jesus in thought to God. Commence by getting as clear a realisation of God and heaven as possible. Then, whilst still thinking of this perfect world, deny the existence in it of the particular trouble you wish to get rid of. Only deny it once, and let this denial be clear and decisive. Then think of the exact opposite of the evil you have denied, and dwell as long as you can on the perfection of this opposite. So you can deal, one after the other, with each of your difficulties. This constant communion with God is the practice of the presence of God. St. Peter said that "*Jesus of Nazareth . . . went about doing good, and healing all those who were oppressed of the devil; for God was with him*" (Acts 10: 38).

The following three points alone are necessary in order to obtain results and get rid of evil of every kind:

1. Cease thinking altogether of the material world or of material people. "*Go not after other gods to serve them*" (Jer. 25 : 6), for "*I even I, am the Lord; and beside me there is no saviour*" (Is. 43 : 11).
2. Strive your utmost to think continually of the perfection of God and the glorious conditions of heaven. "*Thou wilt keep him in perfect peace whose mind is stayed on thee*" (Is. 26 : 3).
3. Do not allow yourself to think that God will not act, that is, will not be God. This is a belief in the power of evil and to do this is to close the human mind and prevent the action of God from taking place through you as through a channel. "*Fear thou not . . . the Lord thy God in the midst of thee is mighty; he will save*" (Zeph. 3 : 16, 17).

There is no power but the infinite power of eternal Love, and this is ever active, always available, and if a man will only think rightly in the way above shown the demonstration will be made every time.

It is God's business to look after you. He will, if you will only obey His commands and give evil no power in your mind, but have only one God, omnipotent good. We must obey the first commandment: "*Thou shalt have no other gods before me*" (Ex. 20 : 3).

ALL TROUBLES DISAPPEAR THROUGH PRAYER.

We should pray for ourselves regularly twice a day, morning and evening, just as in earlier days we used

to pray in the old supplicatory manner morning and evening. True prayer is merely right thinking, that is, the realisation of God or of the spiritual facts concerning God and man. But, whereas in the old days one used to think that a few minutes were quite sufficient, it will be found well worth while to pray for oneself for at least a quarter of an hour each time.

Results the Only Proof.

There is no proof of any theory except results. The miracles are not limited to any person or any time. They are the result of true prayer and a knowledge of the scientific way of right thinking. Our Lord made this clear when he said, "*These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover*" (Mark 16: 17, 18). What we have to believe in is the nature of God, not that God is going to change His mind, because God is changeless and is always acting and must act, and act perfectly. We have to believe in the "name" of God or the Christ. The Greek word "Onoma" means "nature" or "characteristics" and "the Christ" is the highest possible thing next to God, namely, the true idea of God and God's perfect manifestation.

This power, however, was not limited to the Apostles. Miracles, including the raising of the dead, continued to be performed by the early Christians for many years. Our Lord, with great clearness, said, "*He that believeth on me (the 'true nature of man' translated 'name' in the Bible), the works that I do shall he do also; and greater works than these shall he do*" (John

14: 12). In fact, no theory is of the slightest value unless for the benefits which can be obtained from carrying it into practice.

Fortunately you need not believe a word of what is herein stated. You must not believe what I say, because if you do you are depending upon Rawson's beliefs, which may be right or may be wrong. You must make certain that you understand what I say, then test it and prove it for yourself. You then build up upon the only safe foundation, that of ascertained facts, those you have proved to be true yourself. You can prove it all for yourself. "*Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it*" (Mal. 3: 10). Right away from the start you can get results. They may at first be small, but they prove the Principle. Many different kinds of results are given in "*Man's Powers and Work, with Sequel.*"*

The Results of Right Thinking.

The first result of learning how to think rightly is that we find an easy, scientific, and therefore sure method of getting rid of sin out of ourselves. This, from the theological point of view, is due to the action of the Holy Ghost, by whose work our Lord said: "*The prince of this world is judged*" (John 16: 11). "*Judgment*" is the destruction of evil by separating the good from the evil when the action of the Holy Ghost causes a man to reverse a wrong thought, as shown on pages 21 and 23.

* "*Man's Powers and Work, with Sequel.*" 2nd Edition. 3s. net (\$1). Postage 3d. Published by the Crystal Press Ltd., London, W.1, England.

From a natural science point of view it is due to the thinning of the imaginary mist of matter. From a metaphysical point of view it is due to the change of mind. The Greek word "metanòie" is wrongly translated in the Bible; it does not mean "repentance," it means "change of mind."

Secondly, if you get your realisation clear enough you can heal a man instantaneously of any kind of sin or disease. "*He sent his word and healed them*" (Ps. 107 : 20). "*Whose soever sins ye remit, they are remitted unto them*" (John 20 : 23).

Thirdly, you can help yourself or anyone else out of any trouble under the sun. "*Seek ye the kingdom of God; and all these things shall be added unto you*" (Luke 12 : 31). It is only a question of how soon the trouble disappears; every time you reverse your thought there is a permanent improvement. "*The eternal God is thy refuge and underneath are the everlasting arms*" (Deut. 33 : 27). You cannot turn in thought to the world of reality, God or heaven, without the mist clearing, more or less, in front of the spiritual reality of the person you are trying to help. The human mind can never get worse. When, through the affirmation, the mind is somewhat purified, the improvement, such as it is, is permanent. You may say, "I know a man who, when he was twenty, was an angel, and when he was forty he was a devil: surely his mind was worse then." That is not so; the mind was better, but the devilish thoughts never attacked him until he was forty. As a matter of fact, he would have been far worse if the evil thoughts had attacked him when he was twenty. His mind was better at forty than at twenty, as every time a man thinks of God his

mind is permanently improved, although with some the improvement is but slight.

Fourthly, sooner or later, you must obtain perfect peace of mind and happiness; for "*My presence shall go with thee, and I will give thee rest*" (Ex. 33: 14). You will then understand the meaning of the words, "*The peace of God, which passeth all understanding*" (Phil. 4: 7).

Be Selfless.

In order to obtain really good results we have to be selfless. "*I do nothing of myself*" (John 8: 28). We must not rely on our own human opinions and try to use our own human will, and force others to do what we want. We have to rely upon God to bring about what is best. "*Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God*" (Rom. 12: 2). "*Be still, and know that I am God*" (Psalm 46: 10). We have to rely on God and watch the action of God taking place. "*The Father that dwelleth in me, he doeth the works*" (John 14: 10). "*And greater works than these shall he (that believeth on me) do*" (John 14: 12). For we are "*workers together with him*" (2 Cor. 6: 1). "*We are labourers together with God*" (1 Cor. 3: 9). This action of God destroys the evil thoughts that come and harm us, and if we will only rely sufficiently upon God and keep on praying in the right method, ultimately all difficulties disappear. Even fear becomes a thing of the past, "*For the Lord shall be thy confidence*" (Prov. 3: 26). We are so apt to try and get our own will carried out, which is more like teaching God His business than prayer, true prayer

being conscious communion with God, holy adoration. We can rest on God.

We all agree with St. Paul's words: "*For what I would, that do I not; but what I hate, that do I*" (Rom. 7: 15). The only way in which we can alter this is by true prayer, by the realisation of God and God's perfect world. Our Lord put it more strongly than anyone else; he said, "*Be ye therefore perfect, even as your Father which is in heaven is perfect*" (Matt. 5: 48). The only method of reaching this ideal state is shown by the prophet Isaiah as follows: "*Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else*" (Is. 45: 22). "*And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more*" (Jer. 31: 34). "*And it shall be said in that day. Lo, this is our God; we have waited for him, and he will save us.*" (Is. 25: 9).

Finally, do not give up anything you believe, that makes you and those around you better and happier. In the words of St. Paul "*Prove all things; hold fast that which is good*" (1 Thess. 5: 21).

Give up nothing that is of use to you until you find something better, something which will help you to be more loving, more thoughtful for others, in fact, a better man. You will then build up your knowledge upon ascertained, proved facts and not upon what other people think.

TRUE PRAYER IN BUSINESS

Being Nos. 34 to 36, 44 to 50, and 66, 67, of a series of articles on "How to obtain a Better Understanding of Truth," appearing in ACTIVE SERVICE.

By F. L. RAWSON, M.I.E.E., A.M.I.C.E.

Prayer, it has been seen, is not asking a distant potentate to give us what we think will be good for us, but which very likely would bring nothing but trouble upon us. Prayer is conscious communion with God. Not that supplicatory prayer is not prayer, but when in prayer one thinks, for instance, "Please God, take away my headache" the action is very slight, as it depends solely upon the length of time and the clearness with which one thinks of God. When you say, "Take away my headache," harm always follows, because you are thinking of yourself as having a headache.

There is one important thing, however, and it is that when you say "please God" and *think of God*, all your headaches will in the future be slightly better, as the portion of your subconscious mind which vibrates with the thoughts causing the headache is permanently purified. Whereas when you say "take away my headache," there is no permanent harm done, your headache is only worse at the time.

All modern psychology now teaches that every thought a man thinks has an apparent effect, either for evil or for good. When we think of good we must

not, however, think of so-called good, but of the highest good that we possibly can, namely, of God and heaven. The actual concept you form of God and of heaven does not very much matter. We all have different ideas of what God is, and all true workers are steadily gaining a better knowledge of God.

True Prayer.

It must be remembered that true prayer (or, as it is often called, treatment) is extremely simple. It consists of keeping right away from all thought of the material world, and therefore of evil, and realising the absolute perfection of God and God's perfect world, called heaven. It would be quite easy to do this, and to get one's results, if it were only possible to get completely out of one's mind the thought of the difficulty against which one is working.

The Object of the Denial.

It has been found by experience that the quickest and best way of getting an evil thought out of one's mind is by the denial. This should not be dwelt upon in any sense, as it is merely used with the object of enabling one quickly to get the evil thought out of one's so-called mind and to realise the spiritual reality of the opposite. It is not necessary to get the exact opposite. "All is perfection" is an affirmation which can be used with every denial, although if one gets an exact opposite one usually gets a better result. The reason for this is that one gets more away from the material world, and is more actively thinking of God and heaven.

We have heard of some wonderful results recently in the overcoming of business difficulties by simply reversing the thought. The principal point is never to

allow the thought of the difficulty to enter your mind for a moment. Remember, a thought cannot act unless it gets into your consciousness, and if you can get it right out by your treatment the trouble is over. The difficulty is in getting it out of the subconscious mind; you can easily keep an evil thought out of the conscious mind by reading an interesting book or in some such way, but this is of no use; you can only get it out of the subconscious mind by active conscious thinking of absolute good. Unfortunately, so many people keep dwelling on the trouble—thinking, for instance, that they must treat hard to overcome it, instead of driving it out of their minds before even the thought that they must treat comes to them.

Think Rightly of Yourself. NO

You must now allow yourself to couple your self with your material self. This is blaspheming God, saying that God made an imperfect man, whereas "*God created man in his own image and likeness*" (Gen. 1 : 27). You always have been, are now, and always will be, a perfect being, in a perfect world, governed by a perfect God. In addition to the explanation given in the Preface regarding what the real spiritual man is, I may say that God being the only cause, God is the only thinker, actor, speaker, hearer, lover and creator, and He does all by means of man. We see God's man falsely, on account of the imaginary mist of matter which seems to hide heaven from us. As St. Paul says: "*now we see through a glass darkly*" (1 Cor. 13 : 12). In other words, we do not see things as they really are. This is now recognised by scientific men, many of whom have accepted the Quantum Theory which is now very generally accepted.

It is now recognised that matter is not a solid indestructible thing, as is shown by Dr. Le Bon, probably the leading physicist of the century. In his latest book, "The Evolution of Forces," he says that "the whole of the material world is disappearing; what is there I do not know." He writes, "We now know that matter vanishes slowly, and consequently is not destined to last for ever." "Matter hitherto deemed indestructible slowly vanishes by the continuous disassociation of its component atoms. Energy is no more indestructible than the matter from which it emanates."

No Separate Material Person.

Remember always in working, then, that there is no separate mind or person: this is simply a false human belief. There is only one Mind, God, working by means of all the spiritual beings. Your Mind is my Mind, and that Mind is God. Consequently, all spiritual beings work for the good of everyone with whom they come in contact mentally, and always pass on just the ideas needed. These ideas being God's ideas are made in the likeness of God, and therefore every idea partakes of the nature of God. This is the reason why every idea that comes to you gives you infinite joy. It reflects or manifests infinite joy. It also reflects infinite substance, which is permanent and therefore it cannot be destroyed or harmed in any way.

No idea ever taken from another.

When we receive a combination of ideas, which always exist as combinations, we never take it away from anyone, because each idea is permanently in Mind, each idea of God—they always exist as combinations—and each combination, once formed, has always been

part of God's manifestation. God could not be complete if any idea were lost, or at one time in the past never existed, because each idea is part of the infinite ideas which constitute the total infinite manifestation of God and make the whole complete.

When we pass on ideas we do not take something from someone and pass it on to somebody else, losing it ourselves; we merely call the attention of our fellow-man to the beautiful idea, or rather, combination of ideas. Remember that each idea that comes to us, afterwards forms part of ourselves, part of what St. Paul calls our "*spiritual*" and "*glorious*" body, and we can always, and at once, have the benefit of that idea when we need it. The ideas always come to us as combinations and each combination also becomes part of the body of the spiritual being to whom we pass it on, and is always available to both. There never was a time when the ideas did not exist as combinations.

The result of this is that if you start to try and help your fellow-man by treating for him, instead of giving all your time to helping yourself, you will get much better results for yourself as well as helping him. You will also obtain great happiness, for there is no joy like that of helping those around us. When you know how to think rightly, all that you have to do is to be happy, make others happy and think rightly. Then your business will go perfectly.

This method of prayer is not difficult. It is something which everyone who is sufficiently spiritually minded and unselfish can learn. Those who are not sufficiently spiritually minded or unselfish can, by thinking in the way pointed out, sooner or later obtain the necessary change in their so-called mind, when their

character will be completely altered, and they will always be happy.

It has been shown why it is that when a man knows how to pray rightly he can overcome every difficulty, and in previous books and articles many cases have been given of actual so-called miraculous results where by true prayer the difficulty to be overcome has disappeared in a way that was at first thought quite impossible.

I will now show how various difficulties can be overcome. It will be noted that I do not in any case give more than a skeleton treatment—one may call it a scaffolding, by means of which each worker can erect his own mental edifice. I think this is best. Each man can then work out the details of his treatment in the way which suits him best. In my book "Treatment or Healing by True Prayer,"* I have given the whole theory of treatment and some 800 examples of how to overcome difficulties of all kinds by true prayer.

