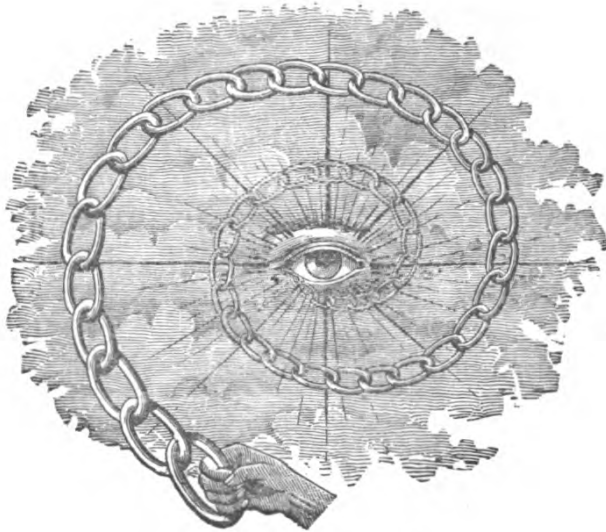


URSULA N. GESTEFELD'S
STATEMENT OF
CHRISTIAN SCIENCE.

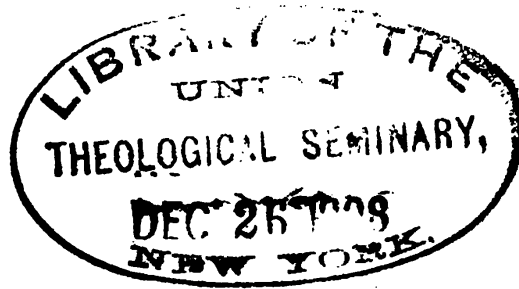


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DEATHS 1921

Rev. Ursula M. Gestefeld

KENOSHA, Wis., Oct. 24—Funeral arrangements were being made today for the Rev. Ursula M. Gestefeld, founder of 'Science and Being Movement' and a lecturer and author on the subject, who died here Saturday. Born in Augusta, Me., she later went to Boston, where she became a member of the group which gathered around Dr. Mary Baker Eddy, founder of the Christian Science movement. She was the author of nearly a score of books.

See Page 574 of Vol. II - Feb. 1889 -

Christian Science Journal

for Review of his book -

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*“Who doeth duties so,
Unvexed if his work fail, if it succeed,
Unflattered, in his own heart justified,
His is true act.”*

LESSON I.

BASIC STATEMENT OF THE SCIENCE OF BEING.

“Every man has a philosophy of life of his own, except the true philosopher. * * * * * Yet there must be a science of life as intelligible as any of the methods of the schools.”—*Through the Gates of Gold.*

“The fool hath said in his heart there is no God.”—*Proverbs of Solomon.*

IN the answers usually given to the question, “What is God?” the replies manifest either doubt as to the existence of any, or belief in one but dimly discerned and having the attributes of personality, though called a spirit.

To you who say that there is no evidence of the existence of God this question is put:

Have you any evidence of your own existence?

“Surely,” you answer.

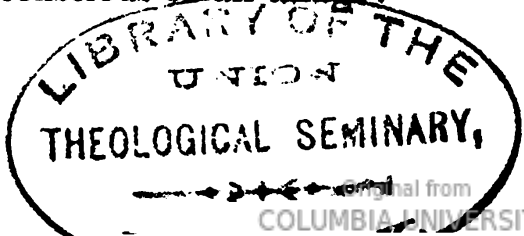
How?

“Because we are conscious of existence; we are conscious of a power to think.”

Descartes' statement in another form:

“I think, therefore I am!”

Just so. We are conscious of a power of thought. Then consider for a moment this possibility. If we think up to God shall we not find Him, become conscious of Him as we become conscious of all things?



Because we exist there is a cause for our existence. Because we know we exist, we likewise know that there is a cause for our existence. Every effect has a cause. Putting the demonstration of Deity upon strictly logical grounds, the existence of God can be proved if we give the name—God—to the cause of man's being. What God is, as cause, remains to be seen.

In one sense, therefore, it is no hypothesis to say "there is a God." But when we say what God is, it is for the time being an hypothesis. When we assert that God, the cause of man's being, is Principle—Spirit, it is our assumption, not a proven fact, you think.

Very well. It has not been proven a fact to you who so assert. It does not necessarily follow that it has not been proven a fact to others.

Starting with this assumption, this hypothesis—if you will—as the basis of our argument, it follows that if we can by logical deduction and analogy arrive at man as he knows or is conscious of himself, showing as a continuous chain the why and wherefore of his consciousness of existence and knowledge, reasoning from cause to effect, and therefore back along the line from effect to cause again; from God to man, and from man back to God, we have, then, proved our starting point more than an assumption; a possible fact. And if we can also give practical demonstration of that fact it is then truth, proven to be such; and it stands forth in sharp contrast to beliefs and opinions about it, untouched and unchanged by them.

Another answer is given by Christian science to these questions. It is the scientific statement of being instead of a belief about being.

“There is no Life, Substance or Intelligence in mat-

ter. All is Mind. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness; hence, man is spiritual and not material."

God is Principle and not person. He is the Principle, the Substance of Man. Man is the expression of that Principle, the reflection of that Substance which is God; therefore inseparable from Him as Principle and its expression; Substance and its shadow are distinct, but never separate.

As the explanation of this statement is proceeded with, questions will constantly arise with you because of your immediate application of the meaning you have seen in the statement. But if you will endeavor to avoid such application for the present, and consider the question in the abstract, you will find as we go on that many of your questions are self answered.

Again, God is Principle, not person. What do we understand by person? We call ourselves "persons," do we not? And is not our conception of God, even while we call Him a Spirit, determined by our conception of ourselves? He has a will to do or not to do; to give or to withhold what is asked of Him; He rewards or punishes; in short, He acts as a person acts.

How is it possible to know or understand a God who so acts? The direction of his action must remain a mystery. We can not even know how a person by our side will act from one moment to another; and if the acts of a finite person whom we think we know thoroughly are beyond our power to pronounce upon, how much less can we determine what the acts of an Infinite

person—if there could be such a being—will be? We shall understand them little, and the actor less.

If God so acts, He acts as we do in our personalities, and, like us, He must “change His mind.” But that conflicts with the belief of an Infinite, Unchangeable God.

To be Infinite and Unchangeable, He can have no personality, for that is limited, therefore finite. He must be Principle, the opposite of person; not a principle among principles; not a spirit among spirits, but Principle itself; Spirit itself. If we say He is a principle, a spirit, we admit others like unto or equal to God, and then He is no longer Infinite; the One and Only. Therefore to clearly define God we never use the article a or an. He is Principle, the opposite of person; He is Spirit, the opposite of what we mean when we say “matter.”

Principle, to be principle, must be expressed; must be the principle of something. The principle of mathematics is expressed in numbers and their combinations. The principle of music is expressed in notes and their arrangements. Those principles discerned produce a consciousness of harmony. Those principles and their expressions or manifestations understood show harmony to be the real or natural result of cause; or effect.

The relation between principle and its expression or manifestation is naturally, unchangeably harmonious. An error in a mathematical conclusion, a discord in music, shows a mistake with the worker, the musician. The error, the discord is never in the principle or its expression; they are eternally unchangeable.

God, therefore, is the Principle of Man, the Principle of principles. He is Spirit; not what our material

sense of things discerns as and pronounces to be matter. To that sense He is invisible. He is not a spirit, for that definition implies others beside Him, and He is the One God ; One and indivisible. He is Spirit itself; and the expression or manifestation of Principle— Spirit, is Man, a spiritual being.

The article belongs to man, but not to God. There is one God, and there is but one Man in quality ; but there are many men of that quality. There is but one kind of an expression or manifestation of Spirit—a spiritual manifestation. Spirit expressed must be the same in kind or quality as it is unexpressed, though not the same in degree. There are many expressions of Spirit, but they are and must be alike in quality.

Man, therefore, is Spirit expressed or manifested ; a spiritual being ; the “image and likeness” of Spirit—God. If we recognize but one Creator, or one Supreme Cause for all things, and accept the statement that man is God’s image and likeness, then man is a spiritual being. Is; not will be sometime after he has died. He is a spiritual being now, this moment. If he is or can be anything else, then there is another power that has changed him; and greater than God, or it could not change God’s work; and then God is no longer Omnipotent.