Finance.

Many people would say that business consists of nothing but getting out of a succession of difficulties. Perhaps the chief of all these difficulties is when finance goes wrong. For instance, you are promised a payment one week upon which you rely to make a payment yourself that is due. Instead of receiving the money you get a letter saying that they are sorry but they have been disappointed and will not be able to send you a cheque until the following month. What you have to do in a case of this sort is instantly, before it has got hold of your mind at all, to turn in thought to heaven

* "Treatment or Healing by True Prayer." Published by the Crystal Press Ltd., 4, Marble Arch, London, W.1, England.

and realise, for instance, that "it is absolutely untrue; man (i.e., the spiritual man, the real man who is in heaven) has abundance; there are infinite ideas in Mind available to man instantly; a constant succession of perfect ideas come to man, idea after idea, and man re-presents these ideas, passing them on; these ideas come with unfailing regularity, for God is the Principle of all law and order, and man is governed by law and order." Then you can continue by realising, for instance, that "mortal mind cannot stop this action, the unfolding and passing on of God's ideas, as there is only one Mind, God; this action is that of God, and God is the Principle of law and order." If you can do this properly, you are out of your difficulty, not in a day or two, but at once, that moment.

It is always better to work in an unselfish way, that is to say, in the above instance, to work for the person who owes you the money as well as to work for yourself. In nine cases out of ten people find it easier to work for other people than to work for themselves. They find that they can get better results when treating other people. On the other hand, however, some find it easy to treat themselves but very difficult to get results for other people. This is only one of the many proofs that there is no law or order, no reason for anything of any kind in this material world.

The great thing is to fight the thoughts directly they come, so as to keep them right out of the mind—"Get thee behind me, Satan" (Matt. 16: 23); then you will find that the demonstration will be made, and from some source or another the supply will come.

When I first began to investigate mental working I used to get Mrs. Rawson, as I left the house every morning, to say, "Remember to have a good day."

This was in order to keep me up to the mark in reversing my thoughts. At the beginning this used to last until I had been in the office about ten minutes; then probably the next time I thought at all of God was in the middle of the day, unless some trouble arose which made me work. When I came home I used to get Mrs. Rawson to ask what sort of a day I had had, and I was always very keen to be able to tell her, that I had had a better day, that I had reversed the wrong thoughts more often. I knew that this reversing of the thoughts was the key to the position, and that if I could improve in this I could improve in everything else. One evening Mrs. Rawson was very much amused because, in reply to her question, I said "I simply have had a splendid day. Nothing but troubles all day long." This meant that there had been difficulties which had kept me continually turning to God in order that they should be overcome.

The only power evil has is the apparent power you give it by accepting it in your own mind. Evil destroys itself; this being so, the result is that when, in reversing one's thoughts, one turns to God, the evil disappears, as its basis, mortal mind's thought of it, through you, has gone. This is why St. Paul gloried in his infirmities, they made him continually turn in thought to God.

When first retained to make my examination into mental healing, I had, financially, a very difficult time. The two men who had money in my business both withdrew it; one had to go to the Boer War and the other had to go abroad; and during 18 months I had to pay this money back out of my income. Eighteen times I had not the slightest idea where the money was coming from to meet the payments that had to be met; sixteen

times through treatment I got it within 24 hours, and twice it took about a week, as I was a beginner and did not handle the trouble in quite the right way.

On the first occasion that it happened, I was going out of the house one morning, and Mrs. Rawson asked me whether I could let her have a cheque that evening, as some payments had to be made. I told her I could not manage this, and that I had no money coming in for at least a week. When the thought came to her she turned it out, realising that fear could not suggest the failure to pay anything that was due, and she worked until all thoughts of the kind had gone. Later she received a telegram saying that I should not be home until late, and wondered whether this might be because I had some fresh work on account of which I had to stay late, and for which I would get paid. That afternoon some people came in and retained me to make a report and paid me two hundred and fifty pounds in advance. This was my fee at the time, but I doubt whether I had ever been paid in advance before. It is quite an exceptional thing for a consulting engineer to be paid in advance; as a rule, he is only paid when the report is delivered. When my wife told me how she had been working, I said to her: "It is curious if one can get out of financial difficulties in this way. I have always heard that the Christian Scientists have no trouble with regard to finance. The next time I want any money I will treat, and see what the result is." The term to "treat" is used to differentiate between the new method of prayer by the realisation of God and what may be called supplicatory prayer. Shortly afterwards I again had to find a sum of money without knowing where it was to come from, and treated, with the result that, the next

day, I got a retainer from Germany to make a report upon an incandescent mantle, and they sent me half the fee in bank notes in the letter. This is the only time I ever knew of an Englishman being retained by Germans to make a report on such a thing, and the only time I ever heard of them paying any portion in advance.

The third occasion was equally surprising. I had to leave town for Easter, and in the morning of the day I had to leave, I received a letter saying that a client who had given me an acceptance for £100, which I had discounted with my bank, could not meet it and asking me to hold it over. I had no balance at my bank, so I treated three or four times during the day, but without result. At about five minutes to four I gave a final treatment, as I had to leave in thirty minutes, thinking that if the treatment failed, I would go round to the bank and see what could be arranged. During the treatment it flashed through my mind that I was making a report for some people in some offices opposite to mine, and as this report was in print, finished with the exception of a few figures, I thought that possibly they might let me have a cheque. I therefore went round and asked the Managing Director, who said it was impossible, as the report was "not even finished." I said I was sorry, as it would have been a convenience. His reply was that if that was so it was quite another thing, and I could have it. He then drew from his pocket a cheque for the £100, signed by the Secretary and another Director, and signing his name to it he handed it over to me. When I was telling this to a mutual friend the next day, he told me that of all the wonderful things I had told him this was the most wonderful. The Managing Director had told him a

few days before that he was much annoyed at my having been retained; he said that he could have made the report better himself, that he would only have charged £50, and that his name would have carried much more weight in the City than mine. He had ended up by saying that under no circumstances was he going to let me have the £100; he would make some excuse or other so as to prevent my having it.

Conscience Money.

On another occasion I required £60, and having failed up to that time to make my demonstration, I gave a last treatment at five minutes to four—the banks closed at four in those days—before going round to my bank to see if I could arrange something. As I was treating, my head cashier came in with a very red face, saying, “I have just been round to the bank to agree the pass-book, and I am afraid I have made a mistake.” My heart sank into my boots, because my experience was that mistakes were always on the wrong side, and I expected to have to find another £100 at least. He said he had found that there was £60 more than his books showed, so that no money would be required that day. We found out afterwards that £60 in gold had been paid in that morning by someone, and we never found out who paid it in. It was probably conscience money, and the treatment had resulted in the person doing what was right.

On another occasion I had a somewhat similar result. A solicitor who had collected money for me had kept it for two years. In sending it to me, he wrote saying how wrong he had been, and asking for forgiveness.

Obtained Abundance.

Out of the eighteen times, sixteen times I obtained,

as in the last case, practically exactly the amount required. In the other two cases I received abundance. On one of these occasions, when I was treating, I wondered why I should be continually treating owing to only getting exactly the amount I wanted and then having to treat again in a short time. There was no reason why one could not have ample if one only realised the infinite ideas there are in Mind. I therefore treated in this way, realising the absolute abundance in Mind and the infinite ideas available. The next morning there were three large cheques sufficient to keep me going for about six months. I think this was the end of the financial troubles.

Treating Backwards.

The demonstration was objected to on the ground that I had treated about nine o'clock at night, and that the cheques were practically certain to have been sent off before I treated. This is only one of the many proofs that past, present and future are one, and that everything in the material world takes place at the same time. All philosophers agree that there is no such thing as time. Solomon wrote: "*That which hath been is now; and that which is to be hath already been*" (Eccles. 3: 15), bringing it all down to the "*now.*" Isaiah, when speaking of the latter days (these we are now in), points out that we can treat so that the action of God will have already taken place before we treat. God is speaking to the elect, that is, the people of the present day who know how to pray in the right way, and He says: "*It shall come to pass that before they call I will answer*" (Ch. 65: 24). I have had many results of this kind where treatment has not taken place until afterwards, and some of the results obtained were not only very interesting, but conclusive.

If for the proof that there is no such thing as time in the material world one relied upon one class of demonstration such as the above, one might be doubtful as to whether one had proved this by direct experiment; but you can prove it in many ways. When you want to treat so that the effect of such treatment shall have already taken place, all that is necessary is to know, when you start, that the treatment will act at the time desired, and then give the treatment in the ordinary way. It seems difficult for some people to understand this, but you will find that it will act.

On one occasion a man had his hand nearly cut off, and I treated about five hours after it happened, working chiefly against bleeding, pain and deleterious symptoms, with the result that there was no pain, no bleeding, and the hand was almost entirely healed within four days. On another occasion, when there was an explosion and I treated twelve hours after it happened, the man, a well-known medical man, was comparatively untouched although he saw the flash, his head being right over the mouth of the hydrogen container that exploded, and the flames rising nearly 150 feet in height. No one at the time could understand the escape, as without treatment he would have been burnt to a cinder. Details were given by him to the press and are shown in the "Sequel to Man's Powers and Work."*

Financial Anxiety.

Worry is a feature usually associated with lack of means, and it is peculiar in that it is the intensification

* "Sequel to Man's Powers and Work." Published by the Crystal Press, 4, Marble Arch, London, W.1, England. 10d. net (40 cts.). Postage paid.

of the trouble. It should be met instantly and always with some such realisation as: "There is no worry, all is peace, rest and harmony; absolute peace, absolute rest, absolute harmony; for man is divine, governed by God, and absolutely joyous." If depression follows in its train, deny that there is any depression, "all are joyous, the sons of God shout for joy, in His presence is fulness of joy, man is absolutely joyous."

Worry sometimes begets fear. Then, if we know what we are afraid of, we have found the so-called cause of the worry, and can train our rifle right on to it. When we cannot quite see what is the cause of the fear, then we can sweep the horizon with our Lewis gun, and realise that "there is no fear, man has absolute trust in God, trust in good, and is absolutely fearless." If you can only maintain the constant realisation of the presence of God, thinking of Him as infinite Love, or in any other aspect, then no fear can grow into a manifestation of evil. If you always tackle thoughts of fear directly they come to you, and eliminate them by the realisation of the perfection of God and God's world, then no trouble will come near you.

Since these demonstrations, which occurred during the first eighteen months of coming to a knowledge of the truth, the truth that sets us free, there have been many occasions upon which it has looked as if it was impossible to obtain what was necessary, and yet it has always come. So much has this been the case that sometimes I have laughed to myself at the idea that any difficulty could arise.

On one occasion I remember being at a Sunday service when I had 18s. in my pocket and 18s. in the bank. The following day I had an acceptance of £150 to meet and I had not the slightest idea where the

money was coming from. I remember laughing to myself as I put 17s. into the bag thinking "How extraordinary, why I have not the slightest fear." When I opened my letters on the Monday morning there was a cheque for £150. This absence of fear did not necessarily mean that there was no evil on ahead in the cinema pictures with which I could get into mental touch, and which would cause me fear, but simply that the mind was so changed on the subject that it would not respond. Sometimes I knew the trouble was there and by treatment it was destroyed. I could often tell when there was trouble coming, by the feeling, not exactly of fear, but of deadness and heaviness in the morning. I suppose it would be the sort of feeling that a man has when he says, "I am going to have another of those liver attacks."

I remember once that a doctor of physics came to me for help for supply, as he was in serious financial difficulties. In talking to him and explaining the effect of thought, I said "Now I will show you the confidence one has in treatment. There is something wrong this morning. I felt it when I got up and it has been getting rather worse. In the ordinary way I would now treat for ten minutes or a quarter of an hour, by which time the feeling would probably disappear and I would have no trouble. On this occasion, so as to help you to see the value of the treatment, I will let it come. When I have seen what it is I will then treat and it will disappear." He could not quite believe in what I said, but he was interested. In the middle of the day he came in again and said, "Have you found out what the trouble was?" I told him that I had, and that about an hour or so after he left, my cashier had come in and told me that one of the companies that used my

offices, and whose finances I looked after, wanted £300, as some people who had paid them by a bill due that day, were unable to meet the bill. The doctor asked me whether I had arranged the matter. I told him I could not do this as I had all my money out on loan to people or companies whom I was helping, and, as a matter of fact, I was overdrawn at my bank. On his asking me what I was going to do, I said that I should give a treatment after he had gone, and somehow or other something would happen to put everything right. He called that evening about 6 o'clock and said he had come all the way from Regent Street especially to see what had happened, as he was so interested. I told him that about an hour before the money had to be found, a man I knew turned up and in course of conversation asked me if I knew where he could obtain some shares of a certain company. I knew then that my demonstration was made, as I was able to tell him that one of my companies—it was the one requiring £300—had some of those shares. He asked whether they would sell them; I told him they would, and he then asked what price they would take for the shares. I asked him what he would give, treating for justice, realising that "God is the Principle of all justice and man is absolutely just." He then asked whether they would take 30s. per share for the £1 shares—there had never been any dealings in them before. I said that they would accept this, and he told me he would like 200 shares and gave me a cheque for £300 there and then, in time to pay into the bank. I was very pleased, because I knew then that the shares, of which I had a fair number myself, were bound to do well, as you cannot harm your fellow-man by treatment.

Naturally this proof of the value of right thinking

helped the doctor a great deal and he determined to do his best and overcome his own difficulties. This he succeeded in doing at the time, but afterwards he gave up working and got into fresh difficulties. If he had continued he would have destroyed the evil in the cinema pictures at the later date just as easily as he did at the earlier date. When people are not very spiritually minded, once they get out of their difficulties they unfortunately are very apt to give up working, not being sufficiently keen to devote to it the necessary time. It is here that love for humanity steps in and makes a man work, with the object of becoming of more value to his fellow-beings. If a man has not this love, it is fortunate if he experiences a continual succession of troubles that compel him to work systematically every day. Then, with regular treatment, his mind changes and, gradually, by working, he comes to the position where it is a joy for him to do anything for anyone else, instead of a troublesome duty.