We have to accept one of two issues: either God is not Omnipotent, or man is unchangeably what God created him. We hold that God is Omnipotent ; that He is the One and Only Creator. Then we have to account for material man another way. He can not be the “image and likeness” of God.

Man is a spiritual being ; the being of Spirit ; God, therefore, is the Life of man. The principle of Mathe-

matics is the life of Mathematics, or sustaining cause. The Principle of Man, the Sustaining Cause of Man, is the Life of Man. There is but one God, there is but one Life. That Life is expressed or manifested in Man and in all living things. Man lives in and from God, as the expression of Principle lives in and from the Principle. There is but one Life, then, and but one quality of manifested life, that quality belonging to that which is manifested ; but there are many manifestations. There are no lives, but many manifestations of Life. The quality of man's life, then, is spiritual, and there is no other quality, for there is but one Life to be expressed or manifested.

God, then, is the Substance of Man. Spirit must be the substance of a spiritual being. Man is the "image and likeness" of God, and God is Spirit. God is the Life of Man, for the image and likeness of anything depends for existence upon the thing imaged, and the thing imaged is the substance of the image.

God, then,—Spirit, is Substance, and the only Substance, for there is but one God. There can not be two substances in the real meaning of the word. Whatever we see as having form changes constantly ; but the Substance of all forms, that which makes form possible, the Cause, the Substance of all things, is God—Spirit.

Spirit is Substance. All real things are spiritual; consequently, eternal, indestructible. The Substance of things is the living reality of things. Whatever, then, God has created, He has expressed or manifested Himself in. He is both the Life and Substance or Soul of all things.

All things are spiritual, therefore—remember that God made all that was made. If there is anything

whose substance or reality is not Spirit, where did it come from ?

Substance is that which "stands under" all outward manifestation ; it is the Divine Essence. It is the "Oversoul," from and out of which come, apparently, individual souls ; but not in reality, for God is the One God, indivisible, parting with none of Himself, which would lessen Him, make Him less than God ; but that Substance—Soul, which is God, is manifested in Its entirety in every man.

Man is not Substance ; he is Substance reflected, or shadow, and substance and shadow are distinct, but not separate. Substance is the life of the shadow. Substance removed, shadow would disappear, for it has no life of its own ; it depends for its existence upon substance, and if substance is eternal, shadow has eternal life.

God is Principle, the one and only Life, the life of man. He is without beginning and without end, "from everlasting to everlasting." He is Spirit, Substance, and Man is His image and likeness. Man is God's shadow, inseparable from Him, co-existent and co-eternal with Him.

Man has, then, "life everlasting," not as a gift which could be withheld, but logically, scientifically, as an incontrovertible fact. If God is, Man is. So long as God is, Man is. As God is, Man is. If God is unchangeable, Man is unchangeable. If God is the one and only Creator, Man as God made him, or as God expresses Himself, is like unto God absolutely in the quality of his being, and there can be no other kind of a man.

We can not shoulder a sick, sinful, imperfect, dying

man on to God as His work ; better attribute him to " Nature ;" the word—not the thing—" covers a multitude of sins." It is so easy to say—when we can not make some of our conclusions agree with our premise—" Nature is responsible." We are all best acquainted with the latter kind of man, but a little insight into his history, a little understanding of his unauthorized existence will make us cut his acquaintance as an impostor.

Mankind is the being of Spirit, or God manifested. A man is a spiritual being. " Every man is an individualized expression of God." Man's individuality is eternal and unchangeable because of the Substance of it. Man's life as an individual identity is everlasting and indestructible, for cause and effect are inseparable. Man in the mass or mankind is made up of individualities ; the mass or the single identity are alike in quality.

If you study carefully what has so far been said you will not make the mistake of saying, " Why, this makes man God !" Not once is that even implied.

God and Man are inseparable, as the image and likeness of a thing and the thing imaged must inevitably be, but they are absolutely distinct. God is not Man, nor a man. Man is not God, nor a god. A mathematical problem is not the principle of the science, although every problem and the numbers forming the combinations of the problem manifest or express the principle. The principle of the science is absolutely true, but is only understood as such through its expression or manifestation.

Truth in the abstract is absolutely true, but is understood when it becomes concrete. God is Truth absolute; God expressed is Man; Truth becomes concrete in Man. God—Truth—is understood through Man. Therefore

is it said that for Man to know himself is to have the highest wisdom.

Because God is Spirit, Substance, He is Mind. He is Principle, Infinite Mind Itself. Not a mind, but the one and only Mind, and that Infinite, Unlimited. There is but one God ; there is but one Mind, that Mind indivisible, parting with none of Itself in Its creations, but manifesting the whole of Itself in Its manifestations or expressions.

Mind and Intelligence are one and inseparable. God is, therefore, Supreme Intelligence. The action of Mind, the creative power of God, is Thought. The result of the action, the thing created, the expression of Intelligence, the manifestation of Mind, is Idea. Idea is the form of Thought, the offspring of that Supreme Intelligence which is God, the expression of the Infinite Mind.

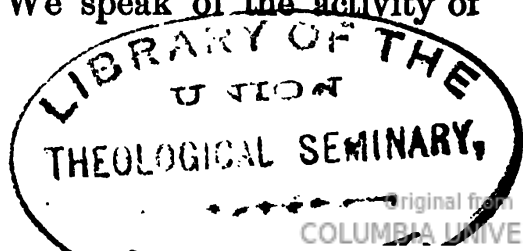
Mind, Thought and Idea are a trinity easily understood, far different from three persons in one.

“And God said, Let there be light, and there was light.” Infinite Mind speaks or acts ; Thought is the speech of Mind.

“In the beginning was the Word.” “And God said.” Idea—Man, is the thing said or created, the form of the Thought, the expression of the Infinite Mind, the image and likeness of God.

Mind, Thought and Idea are a trinity in unity, inseparable, though distinct from each other. There can be no Thought without Mind to originate it ; there can be no Idea with no Thought to assume form.

We see readily the relation of mind, thought and idea with ourselves from the standpoint of what is called the human mind. We speak of the activity of



mind. What is it? Thought is the action of mind, is it not? The product of the action, the creation of mind, is idea. Idea, then, is the expression or manifestation of mind; it is the form of the thought.

An unthinking mind is an impossibility. Mind is always active, always at work, always speaking or creating, producing, sustaining ideas always which are inseparable, though distinct from the mind which thinks them. Mind, then, is the life of the idea; idea apart from mind is impossible, for it has no life, or is nothing by itself. It depends for existence upon mind; lives only in mind. The quality of the idea must be the same as the mind in which it lives, whose offspring it is. Its form depends upon the thought which it expresses.

Briefly, idea is the form of the thought of mind, and the Thought which created Man was, "Let us make man in our image." That Thought was the Word or speech of God. "God uttereth Himself."

God and Man stand to each other as Infinite Mind and Its Idea.

Because God is the Supreme Cause, the Substance of all that is, He is Truth and Love. Because He is manifested in His works, in His creations, in Man; because all live and move and have being in Him and none apart from Him, He is Circumference, the limit or end of all things, the Alpha and Omega, in that all things proceed from Him, but are also contained in Him.

God is not center; the center of the universe and of Man working from within them outwards. God so working and being Infinite could not be traced to results. But known as circumference, including all within Himself, both He and His works can be discerned and understood. As Divine Truth and Love, He bounds all

things. From Love comes all, and all is bounded by Love. God is Love.

These seven names which have been given to God are synonymous, all meaning God, but God in different aspects, yet God is unchangeable. They mean each other in the sense that they are names for one thing, but they are different in that they reveal the compound nature of God—Principle.

Understand that God is not a personality, having Principle, Spirit, Life, Substance, Mind, Truth and Love as attributes. They are not attributes of God; they are God. They are the elements of that compound Divine Essence or Soul which is God. And He is the soul of Man, who is His “image and likeness.” The quality of Man is the quality of God, but Man is always Man; God remains the One and Indivisible, the only Absolute. He is the “Nature” of Man and of the universe. No “freaks” there.

Thus, Spirit is Substance and is Life. The Life of Man is Spirit and is the Substance of Man. That Life, Spirit and Substance are the Truth of Man’s being; that Infinite Mind which is Life, Spirit and Substance manifests the Truth of Man, and the cause of the manifestation, the law, is Love. All stand revealed in Man, the concrete expression of the Abstract Real.

The image and likeness of a thing must be absolutely like the thing imaged. Anything appearing in an image which is not in the thing destroys at once the likeness. It can be an image and likeness only when it is exact. When it is not exact it is something else. The image and likeness of God, then, must be absolutely like God to be an image and likeness.

The image and likeness of a thing derives its life or

depends for its existence upon the thing imaged. The kind or quality of the image or likeness depends upon the thing imaged. The image and likeness or shadow of a house is not the shadow of a tree ; a shadow reveals its cause, and does so unchangeably.

As an illustration of the relation of God and Man, and man as a spiritual being, place yourself before a mirror. This illustration is used only to show the relation between cause and effect, substance and shadow, not a perpetuation of form, for God as Infinite Substance, Supreme Cause, is formless.

The reflection in the mirror is your shadow ; you are the substance. It is like unto you in every particular, but it has neither life, substance, mind nor intelligence of its own. It manifests or reflects all those to appearance because it reflects you, and it can reflect nothing that is not you and remain your image and likeness. It appears to have life and all the rest, of its own.

So Man as God's image and likeness, the shadow of the One Substance, reflects It, and as that image is a reflection of Spirit, Substance, Life, Mind and Intelligence, is a living being, because Life is manifest in him ; a spiritual being, for Spirit is his substance ; a thinking, conscious being, because Mind and Intelligence are expressed in him. Of himself he is nothing, for shadow exists only as the reflection of substance. From God he is all, for cause is the soul or essence of effect. He is a perfect being, for Perfectness Itself is manifest in him. As an image of God no change can take place in him as long as that which he images remains unchanged and the Infinite and Omnipotent is unchangeable.

One not seeing what is before the mirror, ignorant that there was anything there, seeing only the reflection,

would not know it to be a reflection, but would believe it to be substance, because he would judge by appearances, and would say, "There is something which is substantial, which has life, mind and intelligence."

So man, perceiving himself, or being conscious of his own being as apart from and distinct from all else that he sees—for his Cause is invisible to the sense which shows him himself—appears to have a spirit, a soul, a substance, a life, a mind, an intelligence of his own, because he is conscious of being a living, thinking being.

Our belief of a plural to Spirit, Soul, Mind, Intelligence and Life because of a plurality of men is an error. You may stand before as many mirrors as you please, casting as many reflections as you choose, but you part with none of yourself by doing so. You remain intact and indivisible, no matter how many shadows you cast.

There is a plurality to the shadows, but you are but one.

Every shadow is your complete and perfect reflection, and the shadows collectively form a unity, which is also your image and likeness.

"Every man is an individualized expression of God." Mankind is the collective manifestation of God. Man has a plural—men. Mankind, the plural, is a unit as God's image and likeness.

A man is the microcosm; Mankind is the macrocosm. The universe exists in Mankind, and Mankind in God. The whole includes all the parts.

The various orders of creation are but the various stages of God's manifestations of Himself up to the crowning work, the summit and end of created things,

the perfect and complete work, because the image and likeness of God—Man.

Evolution is the law of Spirit in unfoldment ; of God in manifestation, not a law of the material universe. The latter is but its counterfeit.

Hold steadfastly, then, to this statement. There is but one God, one Mind, one Intelligence, one Life, one Substance, one Spirit, and that Spirit as Substance is Soul ; in quality is Truth and Love. Man is all that God is as shadow, as the image and likeness of God.

There is no plural to any one of those terms ; plurality of the manifestations only.

But man is capable of action on his own account, you say, and the reflection in the mirror can act only as that before it acts.

True, the image in the mirror moves when you move, appears to have life because you live, seems to have intelligence because of its movements, but in itself has no life and no intelligence, and, consequently, no power of action in or from itself. Its power to act comes from you. Any one else not seeing you before the mirror would say, "the reflection has life and intelligence and acts of itself."

So man's power of action is of God ; his ability to act is God-given. How he will use that power is his own choice. Man is a free agent."

What is the action of God ? The creative power ? The action of Infinite Mind, "that Mind to whom all things are known," is Thought. The Ideas of the Infinite Mind are all that really are or exist. They are the results of the action.

Man is the expression of Infinite Mind, the manifestation of Supreme Intelligence ; as such he has power to

think, not because he has a mind of his own, but because he has none. Because of that power he has consciousness, for thinking is consciousness, and power of perception and discrimination; Infinite Intelligence manifest through man.

Because it is Infinite Mind manifest in him his power to think, his consciousness, his life are eternal; and as all creation is through Thought, all perception of creation, or all that is, is through Thought also, and as man's power to think is infinite and eternal, there is no unknowable for man.

All that is, exists in Infinite Mind, and can be found there by man, and when found he stands fully revealed to himself.

Man, then, is a living, thinking, conscious being, a spiritual being, having his being in Spirit, indissolubly connected with God—Spirit—through his power to think. “The breath of life” is the drawing in, of and from the Supreme Intelligence which is thus made manifest. “The breathing in of the Spirit.”

Through that indestructible connection with God, the Supreme Cause of all being, Man, let him wander in his consciousness as he will, can never be separated from God, and God is hid from Man only so long as he neglects to use his own powers, neglects to travel along the line of connection between himself and God till he finds Him.

His starting point is himself; learning to understand himself he will understand all that appears to exist apart from himself; understand that he and it are a unity, the all which exists in the All. “God and Man are the All in All.”

There is but one God, and that God is Principle,

Spirit, Substance, Soul, Life, Mind and Intelligence. Man is the image and likeness of God, or the expression of all that which is God. As there is but one God or Cause, there is but one kind of Man, individually or collectively, the natural effect of the Cause. All that God created or creates is spiritual, and Man is a spiritual being.

LESSON II.

PART I.

THE CREATIVE POWER OF THOUGHT.

“The true philosopher is the one who would lay no claim to the name whatever, who has discovered that the mystery of life is unapproachable by ordinary thought; * * * whether there is any mode of thought or any effort of the mind which will enable a man to grasp the great principles that evidently exist as causes in human life, is a question no ordinary thinker can determine.”—*Through the Gates of Gold.*

“In the beginning was the Word, and the Word was with God, and the word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made.”—*St. John, 1st Chap., 1, 2, 3.*

WE live in a world of effects, of phenomena. Those effects, phenomena, are produced by something. What?

Wherever we look we see the works of man, and that which—we say—is not the work of man, the universe. But the works of man are manifold. Let us see what—from this standpoint—man’s works are, and what he really sees in his works.

Whatever is about us in the houses we live in; whatever pertains to our personal necessities; the clothes we wear, the prepared food we eat, the tools and machinery with which we work; all our public tools for the use of the community; our railroads, steamers, viaducts, aque-

ducts, all man's works, public and private, which combined form the civilization of the day, are the product of what?

Thought, man's thought, the thought of what we call the human mind.

Before any form, great or small, existed as the work of man, thought, its anterior cause, had to exist. The thought had to assume form as idea. Thought was the creative power; idea was the thing created. Ideas were the patterns or models after which all these works were made. Ideas were the skeletons clothed upon which are seen as the works.

What, then, is readily seen in the works?

Ideas.

What are we looking at when we look at the works?

Ideas.

As you look about the room you sit in can you see any object which is not the result of thought?

No.

Everything you look upon existed in what we call the mind of the maker as idea, the form of his thought.

A man thinks "I will make something. I will make a chair." His thought through his will assumes form as "a chair," the idea, or the mental image, the pattern or model after which the chair is fashioned by his hands.

The idea, "chair," is really the creation, the real thing. The externalized chair is but the extension of the idea, the perishable part of it. The model remains and can be externalized as often as man chooses. No matter how many chairs may be burned up he can produce more.

If a woman makes a dress she first conceives the dress. Her thought assumes form as idea; the idea is

the model or pattern of the dress. The dress exists complete and perfect as idea in what is called the mind. She knows "just how it is going to look" before it stands as "made" external to herself.

All things which man has made he has made because of his thought. Thought is the real and the only creative power. All things external and apart from man are but the products of thought, externalized ideas. When we look at these things we see really the ideas, unconsciously and ignorantly, or consciously and knowingly, when we understand the law of cause and effect.

Seeing the ideas understandingly, we find that what we really see is within ourselves; in our minds, as we say. We really see what is within; we say it is without when we lack understanding, because without it we judge from appearances, consequently, not righteous judgment.

Our belief of things as being external to ourselves comes from our sense of separateness from them. When we learn that ideas are what we really see, we find that all which we have believed to be external to ourselves is really within ourselves, for thought and ideas are inseparable from the thinker, though distinct from him.