Before I leave this question of supply, I would like again to emphasise the fact that when a man suffers from this acute form of disease, the whole secret is to drive out the thought immediately, every time it comes to him. Supposing you are going to think, "I wonder whether I shall get that money for next week in time," before more than three or four words have formed themselves in your consciousness, you ought at once to turn to heaven and deny it. Realise, for instance, that "it is an absolute lie," and continue with the affirmation, such as: "man is a spiritual being; there is no want, God is the source of all supply; there are infinite ideas in Mind available to man instantly; these ideas unfold with unfailing regularity, idea after idea,"

or in some such way get the thought of the want right out of your mind.

Financial Difficulties Overcome for Others.

I may now mention some instances in which other people's troubles had to be overcome. One of the most interesting cases took place some fifteen years ago. I was going to see a patient in the North of London when I met a friend whom I had not seen for some time; he told me that he lived close by and asked me whenever I could manage it to come and see him. The following day, Sunday, I called upon my patient, and to my surprise, instead of being laid up—I did not know then as much as I do now—I found that she was up and out and would not be back for about an hour. I always found that whenever anything of this sort took place there was some work for me to do, but the only thing I could think of was to go and see this friend of mine.

On reaching his house I found that I was wanted badly. He did not tell me much, only that he was in serious financial difficulties, and that unless he had a certain sum of money by the coming Wednesday his home would be sold up. At the time I thought, by the way he spoke, that he had the brokers in. I talked to him and to his wife about the wonderful Truth that was available to us all, if only we would think rightly, and before leaving I gave a treatment for supply. He told me afterwards that when I had finished I turned to his wife and said: "You will probably see the commencement of the result of that treatment to-morrow." To-morrow came, and all day long my friend in the city, and the wife in the West End, were trying to borrow the money to get out of their difficulties. Night

came and they had failed. Their servant told them that a lady, whom they had only seen once, had called while they were out. Tuesday came, and again the same result, and again the lady called. On the Wednesday morning they had given up all hope of getting help, and to try and give the wife something to think of that might take her attention from her miserable thoughts, her husband suggested that she should go and call upon this lady, as she had evidently wanted to see her, and only lived a mile or so away.

On arriving she was shown into the drawing room, and in a few minutes the lady came in, took her into a small boudoir off the drawing room, shut the door, and stood with her back to the door saying: "I am so rejoiced at your calling—come, tell me what it is I can do for you. God has told me that there is something you want that I can do for you." The wife then burst into tears and told her of her troubles. "Thank God that is all," was the reply, and the lady sat down there and then and gave a cheque for the amount required. She would not even take any thanks, saying it was enough that she had heard when God called. I think it was the next time when I saw my friend several years later that he told me he had paid off the whole of the amount with the exception of £8 interest which he was posting that day. She had lent them over £400 in all.

Another interesting case was when Mrs. Stannard, the authoress of "Bootle's Baby" and many other stories published under the name of John Strange Winter, called upon me in the City to get some information, and told me that she thought I would like to know what had happened that morning. A man from

one of the London daily papers had called upon her and had retained her to write a story for them. In the course of conversation he asked her a question, and she said the only person she knew who could answer that was a Mr. Rawson in the City. He then said; "That is a curious thing, because I have in my pocket a letter of introduction to Mr. Rawson," and he pulled it out. "Last week," he continued, "the most extraordinary thing happened. I had gone all wrong financially, and was literally a ruined man. A mutual friend spoke to Mr. Rawson about it, and at the end Mr. Rawson turned round and said, 'Now let us reverse all that,' and he gave what he called a treatment. The next morning a miracle had occurred, and I was out of all my difficulties. I do not know what that man did, but I know that my release was due to him, and I am going down to thank him." As a matter of fact he never turned up, and I never knew even who he was, further than what Mrs. Stannard told me.

You must not be astonished if you get cases like this, which appear to be instances of ingratitude. It is not always due to ingratitude, but sometimes the trouble is so completely wiped out by the treatment that it passes right out of the mind.

One of the most extraordinary cases I have had was that of a lady, the wife of a medical man, who was sent to me by Dr. Rogers, of Southsea, one of the leading naval doctors in the south of England. He has now passed on, so there is no harm in mentioning him. She had been operated upon several times for an internal growth, and nothing more could be done. Dr. Rogers, who had been helped by me, advised her to come and see me, and she came with a letter of introduction from him. On asking me whether I would take

her as a patient, I said I would, and asked her to come and see me the following morning—it was then 9.30 p.m. She asked me whether I could give her a treatment at once, as she was in agony; so I asked her to sit down, and gave her a treatment, not for the growth, but in order to relieve her of the pain, and so that she should have a good night's rest before she came to see me in the morning. She then went, and I never heard anything from her at all for about two years. One day I got a telegram from the husband, saying that she had angina pectoris; she was in great pain and was not expected to live; I gave a treatment, with the result that the next day she was up and about, and never had any more trouble. Later I met her and she told me that on the night when I had first met her, and had given her a treatment against pain, she had gone back to the hotel, and about 10 p.m., half an hour after the treatment, suddenly the whole growth came right away. There was great pain just at the moment of its coming away, but otherwise she had not had any pain, and she never had any further trouble from the growth. I naturally worked against the growth a little, but the chief reason for the disappearance of the growth was that with my treatment the tentacles which held the growth in place had become loosened, and the ordinary action of the muscles forced it out. There are several cases which I have had, where I was asked to help the patient just before going through an operation and when the operation took place there was only a loose lump, the fibroid growth having disappeared. The disappearance takes place as one realises that there is no matter, only Spirit and the manifestation of Spirit, the Principle of purity and holiness. This is the only case I have had in which the growth has come

away.* As a rule they are dematerialised, that is to say, they simply disappear, sometimes instantaneously and sometimes gradually. The reason for it coming away in this case was that I had chiefly worked against the pain and had not attempted to get rid of the growth, and therefore had not done sufficient work to dematerialise it.

One must not conclude from the above that this patient was ungrateful. On the contrary, I think she was extremely grateful for what had been done, but it was simply one of the vagaries of mortal mind. Probably if asked she would have said that she had been so busy, and kept putting it off, and afterwards

* I have since had another case. When I first went to America I was asked to take one of the Sunday services at the Commodore Hotel and give a treatment for those present. There were at least five cases of instantaneous healing. One man came up to me after the service and said that he had had a growth in his eye for ten years, and despite a great deal of medical and mental treatment, no improvement had been effected. In the middle of my treatment he felt liquid running down his face, and by the time the treatment concluded his eye was perfect; all the inflammation and pain had gone, and there was no sign of the trouble. What happened, I think, was that when I started to speak the pain disappeared. He then thought, "Rawson is healing me" and thought it so strongly that the action of his human mind cured him, the eye opened, and all the matter in the growth came away. Then the treatment was continued and the eye was healed. Whether the healing was only temporary and three months afterwards, as is usually the case, the trouble returned I do not know. I think that whether the healing was permanent depended on whether he gave thanks to God or to Rawson. In the former case I think the realisation of God would have resulted in permanent healing, whereas thinking of the material Rawson would have the opposite effect. If I thought I could heal I would not get the results I do. It is the fact that I know I have nothing to do with the healing at all, directly or indirectly, which results in the mist so frequently thinning and people being apparently healed. The material so-called man is, at best, only cinema pictures and never helps anyone or ever can help anyone. The only person who can help anyone is God, and He keeps the spiritual world and our spiritual selves perfect.

when she had delayed so long she was ashamed to write. Gratitude is of importance, because it shows the condition of mind that is expectant of more good to come. The gratitude has to be that God exists and that we are spiritual; not towards an individual who is merely doing what he thinks right, just in the way that he might kick a piece of orange peel off the pavement as he passes along. This was what Jesus meant when he said, "*Rejoice not that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.*" (Luke 10: 20.) When a man knows that he cannot help doing what he does, and that gratitude towards himself is not wanted—as the good that he does is simply due to the imaginary mist of matter being thin in front of him—it is a sufficient reward to him when he sees the happiness which others receive as he works.

I do not think that there is any greater happiness than that due to the recognition that a person has been helped out of an otherwise insurmountable difficulty and has been started on the road that leads to absolute freedom from all troubles.

Delivery of Goods.

A very serious difficulty, and one that is constantly arising in business, is that of being unable to get goods delivered. To overcome this trouble I would realise that "there is no difficulty in getting anything, for all that man needs are the ideas of God, and there are infinite combinations of ideas in Mind available to man instantly. These ideas unfold with unfailing regularity, combination after combination, and man passes on these ideas, that is, calls his fellow man's attention to them, giving his fellow man joy and happiness thereby.

Mortal mind cannot possibly prevent the unfolding and passing on of these ideas, as there is only one Mind, God, and man has any combination he needs instantly. God is the Principle of all law and all order, and all God's ideas are governed by law and by order unfolding at the proper time and in the proper way."

If the difficulty is not so much in actually getting the goods, but delay in the receipt of the goods, I should realise that "there is no delay, everything is done instantly. God's ideas unfold with perfect sequence to man, idea after idea, and are passed on with perfect sequence. Love is the power which causes the ideas to circulate in Mind and Love is omnipotent, for Love is God." Then I would work against mortal mind, fear, aggressive mental suggestion, hypnotism, etc.

Sometimes it is known that the manufacturer has the goods he has undertaken to deliver, and is actually delivering them to someone whose order was received after yours; he is merely making excuses about not being able to obtain delivery of raw material himself, in order to deliver them to the other person. In this case you would take up the various points in which you thought he was wrong. For instance, you would realise that "there is no injustice, for God is the Principle of all justice, and man, being made in the image and likeness of God, is absolutely just." Then you would realise that "there is no lying, for God is Truth, and man speaks the truth." If the lying is bad, you might realise that "mortal mind cannot make man lie, man is absolutely truthful; there is no mortal mind, only one mind, God." After working for justice in all these cases, work also for love, commencing always from God and working downwards—for instance: "God is

Love and man reflects that Love and is absolutely loving towards all; man is the love of God; God loves by means of man; infinite Love surrounds man, therefore man is absolutely loving towards all." If there is a genuine difficulty in getting raw material, you would work to help the manufacturer, realising, for instance, that "there can be no difficulty in obtaining what is needed, as the only things man needs are the ideas of God, and there are infinite ideas available to man always." Then you might proceed as in the first case above mentioned.

As a rule a clear realisation of God as Love and man as loving will overcome all difficulties, even if we do not go into details at all. It is, however, more effective to go into details. The reason for this is that all the trouble comes about from our own wrong thinking. There is nothing but God and God's world, permanent, eternal and perfect. We poor mortals form a false concept of this perfect world, and hypnotise ourselves into believing that the false concept is true and real. Nothing of the kind exists at all. It is simply our false view of God's world, and all we have to do is to alter this false view. The work has to be done in our own consciousness, as the only evil is our own false thought. If we change this false thought and think only of God, the evil disappears. This is why we get just as good results by thinking of the absolute love in heaven as by going into a lot of details; but it is not as easy to get all the thought of evil out of one's mind and to dwell upon the perfect love there is in the world of reality, as it is to take detail after detail and gradually get these false ideas one by one out of the mind.

Loss.

Occasionally goods are lost in transit, or papers mislaid in the office; again, the keys of the door or safe may disappear in some unaccountable way. If you can realise clearly enough that "none of God's ideas can ever be lost, they are always in the right place, in Mind, in God, benefiting man and ministering to man; man is instantly in touch with any idea of God he needs," you will find that the lost thing turns up. If it is possible, it will be received in some ordinary way, but if the thing has been destroyed or is in such a place that it cannot possibly be brought back, it will suddenly appear in front of you as you get your realisation clear. For instance, supposing you have lost the key of a door, and this key has been dropped to the bottom of a well, when you get your realisation clear enough it will disappear from the bottom of the well and will appear either in its right place or in front of you. The real spiritual key is a combination of ideas in God, in Mind. When the material key was apparently lost, it merely meant that you failed to see the spiritual key. When you treat you see the real key again, but being a material being, you see it as a material key. In the Notes to the latest edition of "Life Understood,"* I give details of a case mentioned by Mrs. Besant where she herself saw some watches, that were, to her own knowledge, previously at the bottom of a well, suddenly appear in the hand of a man in front of her. This was due to the action of the human mind and was possibly, although not likely, a hypnotic effect and in any case harmful. Such

* "Life Understood," the standard work on mental healing (5th Edition). 15s. od. (\$5). Postage 1s. Published by the Crystal Press Ltd., 4, Marble Arch, London, W.1, England.

a result is in the pictures and in every case is followed by pictures of evil which can only be improved by true prayer, scientific right thinking.

Damage in Transit.

It frequently occurs that valuable goods and machinery will be badly damaged in travelling or otherwise. It is true that insurances can be effected against these difficulties, but this does not minimise the disappointment and the unsatisfactory feeling that one has when manufactures of a special nature and badly wanted by your customer, are irretrievably spoilt.

This is not a difficult demonstration to make, for as a rule such trouble comes through carelessness on the part of those responsible. To overcome this you can realise that "God's ideas can never be damaged, they are spiritual, perfect and divine. No matter can touch any idea of God, for His ideas are spiritual and perfect; there is no matter, only infinite Mind and its perfect ideas." Then you can work against the carelessness. "There is no carelessness, God is the Principle of all law and order, therefore man is governed by law and order. Man never makes mistakes, man reflects divine wisdom, intelligence and knowledge." Where damage is done, or trouble comes merely through carelessness, it is as a rule easier to demonstrate over than when the trouble is brought about knowingly. There is not the same weight of wrong thought to destroy itself.

Delay in Transmission.

Very often one suffers from delay in sending goods, and here you can realise that "there is no delay, everything passes instantly in Mind; there are no mistakes,

for man reflects divine wisdom, intelligence and knowledge; God's ideas never fail to be in the right place, for all is governed by God, and God is the Principle of all law and order; everything is done perfectly and at the right time. Love is the power which causes the ideas to circulate in Mind, and Love is omnipotent, for Love is God."

Breakages.

Very often there will be breakages. To overcome this you can realise that "God's ideas never break, they are spiritual and perfect; they reflect substance and are full and complete, they reflect entity and are always the same. No man can ever damage any idea of God, for man is God's consciousness by means of which God works and acts."

I have known several wonderful results in the piecing together of broken articles through treatment. One of the best was the result of treatment by a lady now in California, who helps us in our work in America. She had been in the habit of listening to the audible treatments at our rooms, and when she went home she was naturally very keen to prove her knowledge of Truth. In unpacking, a valuable ivory-backed brush fell into the bath and the back and handle were broken in several places. Her husband, cousin and brother were with her, and as they discussed mending it, it suddenly flashed into her mind how stupid it was to forget to treat. Her letter continues: "I seized the brush, placed it in position, and said 'I forgot that no idea of God can ever be broken,' and I laid it on the shelf, and forgot all about it, till next day one of them picked it up, and exclaimed that it was perfectly and absolutely whole again. Seeing I was more surprised than

any of them, they began to ask where 'faith' came in, so we had a good talk. They treated that little brush so roughly, I must admit I was half afraid it would come to pieces in their hands! I've had several demonstrations of this kind, but I would attempt treating a broken brush quite naturally, whilst I know quite well a broken bone would daunt me—I have reversed that thought."

This is a good practical instance of the fact that it is only one's own thought which stops the demonstration when one wants to get a result. The writer had no fear of such things as broken brushes, but with a broken bone she would allow fear to step in. In the case of the brush she treated because it was the right thing to do, and then forgot all about it. If she had been keen to mend the brush by treatment and had kept on thinking that she would not be able to make her demonstration, it would not have been mended. We have to try, not to bring about the demonstration, but to be loyal to God, loyal to good. As mentioned, we have to treat because it is the right thing to do; we must give no power to evil.

In order to bring about a demonstration, there are only three things necessary.

1. You must not think of the material world or of the person whom you are helping.
2. You must strive to think of God and of heaven. It does not matter what your concept is.
3. You must not think that God will not act.

When treating, you should not even think of the spiritual reality of the person whom you are helping, but get right away from all thought of the patient. Remember, you are treating yourself and not the

patient, although it may be said you are treating *for* the patient.

The reason why it does not matter what is your concept of God, is that none of our concepts even faintly approach what God really is, and the concept of the man in the street who thinks of God as an elderly gentleman with a beard, is not so very much worse, in comparison with what God really is, than that of the advanced mental worker, who has given a large amount of time to the study of the nature and aspects of God.

The first two points are easy to carry out, it is only a question of practice. The third is the difficult one. Each one of us has his line of limitation, some have a great many limitations. One man says: "I cannot treat myself, but I can help others." Another says: "I can never help others, but I can always get rid of my own troubles." A third says: "I am afraid of a case of cancer," and a fourth that "rheumatoid arthritis is the most difficult thing in the world to cure," and so on. Then again there are other classes of limitation—"I can only treat at night"; "I cannot treat when other people are in the room"; "I cannot treat immediately after lunch"; "I cannot treat audibly"; "I cannot treat with my eyes shut"; "I cannot treat with my eyes open"; etc., etc. All these can be overcome in time.

The only reason why, after working a little time, a person cannot heal the most difficult troubles under the sun, is that he thinks he cannot.

Strikes.

A bad trouble is that of industrial strikes. These are comparatively simple to stop. Sometimes they arise through unfairness or thoughtlessness on the part

of the masters; sometimes the fault is on the side of the men. In any case the treatment is the same, and if you, as a master, are unfair to your men, you will find that the result of the treatment will be that you will alter the conditions and be fair. All that the generality of workmen want is fairness. Fortunately this is an integral part of the British mind, but the men's idea of fairness is sometimes very different from that of the masters. This is admittedly due to wrong thinking on the part of one or the other—as a rule on the part of both. The result of the treatment does away with this, peace is made, and everyone goes to work with renewed zest.

As in the last case, love must be the predominant note. At the same time work for justice. The details may be taken up in the following way: "Man cannot possibly ask for what he is not entitled to, for man has instantly everything he needs; God's ideas unfold with perfect sequence and regularity, idea after idea. Man never stops work, he is always doing perfect work, God's work, passing on God's ideas to his fellow man, giving his fellow beings infinite joy, and receiving divine ideas in exchange. When man works, God works; man is ever active and energetic; God's ideas always circulate in Mind, unfolding regularly. God is the Principle of all law and order, and Love is the power which causes these ideas to circulate; Love causes man to pass on God's ideas, benefiting and helping his fellow man, and Love is omnipotent, for Love is God."

When you find that after treating for a day or two no impression seems to be made, then it is necessary to work more against the worst forms of evil. For instance, work against mortal mind, fear, aggressive mental suggestion, hypnotism, animal magnetism,

mental assassination and malice against Truth. Work especially against animal magnetism and hypnotism, for very often a strike is purely an hypnotic effect, coming through two or three leaders who are especially strong thinkers. It is the same sort of action which makes some men appear to impose their will on others—men like Napoleon, Hannibal, Cæsar, Alexander, and most of the great generals and political leaders. The same hypnotic effect is noticeable with some leaders at the Bar who have a terrific power of thought, which is very noticeable in the case of a weak jury and witnesses, and even in the case of a weak judge. It is for this reason that the Appeal Courts are an absolute necessity. When a man has this power of thought, it brings him no happiness. Napoleon was probably one of the greatest hypnotists of modern times and had the power of making people do what he wanted without even coming in contact with them. In "Life Understood" I give a copy of a letter Napoleon wrote in which he said: "I certainly possess the secret of that magic power which carries away other people's minds: yet I could never communicate it to others. Not one of my generals ever received it from me or guessed at it." Then he continued, showing that this power had been of no use to him. In his latter days he showed, the historian said, "painful signs of degeneration," which is the case, more or less, with all those who use the human mind to force others to do what the former think is good.

Sometimes there is a so-called reason for the strike which, if known, could be easily dealt with, either mentally or in the ordinary material way. The strike would end much more quickly if this evil were uncovered, that is to say, if the one praying knew what

the so-called cause of the trouble was. To find this out, we must work mentally; for instance, by realising that "God is the Principle of all knowledge, and man knows instantly everything he needs, for man is God's consciousness, by means of which God thinks." You should treat in some such way for every patient. Do not try to ferret about in the material, but rely upon the action of God. If you do this, and work sufficiently, the so-called cause of the trouble, if any, will be found out by you in some way. Only take material steps if you cannot help it, not being far enough on to overcome difficulties by treatment. Taking material steps sometimes prevents malpractice, either in others or in yourself, by thinking that because material steps are not taken, the results cannot be arrived at. Give up the material steps as fast as you can.

Be Selfless.

One of the great difficulties in life is to be selfless. "*Be still, and know that I am God*" (Ps. 46: 10) is the keynote of mental work. By taking steps and thinking strongly that a certain thing is the right thing to happen, you may be stopping the demonstration, as the thought which is necessary to be destroyed, in order that heaven should show more clearly, may be so intensified with your thinking the thing you want is coming about, that it is difficult to pray clearly enough for it to be destroyed, and for heaven to shine through and be seen more as it is.

Lack of Labour.

Another very serious difficulty sometimes is want of labour. Here you can realise: "There is no want of labour, there are infinite beings in Mind available to man instantly. Man is always in the right place,

in Mind, in God, helping his fellow man, passing on God's ideas to him, giving him joy and happiness. God gives man everything that he needs instantly; all that he needs are the ideas of God, and these are always being passed on to him by his fellow man; man knows instantly where to get what he needs."

When you are not treating generally for labour requirements, but specifically for any individual, such as a foreman, you should work for the other man, so that a foreman who is out of work hears of the work and gets it.

You will always do better in treating if you work as unselfishly as you possibly can. The first time I learnt this was when I went to tea with one of the best known artists in London who had been very ill with Bright's disease—in fact his life had been despaired of. He had been healed by one of the Christian Science practitioners, who at that time was the best worker in England. When I arrived I found that the practitioner was there, and the latter told me that the patient's physical troubles had been overcome, but there were serious financial difficulties, as he had not sold any of his pictures for a year or two on account of his health, and he had not been able to, what is technically known as, "break the claim." He asked me if I could give him any suggestions. I no doubt treated to find out, and I said this to him: "You have been trying to get supply for him, have you not?" "Yes," was the reply. "This is not the highest way of working. A higher method is to treat so that his pictures are doing some good in the world, instead of being turned with their faces to the wall." Right round the studio were a number of his pictures, merely showing their canvas backs. I then went on: "These pictures are really

spiritual ideas of God, are they not?" "Yes." "As such they are not with their faces to the wall, they are out benefiting man, ministering to man, are they not?" "Yes." "Then let us take it up in this way"—and I gave a treatment. The result was that the next day he sold one of his small pictures for £200. This stopped the malpractice and enabled them to work better, and a day or two afterwards some shares, which could not be sold and were thought valueless, suddenly jumped up in price and they were able to sell them, and the artist was out of all his difficulties.

It may be worth while, for the purpose of showing that these things are not merely coincidences, to say that after I left his studio I went to see a lady who had always been very antagonistic to this method of dealing with troubles. In the course of conversation she told me that it was of no use, that her daughter, who was a Christian Scientist, had been unable to help her over her financial difficulties, and she confided to me that the broker's men were in the house and that her things were going to be sold within a day or two. I had a talk with her and explained to her that if she could only realise the infinite ideas there are in heaven, and that any of these infinite ideas are available to man instantly, she would at once be out of her troubles. I gave an audible treatment for her, and the next day she received by post a cheque from her son, with a letter from him, saying that he had just had a stroke of luck and had received what was for him a large amount of money, and had thought that the best thing he could do with part of it was to send it on to her.

I may mention that in cases of want the principal difficulty is to prevent the person who is hard up from continually malpractising. Although you may work

well, often the patients, instead of turning out the wrong thoughts as they come to them, are continually thinking: "Oh, what shall I do? I shall never be able to meet that bill. What will happen if I have to leave my home?" etc., etc. If they would only start and be loyal to God, loyal to good, and refuse to believe in the power of these evil thoughts which come to them, tempting them to believe in a power other than that of God, they would be out of their troubles in a very short time.

The whole secret of overcoming want is to nip the wrong thought in the bud before it has time to get into the mind. Supposing that you were about to say: "I cannot afford to buy that," before you have said "I cannot," start and reverse the thought: for instance, by thinking "it is a lie, man has instantly everything he needs," or in some such way keep the wrong thought out.

Assistants' Carelessness.

Another difficulty that is fortunately not very common although every now and then it has to be worked against, is carelessness and idleness on the part of the assistants or clerks. For this, one can realise that "there is no carelessness, for man does perfect work; God's ideas unfold to man with perfect sequence and are reflected with perfect sequence; God is the Principle of all law and order and man reflects that law and order."

Idleness.

In working against idleness you can realise that "man is never idle, but reflects Mind, and is therefore ever active and ever energetic, always passing on God's ideas to his fellow man and receiving ideas in exchange;

a constant succession of ideas unfold to man, and man re-presents or passes on these ideas. There is a perfect law of exchange; man is always receiving and passing on God's ideas, benefiting his fellow-man."

Extravagance.

You can work against this by realising that "there is no extravagance; man is always passing on just the ideas he receives; God's ideas unfold to man with perfect sequence, and man re-presents them with perfect sequence; every idea is passed on to the right place, for when man works, God works; God works by means of man."

Wastefulness.

"Man never wastes anything, for every idea is passed on at the right time to the right place, and ministers fully to man, giving him joy and happiness. These ideas continually circulate in Mind, Life causes man to receive them, Truth enables him to understand them, and Love causes him to pass them on; this action is perfect, for it is the action of God."

Slowness in Work.

"Man never works too slowly, when man receives an idea, he instantly re-presents it, passes it on, for when man works, God works; everything is done instantly, everything is done perfectly."

Impertinence.

"Man is never impertinent, for only God's ideas come to man, spiritual, perfect, divine and holy ideas, which man re-presents, passes on, to his fellow man, giving him joy and happiness. Love is the power which causes man to re-present these ideas, and man

reflects that Love, and is absolutely loving towards all."

Unpunctuality.

Unpunctuality is a trouble which has frequently to be worked against, because it is not so much the actual loss of the man's time, for which he is not paid, that matters, as the disturbance of and delay in the work, and the loss through the tools, etc., lying idle. You can treat by realising that "man cannot be unpunctual, for man is divine and governed by God and God is the Principle of all law and order. Mortal mind cannot keep man from his work, for there is only one Mind, God, and man is always in that Mind, a perfect being in a perfect world, governed by a perfect God and doing perfect work, always in the right place, at the right time."

Dirt.

It is also important for a man to be clean in his work. If a man is clean in his person, you usually find that he is clean with his work. To help him you can realise that "none of God's ideas can be dirty, for man is spiritual and perfect, reflecting Spirit, the Principle of purity and holiness. Nothing is ever out of its place, for all of God's ideas are in their right place, perfect, divine, and benefiting man."

Untidiness.

For tidiness, one can realise that "man is never untidy, all God's ideas are perfect, in the right place at the right time, governed by God, the Principle of all law and order."

Want of Method.

Untidiness constantly arises through want of method. People will come down in the morning, and will occupy

ten minutes in wondering what they are going to do next, instead of being already settled in their mind as to the time fixed for the various things they have to do every day, so that not a moment is wasted in getting to work. To treat for this, one realises: "there is no want of method, God is the Principle of all law and of all order; God's ideas unfold to man in perfect sequence, and are passed on in perfect sequence. When man works, God works; God works by means of man; man is divine and perfect."

Untruthfulness.

In working against untruthfulness, you can realise that "there is no lying, for man is made in the image and likeness of God, and God is Truth; man reflects Truth and is absolutely truthful. Mortal mind cannot make man lie, for there is only one Mind, God, and man reflects that Mind, the Mind which is Truth itself."

Frankness.

Frankness is one of the male qualities of man, the others being moral courage, strength of character, and wisdom. The female qualities are love, refinement, virtue and intuition. For frankness you can realise that "there is no deceit, man is absolutely truthful and frank; man always passes on the ideas of God exactly as he receives them; man never deceives, all is Truth, and man being made in the image and likeness of God is absolutely truthful."

Theft.

There is no necessity for concern as to the possibility of theft on the part of employees, nor need you insure against burglary if you treat properly. "There is no theft, man is divine and governed by God; man never steals, man is always doing what is right; man never

takes anything, man is always passing on God's ideas to his fellow man; man never takes away God's ideas, they are always in the right place, in Mind, in God." Then, if something has been stolen, you can realise that God's ideas are always in the right place and you can work, for instance, against injustice and for love.

Criticism.

Criticism has also to be worked against; often it precedes a strike. You can realise that "there is no criticism, man is perfect and man knows that man is perfect; man is divine and man knows that man is divine; God is Love and man reflects that Love and is absolutely loving towards all. Man never malpractices upon his fellow man, for God is Truth, and man knows Truth, and speaks the truth, passing on God's ideas, benefiting and helping his fellow man."

Deception.