Because they are distinct from him, he in his ignorance believes them to be separate and apart from him, and as long as he remains in ignorance, as long as he so believes, they so appear.

Because he sees them as distinct he conceives the idea of substance in them; substance because he sees something beside himself. He sees as objective that which is really subjective. Seen as objective, distinct from himself, he believes what he sees is substance or

something apart from himself, and to that something which he sees he has given the name, matter.

All thought is creative ; the quality of the thought determines the quality of the thing created. The idea, which is the form of the thought, determines the form of the thing created. Man pronounces upon all things ; as he names them they are to him. Nothing animate or inanimate in the universe names itself. Matter has no intelligence with which to speak for itself. It is always pronounced upon by man. "And whatsoever Adam called every living creature that was the name thereof."

Leaving the below for the above, we trace, through the continuity of law and correspondence, the creative power of the Divine Mind and its results, or the works of God. That Infinite Mind, which is God, acts or creates through Its Thought. The Thought of the Infinite Mind is the Word.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."—*St. John, 1st Chap., 1, 2.*

"In the beginning God created. * * * And God said, Let there be Light, and there was Light."—*Genesis, 1st Chap., 1-3.*

The Word is the speech of Mind or the Thought, the "God said," and the result of the speech or action of Divine Mind, of the Thought, of the Word, was the thing created, spoken into existence. "And there was light." The Word visible. And the thing created was the Idea, the form of the Thought.

The succeeding creations follow in regular order and sequence, all the result of the Word, the "God said" in every instance, up to and including Man.

"And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea and over the fowl of the air, and over the cattle and over all the earth, and

over every creeping thing that creepeth upon the earth. And God created man in His own image, in the image of God created he him; male and female created he them."—*Genesis, 1st Chap., 26, 27.*

Man, the last creation, the crowning work, the aim, summit and end of all created things, the ultimate effect of the law of evolution—which is Spirit's—God's—order and method of creation or unfoldment, the going out from and returning to First Cause—contains within himself all lower orders as the full grown tree contains within itself all that which has constituted its several stages of development.

He is an epitome of all God's creations, containing their essential parts or essence; is God's "image and likeness;" containing the all of created things, he is contained in the All. The one "all" is the image and likeness of the other "All"—Cause and effect. God and Man are the all in All. Man is all as effect, and God is All as Cause. All created things live, move and have their being in Man and Man in God.

The Infinite Mind is the One and Indivisible God, the One Creator. Man, because he is the image and likeness of God, reflects that which is God, consequently, has power to think as a manifestation of Mind; has power to think because he is a reflection of the Infinite Mind, a power which is the reflection of the only creative power, because that power is Mind revealed in him; God manifest.

He has this power, not because he has a mind of his own, for he has none. Had he such an one his power to think would be limited; but because he has none his power to think is unlimited, infinite, and here is the starting point of Man's free agency. He has power to think what he will. His power to think is unlimited

because it reflects Infinite Mind. Whatever Man may think, there is none to say him nay.

And thought is creative; Man reflects the creative power. What will he do with it?

Right here a responsibility rests upon Man, which could not be the case were he bound to one way of thinking, to one kind of thought. In that case he would be irresponsible.

“God imparts to his idea, man, a faculty capable of distinguishing between the immortal, unerring and infinite on the one hand, and the mortal, erring and finite on the other; of distinguishing between the false and true, of separating Mind and its idea from matter—illusion.”—*Science and Health*.

Here is the plain statement that man is responsible for what he does, for he has a power of choice. Read it carefully, for it points toward the answer to the question, “What is mortal mind, and where did it come from?” a question which nine out of ten Christian Scientists find it difficult to answer though convinced of, because they see the truth of the statement, “There is no mortal mind; it is an error, an illusion.”

That is a true answer, because it is in accord with Principle. There is but one Mind, and that Infinite. Mortal mind is a falsity. True; but there is a reason even for an illusion, a falsity. Let us see if we can find out what it is, though we may have to repeat what has already been said to do so.

There is but one God, one Mind, and that Infinite and Unchangeable. Man is the Idea of that Mind. Infinite Mind and Supreme Intelligence are then mani-

fest in him ; are manifest in him both as to what he is and what he can do.

Man reflects Infinite Mind. Supreme Intelligence is manifest in his power to think. The one and only creative power—the Thought of Infinite Mind—is reflected by Man. Infinite Mind knows. Man gains the knowing through thinking, through using that which is his eternally, because its Source is eternal.

Man is what he is, unchangeably ; it is not in his power to change or alter himself in the least degree from what he is as God's image and likeness, from what he is as a living, thinking, conscious being. An image, a likeness remains unchangeably what that which it images makes it, and remains so eternally if that which it images be eternal.

Therefore, what Man is, being unchangeable and eternal, and he being Infinite Mind and Supreme Intelligence reflected, he is not bound or limited as to how he shall think ; there, he is a "free agent," an "agent" in that his power to think is from a source beyond himself; therefore he is an "agent," or user of it.

Were he bound as to what he shall think he could not and would not be Man ; could not and would not be the reflection or manifestation of Infinite Mind, of Supreme Intelligence ; could not and would not be a user of an unlimited power.

He would be a puppet and nothing more, and God—Infinite Mind—Supreme Intelligence, would be without an image and likeness, or without an expression.

A bound, circumscribed power to think could not and would not manifest unbound, unlimited, Infinite Mind, but would reflect a bound, limited mind.

Man to be Man, to be the image and likeness of God, must be free in the use of that which is his to use. He is equally unchanged and unchangeable, however he uses it. As shadow of the one Substance, the created or effect of the Creator or Supreme Cause, he can not alter himself or be altered. As Idea in Infinite Mind he exists the same eternally.

To declare that Man can not think as he will is to declare him an automaton. To declare that Man is not free in the use of that power which is not of himself but from an Infinite Source, is to deny the Infinity of that Source. To limit and circumscribe the thinking power—which we do if we say man can only think one way; as he is made to think—is to limit and circumscribe that which is reflected by the power.

Infinite Mind must be reflected by or manifested in an infinite power to think; such a power can not be limited, bound or circumscribed in any way whatever, but the user or agent of that power is what he is as that user—a thinking being unchangeably. A thinker is a dependent being.

Man's power to think, being a reflection of the creative power, upon his use of it depends—not the results in themselves which are fixed and unchangeable as manifestations or expressions of Infinite Mind—but the way those results look to him. Upon his use of that power depends his perception and understanding of those results—himself and all living things.

Infinite Mind knows. Man can know because he thinks. Man is what he is unchangeably, and can know what he is; must know through that power which is not of himself, but which he uses.

The Idea of Infinite Mind, whose work is thinking,

brings—for himself—the eternal and unchangeable subjective of Infinite Mind into the objective. He proves himself to himself by bringing himself forth to manifestation. He gains the knowing of Infinite Mind through the process of understanding.

The work of the Idea of Infinite Mind is like unto the work of that Mind, but not it. The objective is like the subjective; one with it, but not it. What is, waits to be brought forth, to be manifest to the thinker. When this is accomplished, the thinker as one with Infinite Mind, knows.

Man existing as Idea in Infinite Mind must be manifest, proven to himself through the reflection of the process by which he was created. The Thought of Infinite Mind is the creative power, and Man's power to think is the reflection of that power. Man must, in his turn, speak the Word, and when he speaks it he makes the creative power manifest.

There is the liability with students to jump to the conclusion that Man must think one way because an unchanging Mind is manifest in him. They say, "Why, if God is Infinite Mind and Man reflects Him, only the Thought of Infinite Mind can be manifest in him."

That is true, and is just what has been stated. That is what makes Man absolutely unchangeable and prevents him from being anything but God's—Mind's image and likeness. But when they say that man can not think anything but the Thought of Infinite Mind, that is the jumped-at conclusion that denies the premise before given. A careful investigation of that premise and such a conclusion will show their incompatibility. They

need to distinguish between what Man is and what he can do.

That Infinity of which he is the manifestation is shown in his unlimited power to think, and through it that Infinity is revealed to him.

Man as a thinking being is Mind and Intelligence manifest. What he is is fixed, is the subjective in Infinite Mind. The understanding of himself is a process; completed, it is the revelation of himself to himself; is the subjective brought to manifestation or made objective to itself.