In your regular treatment every day, it is advisable to work against being deceived. Sometimes it is apparently the fault of the other person; sometimes your own fault. You can work against this by realising that "man is never deceived, man reflects divine wisdom, intelligence and knowledge; man knows instantly everything he needs, for God is Truth and man is the knowledge of God, the knowledge of Truth, and knows Truth and understands Truth. Man never deceives, for God is Truth and man always speaks the truth."

If you can get this clear, somebody will tell you what is going on, or the man himself will stop deceiving you.

Demonstration over False Witness.

One of the most interesting cases was that of a banker, who called on me one night and said he was

being blackmailed. He had just come from an interview with his Counsel, who had told him that unless he could manage to prove that one of the witnesses was telling lies, the case would go against him. They knew that one of the witnesses was going to tell three falsehoods about the facts upon which the case turned. He asked whether I could help, and I told him that one could help more or less, although I was not quite certain what would happen. I gave a treatment that night, working for justice, love and truth, and the next morning I gave a second treatment. The banker came to thank me later on, and told me that the result was simply wonderful. The witness had told his three falsehoods, and then, to everyone's intense astonishment, he turned round and flatly contradicted himself, telling the truth. The Judge in amazement said to the Counsel on the other side: "What does this mean?" The Counsel said he could not understand it; it was absolutely opposed to the depositions. The Judge then remarked: "Is it any good going on with the case?" The Counsel said: "No, my lord." Judgment was given there and then for the banker, and the whole case was finished within twenty minutes after the witness had gone into the box.

Rush and Overwork.

Another thing that has to be worked against is rush and overwork. Here you can realise that 'there is no rush, God is the Principle of all law and order, therefore everything is governed by law and order and God's ideas unfold with unfailing regularity at the right time and are passed on at the right time.' You can also realise that "there is no overwork, for when man works, God works, God works by means of man. God's

ideas unfold to man with perfect sequence, and are passed on with perfect sequence. Too many ideas cannot come to man, for God is the Principle of all law and all order and man is governed by law and by order."

Demonstration over too much Work.

I was once very much overworked, and although I treated against it, I could not manage to overcome the trouble. One day a client called soon after 10 o'clock, and waited all day, with the exception of meal times, until 7 o'clock, without my being able to see him. I then determined that I would overcome this difficulty at whatever cost, and made up my mind to see no one at all the following day, if possible, and to do no business that I could possibly avoid, but only to treat all day and see anyone who came on Science. Later in the evening someone rang me up and asked me whether I would play off a golf-tie the following morning. Instead of saying "Impossible," I told him I would do so, relying upon the treatment to prevent any difficulty occurring to clients. I reached the office about mid-day and only one person came in during the whole day. He called by appointment at 4 p.m., to go through a report which I had made for him, and which was ready for signature, subject to reading it through with him. Just at the time he came, one of the well-known Christian Science practitioners called and wanted help. I showed my client into a room and asked him to go through the report and let me know whether there were any points which he would like me to amplify. I was then helping the Christian Scientist for over two hours. Every now and then the thought came to me that my client would be annoyed with me, but I turned

it out, realising that "there is no annoyance, all is peace and rest. Man can never harm his fellow man, but is always benefiting and helping him." When I had finished, I went into the room where my client was sitting, expecting him to look up with a rather cross face. To my astonishment he was all smiles, and said: "I have been right through the report carefully, Mr. Rawson, and I have made one or two suggestions of which I think you will quite approve, and have just this moment finished." I then went through his alterations, which did not take more than ten minutes; they were quite right and admissible, so I signed the report and gave it to him. In the ordinary way it would have taken me more than an hour-and-a-half to go through it with him. There was no further trouble with regard to overwork for several years.

It then happened that seven companies, for the technical work of which I was responsible, all had trouble at the same time, and I found that even when treating in the ordinary way I was overwhelmed with the work. As matters were getting worse instead of better, one day I told my secretary that for two days I would do no material work and see no one unless they came to me for treatment or for spiritual help. I did no work at all the first day and only two hours' work the second day. Some of the troubles were overcome during the first day; by the middle of the second all difficulties had been met. In one case we had been trying to overcome a difficulty for two years without success and during the second day the problem was solved. As a rule, if one altogether gives up trying to do things materially, and relies upon treatment alone, everything goes right, although sometimes in a different way to

that expected. The difficulty is to have sufficient confidence in the action of God.

Want of Time.

Against want of time one realises that "there is no want of time, for everything is done instantly. All God's ideas are finished and complete and unfold to man with unfailing regularity, idea after idea; man re-presents these ideas instantly, and everything works perfectly, for God is the Principle of all law and order and man is governed by law and order."

Tiredness.

When, as is unfortunately so often the case with those doing physical and ordinary mental work nowadays, the evil thoughts make a person believe in tiredness, you can realise for them that "man is never tired, man reflects Life and has all power and strength; man reflects Mind and is ever active and ever energetic. Man rejoices in his work, which never tires him but gives him joy and happiness."

Impatience and Irritability.

One should watch one's thoughts very closely so as to prevent being upset by the little faults, or even the bad faults, of those around, and to prevent upsetting other people by one's own impatience, which merely annoys them and prevents their work being done properly.

To diminish the first, one can realise that "there is no impatience, man is absolutely patient; all is peace and rest and harmony, man is poised in Mind and governed by divine Love." The treatment against irritability is almost identical, viz., "there is no irritability, all is peace and rest and harmony." In this latter case, it is desirable to work steadily for love, by

realising that "God is Love, and man reflects that Love and is absolutely loving towards all his fellow men, for man is the love of God. Infinite Love surrounds man, and man always reflects that perfect Love."

Daily Treatment for Business.

Those in business who understand the truth, should always treat every day for the business, taking up the general things which have to be worked for and against. They should treat against mortal mind, thoughts of materia medica, fear, mental malpractice, aggressive mental suggestion, mental assassination, animal magnetism, hypnotism, and—if known to be Scientists—malice against Truth. They should in addition treat for spiritual perception, spiritual discernment, spiritual understanding, that man knows Truth and reflects intelligence, wisdom and knowledge. They should also work against delays and for activity and energy. Also against bad work, greed, untruthfulness, idleness, and carelessness, giving a very full treatment.

Jealousy.

In some cases jealousy has to be worked against, and here you can realise that "there is no jealousy, for God is Love and man reflects that Love; he is absolutely loving towards all. Man is never causing difficulties, he is always helping and benefiting his fellow man."

If a firm is jealous of you and is trying to create difficulties, all that is necessary is to keep this thought right out of your mind. Whenever you begin to think about them and their attempts to harm you, realise that the whole thing is untrue, that man is spiritual and divine, always helping his fellow man, benefiting his fellow man and passing on God's ideas to him, giving

him joy and happiness. A man cannot possibly harm you if every time you think of the jealousy you drive the thought completely out of your mind, realising the absolute love there is in heaven.

A friend of mine, after I had had a talk with him, and had given him an idea of this wonderful knowledge that was coming to men throughout the world, told me that two people who were in the same line of business as himself were constantly trying to do him harm. He admitted that he disliked them extremely and that he did not do anything to help them. I pointed out that his thinking in this way had a so-called hypnotic effect, and then I showed him how to work. He simply treated for love. To his amazement, about two or three days after he started treating, one of these men came up to him and, holding out his hand, said, "I do not see why we should not be friends; I am sorry for my part in the past and I will try to be different in the future." My friend was naturally delighted, and they were always friendly afterwards. The second man came to him within the week and said practically the same thing, and afterwards both these men constantly sent him business. He said it made a considerable difference in his life because, before, he was constantly meeting them and always had a feeling of antagonism towards them, which was very disagreeable; this entirely disappeared.

Amalgamations.

Anyone who has had to do, as I often have, with amalgamations of different businesses, will know how difficult they are to arrange. At one time, I was retained to advise all the fruit-growing firms in Guernsey on the amalgamation of their businesses. One of the

difficulties was that during the day each firm would get a sheaf of telegrams from different parts of England giving the prices which the fruit, flowers, etc., were fetching that day in different places. From these telegrams each firm of growers would settle where to send their produce on the following day. Very often it happened that tomatoes would be selling, for instance, at 6d. per lb. in London and in Liverpool at 2d.—exactly the same fruit—owing to too many of the growers having sent tomatoes to Liverpool. A day or two afterwards, too many would send to London and not sufficient to Liverpool, with the result that there would be a glut in London while in Liverpool they would be fetching high prices. It was impossible to get the firms to work harmoniously together, and to have a sort of clearing house where they could settle to which town they would send their produce.

Ultimately the amalgamation dropped through, as one firm stood out for what was considered by the others as an unfair percentage of what the amalgamated company was to pay for the businesses.

When one man holds out in this way you can realise that “there is no greed, man has everything he needs, man never tries to get too much for himself, for man is governed by God. God is the Principle of all justice and man is absolutely just; man is always helping his fellow man, passing on God’s ideas, benefiting his fellow man.” If the trouble still continues, then you would work in some such way as this: “There is no mortal mind to make man do what is wrong, for there is only one Mind, God, infinite good, and man is controlled by God and God alone.” In a case of this sort the person standing out is very often badly malpractised on by the others, and this means that he is less likely to be reason-

able. You therefore would realise that "there is no mental malpractice, for man is surrounded by divine Love; no aggressive mental suggestion, only God's thoughts; no hypnotism, God is the only power and the only ruler."

The way in which one would work in order to carry through an amalgamation of this kind would be to realise the absolute unity in heaven; to realise that there is only one Mind governing all; that man is always benefiting his fellow man, helping his fellow man, by passing on God's ideas to him. Working for love is the principal thing in a case of this sort, so that instead of each man trying to get the very best for himself, he tries to meet the views of other people as far as possible. You would also work for justice.

Where to Consign Goods.

In a business when it is necessary, as in the case of the Guernsey firms, to know where to send produce so as to obtain the best price, you would realise that "man never can pass on God's ideas to the wrong place, for man is governed by God. There is a perfect law of supply and demand, when man needs an idea he knows where to get it, when man wants to pass on an idea he knows where to pass it." Then you would realise that "man reflects divine intelligence, wisdom, and knowledge; man knows everything he needs instantly." A demonstration over this difficulty is very easy to make, because, by sending the produce to the right place, you are helping people, and so reducing the excessive price in that particular place, also preventing a glut in another place. When this is the case, much of the produce is often reduced in value, or, as in the case of fish, rendered entirely useless. At the same

time, by treatment you can prevent the produce from going bad. If, for instance, you can realise fairly clearly that "none of God's ideas can deteriorate, as they are spiritual and perfect, reflecting Life eternal," food such as fish would probably keep twice the time it would in the ordinary way.

All difficulties of this kind can be overcome by treatment. Try to get into your mind how the whole world of evil is absolutely untrue, for nothing exists but God and God's world, in which there are infinite perfect ideas which always have existed and always will exist, spiritual, perfect, and complete, combined together by God, the Principle of good, into glorious combinations for the benefit of man.

Understanding People.

When you are steadily working in this way, continually thinking of God and God's world, and realising the intelligence, wisdom, and knowledge that man has, and how man knows instantly whatever he needs, and can never say anything that is not right, but is always passing on God's ideas perfectly to his fellow man, you will find that you will constantly say things that will help the man to whom you are speaking in a wonderful way. You will understand the man much better and know how to help him better. I have had many results of this kind. The first of importance occurred when the head of one of the Government Colleges abroad came to me with a letter of introduction. He had been studying mental working with the human mind for six or seven years, but had given it up, for, as he said, the results, though very marvellous, were most unsatisfactory and the practice was extremely tiring. He said he had heard that I had been retained to make a

professional investigation into mental healing, and would like to know the conclusions to which I had come. I spoke to him for nearly an hour and then took him out to lunch with a friend. In the course of conversation he said: "Can you read thought?" I told him I could not do this in the way in which he meant, but I often knew what a person was going to say before he said it. The friend present then observed: "Oh! that merely comes as a sequence of what has been previously said." The Professor then replied: "Well, that is not the case with Mr. Rawson. I knew what a busy man he was, and before calling on him I thought over the questions I was going to ask him, about twenty in all, and wrote them down on a piece of paper. When I came to him I commenced to ask the first question, and, before I had finished asking it, he answered it, and one after the other he answered the whole of the twenty questions." I, of course, had not the slightest idea that I was doing anything except just speaking in the ordinary way, but the mental work that had been done put my so-called mind, so to speak, in mental touch with the questions he wished answered and they were replied to without any loss of time. Really the mist of matter was partly cleared away and heaven was seen more as it is. When one has sufficiently progressed, one can actually know what a person is thinking, as our Lord did both in the case of the Pharisees and of the disciples. "*He knew their thoughts*" (Luke 6: 8. See also Luke 9: 47 and 11: 17; Matt. 9: 4; John 2: 25).

Goods keeping.

If your business is in produce or other perishable goods, you will find that if you treat they will last much

longer than they ordinarily would. You can realise that " God's ideas never go wrong, they are spiritual; there are no material bacteria, God's ideas are spiritual; the lesser ideas of God never harm the greater ideas, they minister to man and benefit man. There is no matter, all is Spirit and the manifestation of Spirit. God's ideas can never be too hot, they are always normal, surrounded by divine Love. There is no death, all is Life eternal; all God's ideas reflect Life and are spiritual and perfect, always benefiting man."

Tendering.

In filling in a tender, it is often difficult to know exactly what price to fill in. Here it is quite safe to rely upon treatment, giving a good treatment and then filling in the first figure that appears right. If you are doubtful, then you may treat again, and if no particular figure comes to you, leave it for a little while, giving a good general treatment, and afterwards treating again specifically. If no idea of the right thing to do comes to you, and it is not necessary to tender at all, you can take this as a sign that it is better not to tender. You can never make things worse by doing nothing and treating. Things must be better. In the specific treatment I should realise that " there is no want of knowledge; man knows everything he needs instantly; there are no mistakes, man has divine intelligence, wisdom and knowledge; man does perfect work; when man works, God works; God works by means of man."

If it is a question of whether the price should be cut rather fine, I should in addition realise that " no loss can be made by man, he is governed by God; God's ideas continually unfold to man, idea after idea,

and are passed on by man." I should also give a good treatment for wisdom, intelligence and knowledge.

Over-competition.

"There is no over-competition and no competition, there is only one Mind, God, and man is in that Mind, and governed by the one Mind, God, which is the Principle of all law and order, governing all men equally; man is always helping his fellow man, benefiting his fellow man, calling his attention to God's ideas, for God is Love and man reflects that Love, and is absolutely loving towards all."

Buying and Selling.

Treatment for buying and selling is not selfishness. When a man by treatment is enabled to buy well from his fellow man, nothing but good occurs, and you will find that, as a rule, the person who is selling has done excellently. Probably if it had not been for the treatment he would have sold at a lower price; yet you would have bought at a suitable price for yourself. If those who want to buy and those who are desirous of selling could always be instantly put in touch with each other, half of the difficulties in business would be overcome. The subconscious mind knows everything in the material world, past, present and future, and, when a man treats, the evil disappears, and this is seen on the material plane as those who want to sell being put in contact with those who want to buy.

In order that you may buy well, realise that "man does perfect work, reflecting divine intelligence, wisdom and knowledge; he knows instantly everything that he needs; God is Truth and man knows Truth and understands Truth, for man is God's consciousness." In such matters treat more than once for love. It is

of vital importance. Thus, in order that people from whom you are buying should help and not hinder, realise that "God is Love and man reflects that Love and is absolutely loving towards all. Man is always passing on God's ideas, helping his fellow man, and benefiting his fellow man; God is the Principle of justice and therefore man is absolutely just.

In order that you should obtain good prices for what you have to supply, realise that "God's ideas are always passed on to the right place. Man is always helping his fellow man and benefiting his fellow man, passing on God's ideas, and man receives these ideas and gives in exchange other perfect ideas of God. God is the Principle of all justice and man is absolutely just."

Accountancy.

Often a principal has to do a good deal of accountancy. Accurate and proper accounts are the foundation of a successful business. To prevent mistakes, one realises that "there are no mistakes, man reflects divine intelligence, wisdom and knowledge; all God's ideas are in the right place; man does perfect work passing on God's ideas and grouping them together into glorious combinations which benefit man. There is no ignorance, man knows instantly everything that he needs, for man is God's consciousness, divine and perfect." If a mistake has been made and it is necessary to find out where it is, this can be done by realising that "there is no want of knowledge, man knows instantly everything he needs." If you can get a clear realisation of this, all that is necessary is to go to any of the books and open any page, and you will find the mistake at once. In one case a bank clerk, after hav-

ing had a talk with me, went straight to the bank and opened one of the books haphazard, finding at once a mistake which had kept them all working overtime for several days.

For work to be done quickly.

Then in order that work should be done quickly, you can realise that "there are no delays, God's ideas unfold to man and are instantly passed on. All God's ideas are finished, perfect, and complete, spiritual and divine, ministering to man and benefiting man, for when man works God works; God works by means of man."

Often it is necessary to make a quick decision. To help you to decide correctly and quickly you can realise that "there are no delays, God's ideas unfold to man with perfect sequence and are instantly passed on. Man never makes mistakes, he reflects divine intelligence, wisdom, understanding, and knowledge; he is always doing what is right." When a man is far enough on, he recognises that everything he does, says or thinks was in the material world at its apparent beginning, and that therefore it is not of the slightest use wasting his time in thinking out intellectually what is the right thing for him to do. He knows that the only method by which he can improve upon his work is by prayer, and he therefore ceases to use his human intellect and gives up all possible time to treatment.

Correspondence.

Whilst you are answering your letters you ought to treat, realising, for instance, that "man reflects divine intelligence, wisdom and knowledge; man is governed by God; when man works, God works; God works by means of man, always saying the right thing at the

right time, for man is spiritual." Then that your correspondent should understand your letter you can realise that "man has perfect understanding and knows Truth and understands Truth."

Work also for love at the commencement of or whilst writing every letter, and it is advisable also to take up in detail the objects for which the letter is written. If, for instance, you particularly wanted to see one of your customers to settle a contract with him, and you wrote asking him whether he could manage to come and see you, you would realise "there is no separation in Mind, for there is only one Mind, God, one consciousness, man." If you had time you could continue by realising that "all men are part of that one consciousness, therefore man is instantly in touch with anyone he needs; man is always in the right place, for man is in Mind, in God, being God's consciousness." If you got that clear, the probability is that he would walk in that very morning. The reason is that, there being no such thing as time, your treatment would probably be acting upon him at the time he was making up his mind whether to come and see you. If you got your thought clear and he did not come, you would find that you would get what was wanted without his having to call and see you.

Unwelcome Visitors.

To avoid these you can realise that "there are no unwelcome visitors, all God's ideas are perfect; no one can come to man who is not divine and absolutely welcome." Then to prevent them being unwelcome realise that "God is Love and man reflects that Love and is absolutely loving towards all; infinite Love surrounds man, man is always benefiting his fellow man

by passing on God's ideas, giving his fellow man joy and happiness and receiving ideas in exchange which give him joy and happiness."

Fire.

If you are unfortunate enough to have a fire, you will find that a good treatment will stop it at once. I have known of many such cases. The last occurred recently, when one of my assistants was in the country. A cottage had caught fire and was blazing furiously. For the moment she was slightly afraid, so she turned her back upon the evidence of mortal mind and cleared her thought as quickly as she could. When they got to the cottage they found that the fire had gone out and very little damage had been done.

On another occasion a lady whom I knew found her room at night full of smoke and heard people calling out, and the noise of those above and below her. She remained where she was and treated, and although the floor below and the floor above were burnt out, nothing of hers was touched, except that the door of the flat was scorched on the outside. This was probably done before she started to treat.

In working against a fire you can realise that "there is no fire, all is spiritual and perfect. God's ideas can never burn, they are ideas in Mind, permanent and eternal, reflecting Life. Mortal mind cannot destroy God's ideas, for there is only one Mind, God, and all the ideas are in that Mind, reflecting Life eternal."

Effect of Weather.

Dull, wet and depressing weather always affects business more or less, sometimes seriously. This can be overcome by turning in thought to heaven and working against the various symptoms that appear to

be harmful. For instance, you can, whilst thinking of heaven, realise that it is never wet, and dwell upon the absolute gloriousness of heaven. Night is the right time for it to rain, both for the crops and for human beings.

In the companion pamphlet on "Divine Protection for the Garden and Farm,"* some of the wonderful results are given that have been obtained by the realisation of the gloriousness of heaven. As a matter of fact, the dull weather is not the cause of bad business, and consequently one needs to work against the bad business in the way already shown, as well as against the bad weather. One never works well when depressed, and consequently it is always well worth while, when treating for the office staff, to work for joy. You can realise that "there is no depression, for man is absolutely joyous." Then it is a good thing to use some of the Bible quotations, such as, "*in thy presence is fulness of joy*" (Ps. 16: 11), "*the sons of God shouted for joy*" (Job 38: 7), and to finish up by thinking of the absolute joy existing in that perfect world of reality called heaven.

Mechanical Difficulties.

In some places of business, and in most places where there is manufacturing going on, mechanical troubles must constantly arise. Such troubles may have causes that are not readily detected, in which case, after treating specifically for the fault, if the evil does not yield one would treat for knowledge, etc., so as to be able to find out what the trouble is and to treat more

* "Divine Protection for the Garden and Farm." (Third Edition), 1s. net (50 cts.). Published by the Crystal Press Ltd., 4, Marble Arch, London, W.1, England.

specifically against it. More often than not, the hitch will be owing to some little displacement which must be rectified promptly, if valuable time is not to be wasted, and the process of manufacture hindered.

I was once Consulting Engineer to a Company working at the seaside, and on going down one day I found them in trouble owing to the fact that their main pump, which was some little depth below the water, would not work. The divers had been down, but found that they could not open the pump. They were unable with their spanners to move the nuts on the bolts, as they were rusted on. When the engineer, who was interested in Science, told me of the difficulty, I am afraid that first of all I used material means, namely, I took a spanner and dived down, when I found that with all my force exerted I could not move any of the nuts. I then dressed, and gave a treatment, realising that "these nuts are ideas of God; all God's ideas are always in the right place, working perfectly and ministering to man; none of these ideas can be fixed, for every idea of God is free, working perfectly, working divinely." Then I realised that there is no matter, only Spirit and the manifestation of Spirit, and got as clear a realisation as I possibly could of the absolute purity and perfection of Spirit, and its manifestation. In places where there is matter in the wrong place, I have found the denial of matter to be about the most effective way of getting it removed. When I had finished my treatment I went into the shed, and one of the men was sent down. When he came up again he said that the bolts moved so easily that they could almost be loosened by hand. A letter from the engineer in charge written to one of the weekly papers,

giving this demonstration, will be found in "Man's Powers and Work," page 45.*

The Obtaining of Knowledge.

My early experiences in the obtaining of knowledge were instructive. Having to make a technical report upon Abyssinia for a financial group who were asked to develop that country commercially, I had to obtain all information possible about Abyssinia, and besides going to Paris and having every book on Abyssinia read through by my staff, I went to the War Office to see the members of the British Expedition who had just come back from delineating the British frontier. On my way, whilst crossing Trafalgar Square, I suddenly realised that what is sometimes called the subconscious, sometimes the subjective and sometimes the lower mind, knows everything in the material world, past, present and future, and that all one had to do in order to know a thing consciously, was to get the so-called conscious mind to vibrate synchronously with the subconscious mind. I at once saw that this was true, for it solved innumerable difficulties.

I had been asked to be at the War Office before one o'clock, as the members of the British Expedition were going to lunch at that time. I finished my business talk in a few minutes, and at about one o'clock started to talk about my investigation into mental healing. I spoke until past three, and to my astonishment was only asked one question by the three men present, all of whom were well up in the service. At the end, I told them it was the first time this had occurred, and

* "Man's Powers and Work, etc.," 10d. net (40 cts.). Postage 1d.; cloth, gilt lettered, 3s. net (\$1.30). Postage 3d. Published by the Crystal Press Ltd., 4, Marble Arch, London, W.1, England.

that previously, as a rule, a number of questions had been continually asked, breaking the thread of what I was saying. The senior officer then observed: "Directly I wanted to know a thing and thought of asking a question, you always answered it." The second said that he had had the same experience, and had thus only asked a question once. I was then sure that what had come to me inspirationally in Trafalgar Square was correct. The recognition of this as a fact had an effect at once, enabling the two portions of my mind to work better together, and the questions of the members of the War Office were answered before they were asked.

Since this time, I have had many results of the same kind.

On the Sunday after I had been to the War Office, I thought that if my subconscious mind knew everything, I ought to be able by treatment to obtain any knowledge I had the right to know; and I came to the conclusion that the realisation that God is the Principle of all knowledge and that man (the real, spiritual man), being God's consciousness, instantly knows everything he needs, would give me the knowledge of anything needed for a right purpose.

Demonstration over want of Knowledge.

I at once determined to test this and see whether it would work. At the moment I could only think of trying to see if I could find out how much I ought to put in the bag at the Church service. I therefore treated in the way above mentioned. To my astonishment, on next going to Church, something happened which had never happened before. As a rule, I had a handful of silver and coppers in my trousers pocket,

and kept the gold in my gold-purse. On this occasion, when the bag came round I had only a sovereign and a half-penny on me, and those were in my trousers pocket. The next time I went to Church I had only half a sovereign, and that again was in my trousers pocket.

A few weeks afterwards, when I was dictating my report for the *Daily Express* from my notes, and was about to put the above down as a demonstration, I recognised that I could not do this, because it was illogical. Half a sovereign one time and a sovereign another—it must have been merely a coincidence. Then I thought I would treat and see if there was any reason for it, and instantly it flashed into my mind that on one occasion I had attended once and on the other twice, but for the life of me I could not recollect whether I had the sovereign the time I had gone once or the time I had gone twice. I treated to see if I could find out, but receiving no light on the subject I came to the conclusion that I could not refer to the incident in my report. On the following day, when I was thinking of something quite different, it flashed suddenly into my mind that the day when I had gone twice was the time when I had the half-sovereign, because having no money I had borrowed half a sovereign from a friend who was present, and in the afternoon had obtained a sovereign from my brother, repaying the ten shillings at the evening service. This completed the answer as to how much I ought to put in the plate, the amount being a sovereign each Sunday.

Indecision.

In business it is often necessary to form an important decision when one has not the slightest idea of the best

step to take. This is sometimes a serious difficulty. A man will often try in half a dozen different ways to obtain a certain result, the last attempt being worse than the first. One should stop anything of this sort at once by treatment, and get into the habit of never allowing oneself to be undecided for a moment. Directly there is any feeling of doubt, at once reverse the thought, realising that "there is no doubt, God rules and God governs; there is no other power but that of God; God's ideas unfold to man continually and are passed on instantly, giving his fellow man joy and happiness; all work is perfect, for man is God's consciousness, by means of which God thinks, and works and knows." Then take the first step which appears to you to be right. If nothing comes treat again, and do not act until something comes to you after treatment: "Man knows instantly everything he needs." Harm can never arise because you do nothing and treat. Things must then be better; there is no exception.

Life and Religion One.

I want to add one word for the benefit of those who have not yet recognised that life and religion are practically one and the same thing. In the past we have been in the habit of keeping our religion for Sundays, and looking upon it as something so sacred that we ought not to use it for our little wants. We have even thought it positively indecent and out of place to speak of God except on special occasions, and those few and far between. Some even doubt whether we ought to use our religion for anything but getting rid of sin out of ourselves. When we recognise that true religion is the obtaining of a better understanding of God, so as

to enable us to help our fellow men better, then we see that we have not only to pray for every little trouble, but to pray continually, "pray without ceasing." For true prayer is only turning in thought to God, thinking of absolute good instead of evil and thus purifying the so-called human mind, and bringing about good. Some think it is lowering religion to show others how to get out of their small difficulties, but experience shows that it is this ability to get oneself and those one loves out of difficulties of every kind, large or small, which attracts others. It leads them to try to obtain a better knowledge of God, so that they can help others better. A man may thus become a truly religious man, that is to say, one who puts God first, and always tries first to get over his difficulties by prayer instead of overcoming them in the ordinary way by forcing his human will upon others.

The Employee.

In these articles on business we have dealt chiefly with the employer of labour, as his is the more difficult task. The principle is exactly the same for the employee. He has also to work against the harmful thoughts continually attacking him.

Problems of the employed.

It is therefore now advisable to deal with some of the problems more personal to the employed than to the employer. Not everyone thinks he is in the place he would choose were it left to his own decision. Often a man is inclined to chafe at the restrictions by which he is encompassed, and which he thinks would never have existed had he been the arbiter of his own destiny. The treatment for this would be the realisation that "man is never in a place unsuited to him, man is

always in the right place, in Mind, in God, for man is God's consciousness. Man's place can never be restricted, for man has absolute freedom. There is no monotony, because there are infinite ideas available, and new ideas continually unfold to man, giving him infinite wisdom and infinite joy."