To refer again to the quotation from "Science and Health." Examine it carefully. "God imparts to His idea, man, a faculty capable of distinguishing between the immortal, unerring and infinite on the one hand, and the mortal, erring and finite on the other."

This statement shows a necessity for discrimination, and the power to discriminate as possessed by Man. If Man must "distinguish between," must discriminate, possesses the faculty so to do, there must be occasion for the use of the faculty; there must be something for him to decide between, something to accept and something to reject, else why the faculty?

And what is it that calls for the use of this faculty? "The immortal, unerring and infinite on the one hand, and the mortal, erring and finite on the other;" the necessity of distinguishing "Mind and its idea from matter—illusion."

But in our statement of the Science of Being so far we have had no explanation of matter. What is it, and where did it come from?

An "illusion" says "Science and Health." True. God is Spirit—the one and only Creator. All His crea-

tions are manifestations of Himself, and are spiritual in being, in quality. Then matter can not manifest Spirit; illusion can not manifest Truth. All the same, there must be a reason for the illusion.

Illusion is the unreal, the non-existent? Granted; but there is a reason why it is unreal, a reason why it is non-existent, and we want that reason. There is a reason why all that is true is true. There is equally a reason why all that is untrue is untrue.

And Man, this Idea of Infinite Mind unchangeably, does not attain to the knowing of Infinite Mind except through the perception of this reason and the exercise of his God given faculty of distinguishing between the true and the false.

And the point where he has to exercise this faculty is where he needs to distinguish between the appearance of things and the truth of them. The appearance of things in itself is misleading, and calls for the exercise of all man's powers and faculties, which are his because of what he is, to pronounce the truth upon it. Let us see how.

Man is a living being, a reality, an entity. All living things are realities, for they manifest the one and only Life. All of them are ideas of Infinite Mind, living, moving and having their being in that Mind. They exist both in and from that Mind.

Idea is the form of the Thought of Infinite Mind, the product of Infinite Mind through its Thought. It is, therefore, effect of that Supreme Cause. Effects are visible; Cause is invisible to the sense which sees effect, and has to be discerned through the senses which are above the mere seeing, and, using them, it is discerned in or through the effect.

Man is the highest idea of Infinite Mind, is a living being, a thinking being, therefore a conscious being. Being such, he sees or is conscious of himself and all living things. What he and they are is fixed and unchangeable ; but the knowing of what he and they are is what he has to gain, for in his consciousness of them simply is not included that consciousness which is understanding of them.

To illustrate this : remember a little child that you have seen. When it is old enough to "take notice" that fact is manifest by its seeking to find out, in its baby way, what things are which it sees. Later, it questions, "What is that?" Why does it do so? Because the seeing of a thing, the consciousness of a thing simply does not include knowledge or understanding of what the thing is ; that follows after the seeing or consciousness.

So Man, perfect being unchangeably as he is, has to gain that knowlege which is understanding of what he and all that he sees, or is conscious of, is. He has to bring forth to manifestation that which is eternally in Infinite Mind, and he does so through the use of his God-given faculty, his power to think, with all which it includes.

And now what is this appearance of things which in itself is deceptive? Effects being visible and their Cause invisible, they appear to be separate from everything and complete in themselves.

Effects of the Supreme Cause are ideas of Infinite Mind, and Man, the highest idea, as such has dominion over all the others. He is a conscious being who can see himself and them and understand all. Both he and they appear to be complete in themselves, separate from each

other, having no connection with each other, with him, or with any Cause.

This appearance is deceptive, is a false claim, is a non-intelligent claim, for they are not as they appear to be. Though distinct from each other and from their Cause, they are not separate from each other or from It. In that Cause—Infinite Mind—they live, move and have their being, and their appearance of completeness in themselves and separability from all is due to what they are, effects, which of necessity are distinct from their Cause and from each other, but not separate from It, and they appear to be separate because they are distinct.

The ideas of Infinite Mind live *in* that Mind and *exist* from It, or are seen as external to It, for they are visible and that Mind is not.

Consider for a moment Mind, Thought and Idea. Idea is the effect of Mind through Thought. It is, then, the invisible made visible. Being visible it is seen, and as it is seen it appears to be complete in itself because it is distinct by itself as the visible. But the visible or effect is the invisible or Cause revealed; Mind manifest in Idea. In the visible, then, when its appearance as complete in itself is understood, the invisible or Cause is seen because discerned. Idea lives in Mind as effect lives in or is dependent upon Cause. It exists from Mind, and, apparently, is external to It.

Man sees or is conscious of himself and of all living things as apparently complete in themselves because he sees the visible. The appearance of himself to himself and of them to him, in itself is misleading, but he has from God, from Infinite Mind, “a faculty capable of distinguishing between the immortal, unerring and infi-

nite on the one hand, and the mortal, erring and finite on the other.”

The appearance of things is the opposite of the truth of them. We are speaking of things, realities, ideas of Infinite Mind. Man has to distinguish between the true and the false, between reality and appearance, to gain the understanding of himself and of all that he is conscious of or sees; of all that is visible to him.

This understanding he can and will gain; he can and will stand revealed to himself and all things to him. He lives in Infinite Mind a perfect, harmonious, spiritual being, the Idea of that Mind, God expressed. He can and will bring himself forth to manifestation, or in his consciousness of himself and of all things will be included the consciousness of what he and they are.

Through his use of his power to think, all must come to him. In his use of this power he is free and unfettered. His power to think is a reflection of the creative power of Infinite Mind, and through his use of it he can bring to manifestation the creations of that Mind, or he can use it so as to create that which is not in Infinite Mind to be manifested, and as his power is a reflection of the creative power, what he creates with it will be a reflection of created things.

If he unconsciously thinks that which is not true, then he thinks that which has no existence, for only truth is of and from Infinite Mind. Then he does not bring to manifestation the truth about himself and all living things, but creates that which is not; makes a reality—to himself—of illusion. If he sees himself and all living things as they are not, he sees that which has no existence. He sees simply the opposite of the truth—appearance, as truth, as reality.

What man can bring to manifestation is truth. What he has brought to manifestation—unconsciously—is error; a reality to illusion, a false conception of himself and of all created things.

And this false conception is “mortal mind,” at once the “belief and the believer” of it; this kind of a man does not manifest the divine image who exists eternally and unchangeably in Infinite Mind, unconscious of any opposite to himself.

What man thinks determines his appearance to himself and the appearance of all living things to him, but does not in the least affect what they are, or the truth about them. When man thinks not the truth but its opposite he thinks belief, and belief is no part of Mind, man or things. It has no existence for all that exists or lives, manifests the one Life, the one Mind. This belief manifests itself and nothing else; error, the opposite of truth, nothingness.

Man can unconsciously, in one sense, become a creator; or can originate something, which is a nothing; can give — for himself — a reality to illusion, which is no-thing, non-entity; for all things, entities, are manifestations of Mind, of Life, of Substance. This belief and believer of it is Adam, the Adam man of the second chapter of Genesis, who is not the man of the first chapter, the man who is God’s image and likeness, but an appearance, an illusion which seems to be man, but is not; a falsity which must go as it came, for it is mortal, not immortal; it does not live, or is not a living being, for the one Life is not manifest in it; it is not the Idea of Infinite Mind.

It is not from that source, therefore, is not held in that source. It is a false conception, not the conception

of Infinite Mind ; it is a counterfeit idea, not the Idea of Infinite Mind ; from nothing it came, back to nothing it must go, which is typified by “ the dust of the ground.”

Adam is not a man, the first man that ever was, but is a type; is the objectivity of the false conception ; the opposite of the manifestation or objectivity of the true conception, the subjective of Infinite Mind.

Man fully conscious of what the ideas of Infinite Mind are, knowing what he and all living things are, thinks the Thoughts of Infinite Mind, or the truth of which the ideas are expressions; and this man has all knowledge and power ; is the possessor of Divine Wisdom; exists unchangeably as Idea in Infinite Mind.

If man thinks not the thoughts of Infinite Mind then he does not think truth absolute, but belief; and so man creates — for himself ; not in reality for he can not be a life-giver ; he has no life of his own — or makes reality of illusion, and he sees what he thinks, unreality as reality. Belief has no existence in Infinite Mind, and the result of becoming a creator, of using his reflected power with belief, is a reflected creation; reflections of all God’s creations, of living things, of entities, and is laid down in the twentieth chapter of Exodus:

“Thou shalt have no other gods before me. Thou shalt not make unto thee (or for thyself) any graven image (of thyself) or any likeness of anything that is in heaven above or that is in the earth beneath, or that is in the water under the earth.”