Knowing What to do.

A man often has more work to do than it is possible for him to carry out, and he cannot always tell what line is the best to follow. Once he knows how to pray correctly, and when his sole object is to benefit the world, then he is bound to make his demonstration, that is to say, he is bound to carry out the ideas that are best. In treating for this, you can realise that "man never can have more work than it is possible to carry out, for God's ideas unfold to man with perfect sequence; man groups these ideas together into glorious combinations, which radiate out into infinite space, giving infinite beings joy and happiness; man is never uncertain what to do, but passes on these ideas with perfect sequence, for Life is the law of Soul, and settles the order in which the ideas come to man; Love is the power which causes man to pass on these ideas, and Love is God. God is intelligence, and the Principle of all wisdom, working by means of man; man's work is therefore perfect, always benefiting man."

Drudgery.

Men are often prevented by what are called "family ties" and "responsibilities" from doing the work they would prefer, which they could do well, and which would be of the most value to humanity.

Some seem to have had their whole life and soul eaten away, day after day, for a long succession of

years, by absolute drudgery, doing the same class of work because it brings ready cash, and they cannot afford to risk making a change. In nearly every case, and certainly in every case where a person does not know how to think rightly, this trouble arises from constant malpractising, that is to say, constantly dwelling upon the thought of their troubles, and thinking that they can never rise above them. Directly people commence to get a better outlook on life, so that they cease thinking of their own troubles and rise to a desire to help their fellow men, matters begin to change, and when they start to realise that "man is not a material being, subject to sin, disease and death; man, being God's consciousness by means of which God works, does glorious work, always benefiting his fellow men, grouping together God's ideas in perfect combinations, passing them on, and receiving instantly ideas in exchange," then things commence to improve.

Maintenance of Individuality.

Very often it is difficult for a man to maintain the individuality of his ideas, and to form a correct judgment as to whether his work is good or bad, that is to say, up to his ideal. One is so apt to follow other people's advice when it is not correct.

One might take the difficulty up by realising that "man's individuality can never be lost, for man's Ego is God, and God is Life, the law of Soul, by which the order of the ideas coming to man is settled; man groups together these ideas into perfect combinations, which are always developing in infinite beauty, and delighting man's fellow-beings." You can also realise that "man can never be biassed or over-ruled by the influence of others, as the only power is God; God rules and

governs, and man does perfect work, always helping and benefiting his fellow man."

Genius.

When you are able to clear away nearly all the evil thoughts, and so to improve your mind that you are able to catch glimpses of heaven and record them, this record is called the work of a genius. We now know of what genius consists, and any man can be a genius, more or less, if he will only habitually think in the right way.

Against Bad Work.

When you are at work, if you think of yourself at all, try always to think of yourself as you really are, a perfect being, in a perfect world, governed by a perfect God; but you will do better work if you forget your own identity completely and remember that there is only one Mind, God, and that God thinks and works by means of His perfect instrument, man. Recognise that the work which you, the *real* you, the only you, are doing, is absolutely perfect because it is due to the action of God, the Principle of good. When you are at work God is at work, because the real man is the activity of God, the instrument by means of which God works in the real world. You are "*in Christ*," "*hid with Christ in God*," and Christ is, as St. Paul tells us, "*the power of God, and the wisdom of God*" (1 Cor. 1 : 24).

Commence by realising that "there is no bad work, man does perfect work passing on God's ideas; man is continually receiving a succession of absolutely perfect ideas, which he groups together into perfect combinations that radiate out into infinite space, giving infinite beings joy and happiness. There are no mistakes,

man reflects divine intelligence, wisdom and knowledge; man knows everything he needs instantly."

Weariness.

One of the persistent thoughts is that of weariness, due to overwork. You can realise that "man is never tired, he reflects Mind and is ever active and ever energetic; man is never overworked, because God is the only worker and works by means of man. God's ideas unfold with perfect sequence to man and are passed on with perfect sequence, giving all concerned joy and happiness."

Weakness.

Against weakness you can realise that "man never feels weak, he reflects Life and has all power and strength. Man is the reflection of God, and reflects God, individualising infinite power, the infinite power of infinite Love," for man is "*the power of God, and the wisdom of God*" (1 Cor. 1: 24).

Want.

Another troublesome thought is that it is difficult to make both ends meet. Here all that is necessary is to work for supply in the way we have already shown.

Unfairness.

If a man thinks his employer is taking an unfair advantage of him, and thinks it strongly enough, he will see the manifestation of the thought. That is to say, the employer will—unless his mind is in a very good condition—start to take advantage of him, even if it be only in little ways. Remember that if you think in this way you bring the evil upon yourself; what you see is only your false concept of the world of reality, heaven, and when you know how to treat, it is your

fault if the employer behaves unfairly. To stop any unfairness—and in this way you must in any event reduce it—you can realise that “man never behaves unfairly to his fellow man, for man is spiritual and divine, governed by God; man is never unjust, God is the Principle of all justice, and therefore man reflects justice and is absolutely just. Man never harms his fellow-man, but is always benefiting him, always passing on God’s ideas, for God is Love, and man reflects that Love and is absolutely loving.” Then give a good treatment for love. You must not forget that your employer, unless he understands something of Truth, cannot possibly help doing what he does, and therefore you must not allow any thought of bitterness to come into your mind. If you do this you are simply harming yourself, and trouble of some kind *must in every case* be the result of this feeling of bitterness. If on the contrary you turn the thought right out every time it comes, and so work that you feel sympathetic and loving towards your employer, you will find this will entirely change his attitude, and he may possibly prove to be your best friend.

SPECIAL PROBLEMS SUBMITTED.

Since the writing of these articles we have had various letters of thanks, saying how helpful they have been in dealing with problems of the kind mentioned. In addition, two or three people have asked how to deal with special troubles, other than those already dealt with.

Work Difficult to Finish.

The first to be referred to is: How should one deal with a business undertaking of a literary character, where the work is difficult to finish, taking more time

and more money than was expected, with increasing financial risks?

The troubles should be taken up one after the other. First of all, you would realise that "it is never difficult to finish man's work, as God's ideas unfold with perfect sequence to man, finished and complete, and are passed on with perfect sequence. God is the Principle of all law and all order and therefore everything is done at the right time and in the right way. All God's ideas are perfect, finished and complete, ministering to man and benefiting man. There are no delays, everything is done instantly."

Too Much Time Required.

Then take the question of the work requiring too much time. "There is no lack of time, because God's ideas unfold with perfect sequence and are passed on with perfect sequence, each at its proper time and in its proper order. Man cannot have too much to do, for God is the Principle of all law and all order, and man is governed by law and by order, working perfectly, working divinely."

Want.

Then realise that "nothing can take more money than was expected, for God's ideas are spiritual; there is no want, God is the infinite source of all supply." You would then work for supply as has already been shown.

Increased Financial Risks.

Again, the question of increasing financial risks would be dealt with thus: "There are no financial risks, everything works perfectly, everything works divinely, God rules and governs all. Nothing can harm man, because he is governed by God, the Principle of all good; all God's ideas benefit man and enable man

to benefit his fellow man; there can be no difficulties, for there is only God and God's manifestation, God's perfect world."

Failure of Essential Assistance.

The next question is: What to do when a person whose assistance was considered essential, fails in health or through other circumstances to do his proper share of the work, thereby throwing all responsibility on another, who does not desire it, and does not feel equal to it?

You might realise that "no man's assistance is essential, for God rules and governs everything; there are infinite beings in Mind available to man instantly, always ready to help and assist him." Then you would work against failing health, or distressing circumstances, and try to heal and sustain the partner. Where he is apparently unable to help on account of special circumstances, these should be worked against. Whilst thinking of God and heaven take up each of the symptoms of ill-health and each of the harmful circumstances one by one, giving one emphatic denial and then dwelling upon the perfection of the opposite.

Undesirable Responsibilities.

Then realise that "man can never throw responsibility upon another who does not desire it, for God rules and God governs everything; man continually passes on God's ideas to his fellow-man, giving his fellow-man joy and happiness, and man loves to receive these ideas, which he in turn passes on to others. Man never feels unequal to receiving anything from his fellow man, he loves his work, he loves to pass on God's ideas and rejoices in his work, for man recognises that God thinks and acts by means of man."

How to Help a Company.

The next inquiry is: How should one work to help a Company which finds that it has spent most of its money without completing its original programme, whilst Government exigencies prevent it from going on, owing to lack of men, means of transit, lack of raw materials, etc.?

Deal with the Company as if you were dealing with a man, for a Company is merely a collection of human beings, and, in treatment, the action of God would take place on the particular people, whom it was necessary to help. You can realise that "man never fails to carry out his work, for God rules and God governs everything; all God's ideas are finished, perfect and complete, and man re-presents these ideas, passing them on perfectly, and at the right time."

Then supply should be worked for, realising that "Government exigencies never prevented man from working, man has everything he needs, for the only government is the government of good. God rules and governs everything, and everything works perfectly."

Then work against the details—lack of men, lack of transit, raw materials, etc., as already shown.

Having to Leave Business.

The fourth problem is as follows: A young man, having mastered his business fairly well, has had to leave it for the war. When demobilised, he fears he will have to begin again, probably in a new line, in a much more modest, that is, a poorer or less remunerative position.

Realise that "man never has to leave his business, his business is receiving and passing on God's ideas

to his fellow man, and grouping together those ideas into glorious combinations, which radiate out in infinite Mind, giving infinite happiness, joy and peace. There is no mortal mind to take man out of his place, as man is always in the right place, in Mind, doing perfect work, for he is God's consciousness. Man never has to begin again, he is always carrying on absolutely perfect work, always ministering to his fellow man and benefiting him. Man can never have to go into any new line, for man is always in Mind, in God, being God's consciousness; man can never be in a poor position, for man is God's consciousness by means of which God thinks, and works, and acts; man is divine and perfect, doing absolutely perfect work, glorious work. Man's work is never unremunerative, because when man passes on ideas of God he receives equally favourable ones in exchange; there are infinite ideas in Mind available to man instantly, and man has instantly any idea he needs."

Unsatisfactory Change of Position.

The next point is: How to deal with the position of a man who was in charge of a business, but transferred his services to another firm, which firm, having no financial reserves, came almost to a standstill owing to the shortage of money occasioned by the war, thereby making his position much worse than if he had remained in his former position?

One would realise that "man never transferred his services, man is always in Mind, in God; there is no mortal mind to take man out of his place, for he is a perfect being, in a perfect world, governed by a perfect God, with perfect work. There is no want of reserves, because there are infinite ideas in Mind, avail-

able to man instantly and man has instantly everything that he needs."

Then one would work for supply as already shown, finally realising that "man's position can never be spoken of as 'worse,' as he is always in a perfect position, a perfect being, with perfect work, in a perfect world, governed by a perfect God."

Possible Loss of Capital.

The sixth problem is as follows: A man with but little capital has lent some of it to assist a friend, as a friendly arrangement. Owing to the war, it is doubtful whether he will ever be repaid, and it is impossible to enforce payment at present.

One would realise that "man never parted with any of his capital, his capital consists of the infinite ideas in Mind, any of which are available to man instantly; man can never lose his capital, as God's ideas continually unfold to him with unfailing regularity; man can never fail to receive what is due to him, as God's ideas continually unfold to man, and man passes them on to his fellow man. There is no necessity to enforce payment, because man willingly gives ideas in return for any ideas received." Then one would work for supply for the borrower.

Loss of Friends' Money.

The last point raised is the following: A gentleman, believing in the success of a new undertaking, induced some of his friends to invest money along with his own, the actual cash payments in all cases being equal. So far, owing to war conditions, the investment has failed to realise expectations, which is unpleasant for him. He feels that he has unwittingly caused his friends to lose money.

In this case one would realise that "man never induced anyone to put sums of money into an undertaking, as there is always a perfect interchange of ideas; when man passes on ideas, he receives perfect ideas in exchange; every idea passed to man brings an idea in exchange. There is no unpleasantness, for God is Truth, and man knows Truth; all is perfect, and man knows that all is perfect. Man has never caused his fellow man to lose money, and man knows this, as man knows Truth and is always rejoicing in interchanging ideas with his fellow beings, receiving the ideas and passing them on. Everything works perfectly, for everything is governed by God, the Principle of good."

Then one would work to prevent the other people from thinking he has behaved badly, and one would end by working for love in the way already shown.

Gold Mining.

Referring now to a specific class of work in which guidance has been sought, we might mention the difficulties constantly to be worked against by those whose business is the finding of gold. One reader from Rhodesia asks us to give him an idea of how to treat in order to find good reefs, to finance them, and to dispose of them—in fact, how to be generally successful in his mining work.

For Finding Gold.

It is well known that in nearly all mining centres there are rich places and poor places; the difficulty lies in locating the former. The principal thing is never to allow the thought to enter into the mind that you do not know anything you need to know. If you regularly reverse this thought, and realise that there is no

want of knowledge, that God is the Principle of all knowledge, that man knows instantly everything he needs, and then keep a watchful look-out for signs to follow, you will find that you are constantly led by little things which, if you had not been treating, would probably have meant nothing to you. For instance, you will hear a man say, "I am sure there is good paying gold down in the bottom of that gulley, if we could only find it," or someone will actually come and tell you that he is obliged to leave for home, but that he has struck rich ore, and will give you the particulars of it. Sometimes you will appear to see the place and recognise where it is. Sometimes you will come across it quite by accident without any apparent leading at all.

It is an extraordinary fact that gold is one of the commonest of metals. Not only are there thousands of tons of gold in the sea, but the air is full of minute particles of gold, floating about. Not only do human teeth contain minute traces of gold (sometimes rich "pay shoots"!) but even the teeth of animals contain it. In fact there is gold everywhere. This being the case, it is not surprising that the spiritual reality of gold is the perfection that lies in every idea. You can, therefore, in treating to find gold, realise that "there is infinite perfection in Mind, and man recognises and always finds that infinite perfection; mortal mind cannot keep him away from it as there is only one Mind, God, and every idea in Mind reflects that infinite perfection." You can also realise that "man knows everything he needs; he is always in the right place, in Mind, in God, led and governed by God, for God rules and God governs. There is no mortal mind to keep man out of the right place, there is only one Mind, and man is in that Mind, because he is God's

consciousness, a perfect being in a perfect world governed by a perfect God.”

For working the Reef.

Having found the reef and being desirous of working it to the best advantage, you can realise that “there is no difficulty in working perfectly, God rules and God governs everything; man does perfect work, for when man works, God works. God works by means of man, for man is God’s consciousness.”

For things needed.

Then, to have everything that is needed for the work : “There is no want, God is the source of all supply and man has instantly every idea he needs; all God’s ideas are in the right place, available to man and ministering to man.”

As in almost everything else, it is important to work for love, so that everyone helps you and tries to do what they can for you. You can realise that “God is Love, and man reflects that Love, and is absolutely loving towards all, for man is the love of God; infinite Love surrounds man, and man is absolutely loving. Man always helps his fellow man, reflecting God’s ideas, giving him joy and happiness and receiving ideas in exchange that give him joy and happiness.”

For being Financed.

Having found and developed the reef, you can work to ensure its being financed by realising that “there is no want, God is the source of all supply; there are infinite ideas in Mind available to man instantly; man has instantly everything he needs; idea after idea unfolds to man with unfailing regularity, for man is governed by God and God is the Principle of all law and order; man always does perfect work, continually

passing on God's ideas. There is no mortal mind to stop this action of the unfolding and passing on of God's ideas, as there is only one Mind, God, infinite good."

In order to meet the right person to help you in financing the mine, you can realise that "man is God's consciousness and knows everything he needs. There is no separation, there is only one Mind, God, only one consciousness, man; all men are part of that one consciousness, and are therefore instantly in touch with anyone they need." Then, in order that the person should help, you can realise that "man is always helping and benefiting his fellow man, passing on God's ideas, for God is Love, and man reflects that Love and is absolutely loving towards all; man is the love of God; infinite love surrounds man, and man is absolutely loving towards all." Work also for justice, so that a fair deal should be made.

When you are trying to place your property, it is important to realise that man reflects divine intelligence, wisdom and knowledge, always doing the right thing at the right time. In order that the person to whom you are trying to sell may know the facts, you can realise that "there is no want of knowledge, God is the Principle of all knowledge; and man knows Truth and understands Truth, for God is Truth and man is the knowledge of God, the knowledge of Truth." Also work for love.

Against want of Labour.

To be successful generally, you must continually watch your thoughts and turn out every thought that is unlike heaven. If, for instance, you think that there is a difficulty in getting hands to help, you can realise

that "there is no want of labour, there are infinite beings in Mind, available to man; man is instantly in touch with everyone he needs, and man is always helping and benefiting his fellow man. There is a perfect law of supply and demand, when man needs an idea he knows where to get it; when man wishes to pass on an idea he knows where to pass it. Love is the power which causes the ideas to circulate in Mind, and Love is omnipotent, for Love is God."

Against excess of Rain.

If there is continued rain which is causing difficulties, you can realise that "there is never too much rain (in heaven), all God's ideas are spiritual and perfect, always in the right place, ministering to man." Also realise the absolute gloriousness of heaven. Then you can also realise that "rain never causes damage, because all God's ideas benefit man and minister to man." You will find then that even if it does rain, the water will be of use instead of doing harm. Heaven is a world of four dimensions, of which we see three, therefore everything has its spiritual reality. The spiritual reality of rain is often looked upon as "showers of blessings." One day in the country I happened to mention that everything had its spiritual reality, when one of those present asked me what was the spiritual reality of rain. I replied that I had not the slightest idea, but that I would treat and find out. There and then I realised that there was no want of knowledge, that man knew instantly everything he needed, for man was God's consciousness, and instantly the following words came into my mind: "The vivifying action of God on man, enabling him to be conscious of multifarious ideas."

Before I had written this down, I had forgotten exactly what it was, but I treated again, and again the words came, and this time I recollected it. I was then asked what was the spiritual reality of snow. Again I treated, and the thought came that it was "the vivifying action of God on man, enabling him to be conscious of multifarious ideas, *and to hold the ideas.*"

When I am treating for rain, I do not use this spiritual reality in the treatment, as it is rather long; I simply realise the absolute gloriousness of heaven. If I find then that it does not at once clear, I usually take up the denial: "There is no material rain," following it with the affirmation, and then working against mortal mind, matter, etc.

Remember that what you are trying to do is to get out of your own mind the idea of anything inharmonious, and to get as clear a realisation as possible of the absolute gloriousness and perfection of heaven. Sometimes this realisation comes in a way that can be almost spoken of as a blaze of light. When this happens, you know that your demonstration is made.

People have often asked what would happen if one person wanted dry weather and another wanted rain, and they both were treating. You will find that good would come about for both; either both would have rain—but the man who thought that he wanted dry weather would find that he was mistaken—or it would rain in the place where it was required and be dry in another, the rain falling just where it was wanted.

It has been extraordinary how, when heavy rain was approaching and treatment took place, the rain has often gone off in an almost reverse direction to that in which it was coming, and I am sure the rain would then fall just where it was wanted, as the action of

God, good, must always take place for all concerned when one treats. The following cases I have already given in "Divine Protection for the Garden and Farm."

I was once telling a friend that you could always protect yourself against rain by treatment. As an instance I told him that on the previous day I had been playing cricket, when a very heavy cloud, from which the rain was pouring, was coming up behind me at a great pace, and that, upon some of those in front of me saying, "Get ready for a bolt," I started to treat. When I got as far as this in recounting the circumstances, my son, who was standing by me, said, "I saw you start to treat, father, and knew it would be all right." I said, "Well, tell him what happened." My boy then said that directly I started to treat, and he could tell when I did this, the storm ceased coming in our direction at once, and went off in almost exactly the opposite direction. It would be found that the rain would be dropped exactly where it was wanted.

One demonstration which rather pleased me was made by a little girl about twelve years old. Her father had brought her to see me, and she had heard us talking. As children suffer a great deal from ennui when kept indoors on rainy days, I told her how to treat so that the sun would always shine and they could go out. A few days afterwards she was at a children's garden party, playing out of doors on a lawn at a little distance from the house. Suddenly a storm came up, and heavy drops began to fall. All the other children ran away to the house as fast as they could. Her father, seeing his child still standing there, ran out to her, but when he came up, to his surprise the child said, "Don't mind, father, I am going to treat in the

way that Mr. Rawson told us, and we shall be all right." The father told me that sure enough the drops stopped at once and the storm divided, each portion passing on either side of them and joining again after they had passed.

An isolated case of this kind is, of course, no proof, but when it happens time after time, it shows that there is a Principle ever available if only we will utilise it. I suppose I have treated for the weather something like a hundred times, and I do not think I have failed more than about three times. Some years ago we had a very wet cricket season. I played nineteen times for our club and the weather was always quite satisfactory. Nearly all the other five or six games were stopped by the rain.

One of the failures was an interesting one. We had had practically no rain for some months. As I was leaving the house in the morning, Mrs. Rawson, forgetting about the drought, asked me to treat for fine weather for our eldest boy, who was in the Cadet Corps at Westminster, and was going to be away all day for a sham fight amongst sections from the public schools. I treated five times, and yet it poured with rain all day. I also had not thought about the drought and could not understand it. On returning home I expected to find that my boy had had a miserable time, but on entering the house and asking him how he got on, he came running towards me saying, "Oh, father I had a glorious day." Why he was so pleased was because he, with a few of the Westminster Cadets, had got out of their position and found themselves on the top of a hill overlooking the enemy's camp, when, like boys, they started firing. The enemy, thinking they were in full force, bolted as hard as they could right

into the main body of the Westminster Cadets. In the afternoon he had also distinguished himself in some way. When I asked him whether he had found it very wet, he said, "I don't know; I suppose so." He hardly recollected whether it had been wet, and yet his mother told me she had had to wring the water out of his clothes.

When I first started I used to turn to heaven and realise that there was no rain in heaven, and then think of heaven's absolute gloriousness. I knew that the realisation that there was no rain in heaven must stop the rain, but I felt this was wrong, because what one wanted was that the best thing should happen to everyone, and stopping the rain might not be the best thing. Wondering how best to work, I treated for knowledge. In those days I think I used to realise that God was the Principle of all knowledge, that man knew instantly everything he wanted to know. Then I used to take no further steps, but just waited.

Two days afterwards I went to one of the test matches between England and Australia. I was too busy to see the actual match, but my custom with such matches was, when I could, to go early in the morning, as then I was able to watch the players practising at the nets beforehand. I would perhaps stay and see one or two overs bowled before going to business. On this particular occasion, when I got to the Kennington Oval, the sky was absolutely black with clouds overhead. The papers had all prognosticated rain, and the few people who were there were saying that there was no chance of more than one or two overs being bowled.

I thought this was a good opportunity to treat, as it could not possibly do anyone any harm to stop the rain. If it was fine, there would be 20,000 people en-

joying themselves; if it was wet, there would be at least 10,000 people disappointed.

At this time I had just been retained to report upon a method of destroying bacteria, in which the basis of the material used was carbon, and I thought that if the rain was wanted, it would rain round the Oval and keep fine over the cricket ground. At the same time I could not think of what use rain would be outside the Oval, unless perhaps to bring down some of the soot, and so destroy some of the animalculae by washing the holes out with sooty water. I therefore treated, thinking of heaven and realising there was no rain, and then thinking of the absolute gloriousness of heaven. Within five minutes I obtained what was perhaps the best result I ever had. There was not a cloud to be seen anywhere, the sun was shining brilliantly, and all the people were remarking how wonderful it was.

Now came my lesson. Not a single player came out to bat, and instead of seeing Fry and Ranji and the other celebrated bats, and learning from watching them, I had to go away disappointed after seeing the first over bowled. As a rule, if it looks like rain, a man will go out and get practice, wishing to get a little exercise before the rain comes down. This is doubly so if the sun happens to come out, on a day when rain is expected. The result was that on that day it was glorious for everyone but myself. The mistake I made was in realising that there was no rain. There is rain in heaven, but it is spiritual. We see it as material rain.

Hail.

I have already written on protection from the wind, in the articles on "Protection at Sea," in the issue of

ACTIVE SERVICE for January 6th, 1917, p. 428, giving particulars of the stilling of a terrific storm within thirty seconds, so that there was not a sign of movement of any kind amongst the trees. I also gave a résumé of Mr. Kenrick's wonderful result in entirely eliminating any harmful effects of a hurricane of wind with large hailstones. Not one of the delicate flowers in the garden was even touched. Through treatment his corn was standing over six feet in height, with the heads between 80 and 90 per cent. heavier than the average weight, and yet not a blade was even bent, to his utter amazement. This wonderful crop of wheat was not unusual, because another year he had a marvellous crop, this time of oats. I never saw anything like the head that was brought to me by someone who had been staying with him.

Drought.

I think it was in the summer after I was retained by the *Daily Express*, that there was a bad drought which lasted for several months. I heard that the wheat belonging to a lady well known on account of the prizes that she often won for her cattle, was well up above the ground, whereas the wheat in the neighbouring farms had not come up at all. I obtained an introduction and went down to see it. There was no question whatever about it. It was a fairly large farm, and in places her land jutted out into that of the neighbouring farmers. In other places their land encroached upon hers. And yet everywhere her wheat was about five inches high, and on none of the neighbouring farms, even where the land stretched right into hers, was any of the wheat above the ground. All that she had done was to treat regularly for it.

The way in which I should treat in such a case would be to realise that "God's ideas are never stagnant; they are finished, perfect and complete, ministering to man and benefiting man; growth is a characteristic of Mind and God's ideas are always unfolding to man; no material water is necessary, as God's ideas are acted upon by Life, Truth and Love, and are always ministering to and benefiting man." In all these statements of how to treat, I assume that the person working works also against such things as mortal mind, fear, mental malpractice, aggressive mental suggestion, hypnotism, etc. Where people know that treatment is taking place and are against it, it is advisable to work also against malice against the truth and animal magnetism.

If there is not sufficient rain, it is almost better not to treat for the rain, but to treat for what you think the rain is required for, that is to say, in case of drought, to treat in the way shown in the last paragraph. In the case of water being required for drinking purposes, you could realise that "there is no want, God is the source of all supply, man has instantly everything he needs, etc."

If there were a want of rain, and I found that I could not get my demonstration in a simple way, then I would realise that "there is no want of rain, rain is the vivifying action of God on man, enabling him to be conscious of multifarious ideas; man is instantly conscious of any ideas that he needs; these ideas continually unfold to man, idea after idea, and man grasps these ideas in all their forms, and is thoroughly and instantly conscious of them."

Our Work.

Some people may think that praying for such things

as have been mentioned is quite wrong, and that we should only pray against sin and disease.

This is not so. Our only work in this material world is to make those around us happy and to be happy ourselves. The former always leads to the latter, and is the highest source of happiness. We have to eliminate every trace of discord, to turn out every evil thought as it comes into our so-called mind, and let it thus act as a sign-post to turn us back in thought to God and heaven, as it is only by the realisation of the world of reality that we can help ourselves or anyone else. In other words, we must be loyal to God and give evil no power of any kind or description in our so-called minds. Our progress simply depends upon the number of seconds throughout the day during which we are thinking of God and His perfect world. *"Thou wilt keep him in perfect peace, whose mind is stayed on thee"* (Isa. 26 : 3), and it is only in this way that we can find *"the peace of God, which passeth all understanding"* (Phil. 4 : 7). We have, as St. Paul says, to keep our mind stayed on *"the things which are not seen: for the things which are seen are temporal but the things which are not seen are eternal"* (2 Cor. 4 : 18).

If you are continually working in this way for the small things, you will find that when serious difficulties occur and David has to go out and try conclusions with Goliath, the evil, however serious it is, will flee from your realisation of Truth like the mist before the rising sun.

Every time you turn in thought to God your human or carnal mind is permanently improved. It can never get worse. All the evil in the world was there at the so-called start of the material world, many thousands

of years ago. The only thing that takes place, or ever can take place, is the continual disappearance of the evil when man prays. *"Hear, O my beloved, saith the Lord: behold the days of tribulation are at hand, but I will deliver you from the same. Be ye not afraid, neither doubt, for God is your guide"* (2 Esdras 16: 74). Steadily everything improves, until the time comes when *"this gospel of the kingdom (of God, the main points of which are set out in this pamphlet) shall be preached in all the world for a witness unto all nations; and then shall the end come"* (Matt. 24: 14), when *"The glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it"* (Isa. 40: 5). At this time *"we shall be changed, in a moment, in the twinkling of an eye, at the last trump: . . . then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"* (1 Cor. 15: 51; 55).