Divine Law is that man shall not make for himself an image of himself or a likeness of any of Spirit’s—God’s creations or manifestations; shall not make, through the use of his reflected power, reflections of the Creator’s

creations. If he does he will see or become more conscious of his own creations than of God's. They will displace God's for him. He will bow down to them and serve them as God's creations, because seeing them shuts out the sight of or consciousness of the manifestations of the Infinite Mind, the creations of Spirit. They will be to him, in consequence, the Real. So long as Man sees them, ignorant that they are his own work, the expressions of his own thought or belief, they remain real to him.

Man thus becomes an idolater ; the breaking of the first commandment entails, necessitates all the rest. Making a graven image of himself, likenesses of all God's creations for himself, creating on his own account, he becomes a god or creator. Mankind—as we know each other—is made up of gods, of those who have taken the name of God in vain, for He was, is, and ever shall be the One and Indivisible God, the One and Only Creator.

God—Spirit—Mind is the Life, the Divine Essence of all His works. None of that Life or Essence is in the works of man. They have no Life and are dead. Their only life is man's thought, which can be withdrawn at any time. The thoughts of man are the souls of these creations. Back of that cause they do not go ; therefore are they temporal and material.

So man can cease idolatry, cease making himself as God, cease worshiping his own works, cease believing them to be the real. That which is their life withdrawn they disappear inevitably.

Thought is the only creative power. The Thought of the Infinite Mind is the true, because the only real

creative power. Like all real things it has a counterfeit, the thought which originates with man. Both create, Infinite Mind's for Itself and for Man; man's only for himself.

“God is too pure to behold iniquity.”

Among God's creations man's are not. They have no real life or existence, for the only Life or Soul of all that really is or exists is God—Mind—Spirit. To man, their creator, they appear to live, for his thought is the life of them; his ideas, the forms of his thought, are the forms of them. He sees his ideas as distinct from himself; sees things beside himself which he believes to be separate from himself through his ignorance of the creative power of Thought, and the inseparability of Mind, Thought and Idea.

Consequently, he believes them substantial. That belief of substance, is matter. The different forms of that substance are the material universe and all that it includes, even material man, who is the graven image of Man which he has made for himself unconsciously.

Man's word is the counterfeit of God's Word. Man's thought—creative power—the counterfeit of the Divine Thought, the real creative power. Man's creations or ideas, the counterfeit of God's creations or Ideas. And so long as the counterfeit is the real to man through his belief in its reality, so long he sees only the counterfeit and the results of the use of it.

This is the meaning of the statement—which will be elaborated further on—there is no matter. Matter is a belief and not a reality. Matter has no real existence, for it is not one of God's creations. It is the work of man through, from and by his thought or belief; will

disappear utterly when its life, its soul, man's thought, is withdrawn.

That life and soul is continuous in the sense that man can continue to think and create for himself if he will. So long as he creates, so long matter exists as a counterfeit substance, not the Real, for there is but one Substance—Spirit.

The "eternity of Matter" depends upon Man himself absolutely.

2

LESSON II.

PART II.

MORTAL MAN AND THE HUMAN MIND.

“Surely life itself has a logic and a law which makes existence possible. * * * “This is one of the most important factors in the development of man, the recognition—profound and complete recognition—of the law of universal unity and coherence.” * * * “The soul of man is of that order of life which causes shape and form.”—*Through the Gates of Gold*.

“Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit.

“A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit.”

“Every tree that bringeth not forth good fruit is hewn down and cast into the fire.”

“Wherefore by their fruits ye shall know them.”—*St. Matthew, 8th Chap., 17, 18, 19, 20.*

LET us look at the graven image of Man which he can make for himself and see if we can not detect the counterfeit, and prove him to be such. If we so detect and prove we shall no longer believe him to be real. We shall brand him for what he is, and be anxious to find the real.

We have but one kind—in quality—of money, but one real money, that which bears the government stamp, the “coin of the realm.” That is the only money we have a right to use, and we have a right to as

much of it as we can get legitimately. The handling of that money will never get us into trouble. When it is tendered in exchange for what we need, it always procures us the supply we seek.

Our right to it is self evident, for it is created by our recognized law-giver, the government.

While there are many forms of money, gold, silver, paper and their various denominations, they are all alike in quality ; they are all alike in being the only real money.

It makes no difference what kind of the real money—in form—we have and use, whether gold, silver or paper, whether a silver one dollar coin, or a gold ten-dollar coin, or a twenty-dollar bank note. We can have enough of the smallest denomination to equal any amount of the larger.

And it is all alike in substance, in that which “ stands under ” every form and denomination of money, the truth that it is the only real money. Its truth is its substance, the substance which makes every form and denomination possible. Neither gold, silver nor paper is the substance of the true money. They are all forms of it.

There is a counterfeit money, one thing in quality, but having also many forms or manifestations. The only truth or substance of the counterfeit is that it is no money. Its substance is a falsehood, an error, no substance.

Counterfeit money is, in itself, a belief, not truth. Its various forms or manifestations are but more beliefs—beliefs of a belief. Its only truth is that it is a lie, an error ; its reality is that it is a counterfeit, no money, not what it claims to be.

The closer a counterfeit resembles the real the better it is ; the greater the deception, the error. And some counterfeits are so like the real as to deceive all but a few experts. The higher the counterfeit rises in the scale toward perfection as a counterfeit the nearer does it approach the real in power, and the more dangerous does it become.

People entirely ignorant of the real money would be deceived by all counterfeits, but in proportion to their knowledge of the real is it harder to deceive them, and only the very best counterfeit will deceive those who readily detect poor ones. Some experts are themselves deceived, and have to send that which they wish to decide upon to the government for examination, confessing their inability to determine whether it is true or false.

As all forms of money are real as money, so all forms can be counterfeited, and as such be unreal. The correspondence between the true and the false can be perfect. Knowledge of the correspondence and of one of the moneys enables us to trace the other. If we have no knowledge of either, do not know what real money is, or that it is counterfeited, the result is great confusion and perplexity.

In such a state of things each one would have a money of his own and prefer it to all others, and think that every one else was bound to consider his substitute, money, because it was money to him. His own would be the best till he saw some one else getting more for their money than he was getting for his, then he would think theirs better and get it for himself if he could.

There would be a great difference of opinion as to the worth of the individual money, and each man would be

content with his own so long as he had every desire met through it; but if he felt a lack, had a want which it did not supply, he would look about to see who was faring better than himself, and the one who seemed to be the best supplied would hold his attention, and he would strive to find out what that man's money was and where he got it.

If it supplied anything to him which he had previously felt a want of, he would consider it better than his own, and it would remain the best to him till another want arose which it did not satisfy; then the same looking about and trial of another.

Each would be the true, the best for him, so long as he felt no lack. If, while feeling a lack, he still held to what he had as the best there was, he would be guilty of indolence and inactivity in not looking about him to see if there were another better, and would deserve all the discomfort he experienced in consequence.

Only through that discomfort would he finally be driven to seek. As it accumulated and grew finally to the point where it was unbearable, the thought of the possibility of another money would arise, a thought which he would not have so long as he felt no lack.

Out of the universal confusion thus created a demand for something better than any one knew of would arise. There would be many who would say, "There is no better or we should have had it before now." Others would say, "There may be; we do not know."

And others, "What we have is good enough for us; it was for our fathers and grandfathers, and why should we seek?" Others, "It is of no use for us to look; such and such an one has not found anything, and he knows much more than we."

If some one should devote himself to the work of finding the money which should meet the needs of all absolutely, provided they would have and use it; a money which would prove its value to its possessor by removing every want and supplying every lack formerly felt by him, but one which he could not manufacture for others without any help on their own part; which he could not put into visible, tangible coin and place in their hands and pockets so that they could feel the weight and hear the jingle of it; one which they had got to work for themselves before they could possess it; one which he could show them how to obtain only; what would be the consequence?

Some would say, "Show us some samples of your money! Let us use them and see what comes of it! Then we will see whether it is worth while to work for it for ourselves."

Others would say, "The man is a lunatic! We have been testing and trying different moneys for years; how can he tell us anything? He can show no proof of his assertion."

Others, "There is no such money! He has none of it in his possession that we can see, and if there were any such we should see some of it somewhere. It is an unknown thing and never can be known, for we have tried to find it out."

The rest would coincide with these opinions or similar ones; for if there is any one thing the majority of people are disinclined to do it is to think for themselves. It is so much easier to accept opinions ready made, to recognize as such, self-elected leaders of thought and distribute their opinions and beliefs without even warming them

over. The stamp of their proprietors is sufficient to make them palatable, even though cold.

Men do not realize how, in this way, they sell their birthright for a mess of pottage; delegate to others what is their divine right, the solving of that problem, "The Unknown," for themselves.

We speak now of the human or mortal mind and mortal man. Do not say or think when the expression, "the human or mortal mind," is used, "But you said there was no human mind! And now you talk as if there was one!"

In order to pronounce anything a counterfeit we have to name it; name it in order to unname it; name it in order to show what it is, whether true or false.

We have to call counterfeit money—which is no money—money, in order to pronounce upon it, tell the truth about it. Whenever the term "human or mortal mind" is used it is but naming the counterfeit mind; that which—in one sense—claims to be, but is not, Mind.

In another sense it does not so claim, for it has no intelligence. It is man who so claims and pronounces; it is man who says "this is mind," because he is unable to detect the counterfeit. His ignorance must be displaced by understanding—understanding of what Mind is; then he will be able to detect the counterfeit by the imperfections in it, and pronounce accordingly.

There are always imperfections in any counterfeit by which its nature is detected. They are the means to that end. Some counterfeits are so clumsy they are detected at once by many who are not experts.

The heathen who worships a stone idol has a very clumsy counterfeit of God, detected immediately by

those who are in turn deceived by a more cleverly executed one; a personal God.

The earnest Christians who send missionaries to the heathen to teach them to worship their God, but exchange idol for idol, the counterfeit which deceives even those who consider themselves experts for the rough hewn one. One form of idolatry changed for another. The almost perfectly copied bank note is as much a counterfeit as the leaden nickel.

Let us look at this mortal material man and see if we can detect those imperfections which mark the counterfeit. In the first chapter of Genesis we are told that "God created man in his own image and likeness." The image and likeness of God who is Perfectness Itself must be a perfect man.

If an imperfect man is discovered he must have another cause or source, or there must be an imperfect God to be imaged. In the latter case there is no God at all in the meaning which the term has for us; an Infinite Creator who is manifest in His works.

God, to be what we mean by the term, must be impersonal Principle—Perfection Itself, that which makes all perfect manifestation, or what we call "His works," possible.

Finding an imperfect man and accepting him as the "image and likeness of God," as God's work, has led to a misunderstanding of God and His creations; has caused man to look upon his conception of God as the true God, and a mistake in the premise leads to a mistake in the conclusion

Neither this man nor this God ever has been or could be understood. Both have been believed in, and the

beliefs about both are many in number and various in kind, but in quality the same; beliefs only.

The other creations of God—as we call them—are not so imperfect as man seems to himself to be, yet we do not see them as perfect, for are we not always trying to “improve upon Nature?”

There is the wild flower, shrub, tree and uncultivated land, of which they seem to be the spontaneous product. The wild animals propagate their kind after their own kind. But all of these are also cultivated by man. Were they perfect to him in their natural state, did he so see them he would make no attempt whatever to change them.

To improve upon the unimprovable, to perfect the perfect is a self-evident fallacy. Consequently, man sees neither the universe—which means the complete and harmonious whole of created things—nor himself as a part of or apart from the universe, as perfect, or as God created both.

All God’s creations were good, so pronounced upon by Infinite Mind. Consequently, what does man see through the human, mortal mind? The counterfeit man and counterfeit universe in every instance; never the true; never Reality; imperfection wherever we look when we grow expert enough to detect it, and every one is expert enough to detect imperfection in himself if nowhere else; and right there is the evidence presented to man that there is something wrong somewhere.

This mortal material man is what, according to our belief of him? A mixture of mind and matter, is he not? Mind and body. Some believe that there is a third part to man, a soul or spirit. Others deny it. The body is visible, tangible, real to our sense of things,

as real and tangible as other forms of matter which we see in the world about us. How about the mind? Is that visible and tangible also?

For years upon years the body has been studied, has been searched through and through to find the mind. No one—so far as known—has ever been able to discover it, to weigh, dissect or analyze it. But that part of the human body which has been named the brain has been decided upon as the seat of the mind, of intelligence. That being the case, a man who has had a hole knocked in his head, and has lost a portion of his brain thereby has lost some of his mind and intelligence.

“The brain secretes thought as the liver secretes bile.”

Does it? Think of it! Man, the ruler of the earth, who subjugates all things to himself; whom even the wind and the waves obey; who dominates their power by a a greater, so that his mighty ships and steamers cross and recross the waste of waters triumphantly; whose iron horses outstrip the fleetest animal; who “puts a girdle round the earth in forty minutes” by and through the power of his thought; and brain, a name which has been given to a form of matter by man himself, is the creator of that thought, of that power?

“Shall the servant be greater than his Lord?”

If thought, the creative power and its products be but the result of brain; if thought be servant and brain master, why not consistently bend the knee adoringly to brain?

What is the difference to those who so believe between a dead brain and a live one? Who knows? Who has ever been able to dissect a living human brain?

All the brain which men have ever been able to han-

dle has been a brain which did not secrete thought, or which produced no such manifestation, for while other organs of the body which do produce secretions have been examined when "dead" and the secretions detected, no one has ever been able to find a thought lingering around in any quiet corner of the brain or of the head.

And if the function of an organ and the nature of its secretion are revealed by an examination of the secretion itself, it follows that some of that self-same secretion must be had to work with. It is not found in the dead brain, so where did those who make that assertion get their evidence for it?

No one has ever seen mind, has ever seen thought, but all have seen the results and know that there is a thinker. The latter is never found in the physical organism, dead or living.

But to continue our examination of this mortal, material man. Notwithstanding this man has—we say—a mind and a soul or a spirit; notwithstanding he sways and bends things—in one sense more powerful than himself—to his will, he is strangely weak and helpless so far as his own condition is concerned. He is at the mercy of multitudinous things, so very small and insignificant as compared with himself.

A little rainwater on his feet makes that body of his food for worms. The wetting gives him a cold; the cold gives him pneumonia; the pneumonia gives him what?

Some say "a life after death;" some say "an end to himself," but all say "death," the death of the body.

Then if mind is in the brain, is a necessary adjunct to it, is inseparable from it, when the brain dies the

mind dies. And as death of the body means death of the brain, man starts on his life after death as a soul or a spirit minus a mind. And if man's mind is the source of intelligence, he is after death a non-intelligent soul or spirit. Conceive him if you can.

This man, then, who is at the mercy of a little rain-water which can convert him from a living, thinking being into an unthinking because non-intelligent spirit, is the image and likeness of God, is he; of Mind itself; a man that God has made, and to whom is given dominion over all the earth? There is something wrong somewhere.

So long as Man is believed to be a mixture of mind in matter; so long as the brain is believed to be the seat of the mind; so long as the brain and the rest of the physical organism is believed to constitute a man; so long as disease is believed to have power over him to destroy him; so long will man never be understood, never really discerned. For that kind of a man is constantly disappearing from view, and that sense which knows only that kind of a man can not follow him.

We may believe; believe with heavy hearts, racked and torn with pain and suffering; believe that man has a future beyond what we call this life, that is free from the misery he experiences here; but we never know.

Why should man study a senseless, inanimate, dead lump of matter in order to find out what he himself is? Why not turn his attention to the living, thinking something he is conscious of being? Why not, if he wishes to become better acquainted with himself, study himself for that purpose?

“A live dog is better than a dead Cæsar.”

Is it not absurd, on the face of it, to study death for

a knowledge of life? If we want to know what life is we must study life. If we want to know what Man is, we must study Man, and not matter.

Looking at this man from any point of view whatever, we see imperfections constantly; and if the man that God made was good—as He pronounced all His works—was the image and likeness of Himself; not only was, but is, for God's creations are eternal; the man whom we know; whose imperfections are manifest, is not that man; he is a counterfeit man and God never could have made him.

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LESSON III.

THE EVIDENCE OF THE SENSES.

“If the mind of man is turned upon any given subject with a sufficient concentration, he obtains illumination with regard to it sooner or later.” * * *

“The great initial difficulty is that of fastening the interest on that which is unseen.”—*Through the Gates of Gold*.

“Whom do men say that I the Son of Man am? And they said, Some say that thou art John the Baptist; some Elias; and others Jeremias or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God.—*St. Matthew, 16th Chap., 14-16.*

WE are accustomed to decide upon the truth or falsity of things by the evidence of our senses, as we phrase it. What we see, we know. We do not need another's assurance as to seeing this, that or the other. We have the same senses he has and can see for ourselves. Do we hear a statement from another as to what he has seen which we have not, which we believe to be either invisible or non-existent, we say, “Well! I'll believe that when I see it myself.” And the testimony of any number of credible witnesses is insufficient to induce belief in the truth of what others affirm, with one who has never seen the same himself, and believes consequently what others claim to have seen, an impossibility.

One fact seems to escape the attention of most people

who lay so much stress upon the evidence of the senses. For instance, with his sense of sight a man sees the sun appear above the horizon in the east in the morning ; sees it above his head at noon, and its disappearance below the western horizon at night.

In ignorance of the truth of the matter he says the sun moves ; he saw it ; he has the evidence of his senses ; his sense of sight has shown him conclusively that the sun moves around the earth.

He speaks falsely in two ways. First, in saying that the sun moves around the earth, for science reveals that it does not. Secondly, in asserting that his sense of sight told him any such thing. It did not. It showed him the sun at different points ; showed him its appearance and disappearance, and that is all.

It was he who pronounced upon what he saw. It was he who believed—because he saw the sun at different points ; because he saw it appear and disappear, that it moved around the earth ; and he asserted his belief.

It was he who pronounced upon the evidence of his sense of sight ; and his decision was truth to him because he believed it true, but was not truth ; only a belief of his own ; a belief resulting from his misinterpretation of the evidence offered him by his sense of sight ; that misinterpretation the result of his ignorance.

Let him once admit the possibility of a mistake on his part ; the possibility of another interpretation of the evidence offered, and he is on the way to the discovery of the truth of the matter ; but never makes a start in that direction so long as he holds to his belief as absolute truth ; so long as he knows the sun moves, for he saw it.

Once discerning the possibility that he may be mis-

taken, notwithstanding what he calls the evidence of his senses ; and having at the same time a willingness and a desire to find out the truth of the matter, he will come to see finally that the earth moves and not the sun. And he will also find that the very same evidence which—as he believed—showed him his first assertion to be truth, bears the same relation to the truth when he at last discerns it.

The sun rises in the east and sets in the west and appears at different points between the two places because the earth moves and not the sun. The whole trouble lay in the fact that he pronounced wrongfully upon what he saw. When he pronounced according to his belief—and he believed because he misinterpreted the evidence offered him—he made a mistake ; and that mistake was truth to him so long as he refused to entertain the possibility that he could make such a mistake.

When he ascertained the truth, he arrived at it through his perception in the face of that evidence ; and when he understood it, he found that what he had deemed evidence of the truth of his first assertion was really evidence of the truth itself.

So it is all along the line. Man is continually pronouncing upon what he sees or is conscious of ; upon what he calls the evidence of the senses ; and is constantly making mistakes because spiritual perception is the real sight which shows truth to Man.

That sense left out, not called into action, truth is never arrived at. He who says “I do not know” speaks truly ; but it is his own fault that he does not. He has power to find out all that he will.

When instead of pronouncing hastily as to what things are by the way they look to us, we examine them

with our higher senses, we shall avoid making mistakes which we always have to undo.

When we have once pronounced upon things, they are to us what we say they are, so long as we believe that we have pronounced truly. But the mistakes we have thus made always bring consequences; and those finally drive us to question our decision; and from questioning we get to seeking; seeking diligently for another solution, if so be another might be found which would obviate or remove the consequences we are experiencing.

Man pronounces upon all things as he sees them; pronounces wrongfully every time he renders a decision because of what he sees through the so called physical senses only. Relying upon them, man ignores his higher nature. He makes the godlike in him; the spiritual serve the animal, the material element; that which is of the earth, earthy.

Man has, because of what he is, powers of discernment, of discrimination and of judgment sufficient to reveal to him all the mysteries of nature; or those manifestations of Divine Law which, to his coarser sight, are mysteries.

These higher senses or powers do not belong to the human mind but to Man. Do not belong to Man as a mortal, material, physical being, but to Man as a spiritual being; to Man as the one and only Creator made him, in his own image and likeness.

The human mind, the counterfeit, sees only its own creations, all of them counterfeits of God's—Spirit's creations; all of them, like the various denominations of counterfeit money, alike in quality, both as to themselves and in relation to that from which they spring.

The human mind stands in relation to the Infinite

Mind as counterfeit money stands to real money. Counterfeit money is not money but claims to be. It has to be called money in order to be denounced. So the human mind is not Mind; it is a counterfeit, not the reality; but it has to be called mind in the explanation of the truth of Man's being in order to be denounced and proved for what it is, counterfeit; no mind; unreal; non-existent; an appearance which he who sees pronounces upon.

In ignorance of the truth man pronounces upon this appearance—because of his misinterpretation of the evidence offered and consequent belief—according to his belief. It is mind he says; and mind it remains to him until he learns better; and he would never learn better if there were no consequences to his decision. But those consequences, resulting inevitably from the mistake he has made, drive him eventually to find out the truth.

He who handles counterfeit money in ignorance believing it real, and gets into trouble thereby, finds out through that very trouble what he has been doing, and what he must do to get out and keep out of trouble.

The "uses of adversity" are very hard to discover by most of us. Sickness and sorrow and tribulation are painful conditions of our consciousness which we find it difficult to discern any benefit in. Only by understanding them can we ever come to do so.

He who has got into trouble by the use of counterfeit money ignorantly, can not understand why he finds himself in that condition till he understands its cause. Not till he understands that the money which he has offered in exchange for those things which shall meet his needs and desires was not legal tender, will he under-

stand why he is in trouble ; but with that understanding will come a perception of the uses of his adversity ; he will see that his trouble is the very means of teaching him how to avoid more of it.

What do we see when we look at man ignorantly ? We see an appearance which we call substance ; composed of flesh, blood, bones and muscle. This appearance has outline, form. This form moves about ; it speaks and acts. This is what we see and we immediately begin to pronounce upon it. We say it has life and intelligence because it moves and speaks ; and as we can not conceive of intelligence apart from mind, we say it has a mind.

We agree, because others whom we think know more about the matter than ourselves have proclaimed it a fact, that the mind is located in that part of the form called the brain ; that therefore the brain power is the active, impelling force which causes this form to move, act and speak as a living, intelligent being.

So we say that man has a mind and a body, and that his mind causes the voluntary action of his body ; or that action which we see and are conscious of. There is another kind of action, the involuntary ; the action of the vital organs, as we call them, which is not thus accounted for ; for many people have "lost their minds," and the action of those organs has gone on the same as ever.

What is the cause of their action ? "Oh ! They run themselves somehow because he is alive ; when he dies they stop ; or when they stop he dies, one or the other."

Men have been pronouncing upon their kind for centuries ; upon the evidence presented to their sense of sight ; upon that evidence externally when living, inter-

nally when dead. Judging always from the appearance of things. The decision of those who thus pronounce is the same in quality to-day that it was hundreds of years ago. The towering blank wall which fills the horizon of their vision is the "thus far and no farther;" the boundary of the unknown, and, for them, the unknowable. That wall which forces from those brought face to face with it, the questions "Whence? What? Where?"

Upon the evidence presented to man's sense of sight, he has declared himself to have a life, a mind, and an intelligence of his own; and that his body is himself. So far, all who pronounce upon this kind of evidence only, agree; but their decision as to the cause of this life of man's is the rock upon which they strike and go to pieces.

Some say that God is the author of man's life; that He gives it to him and takes it away again. Others that it is a product of his material organism which passes through its several stages of increase and decrease till it disappears, and, of course, life with it.

The first-class regulate their acts by a faith that another life will be given them after the first one has been taken away; and the second—approximately—by "Let us eat and drink for to-morrow we die."

Man has thus pronounced upon himself; has expressed his own belief about himself, just as the man who saw the sun rise and set declared that the sun moved. But we shall find that the very evidence offered to his sense of sight—his misinterpretation of which caused him to believe what he says about himself—is proof of the truth about himself in reality.

Why does man thus believe and pronounce? Be-

cause he sees with his sense of sight—as we call it—only ; is conscious that something beside himself is apparent to him ; and he neglects to use his higher sense, spiritual perception, which would have corrected his belief ; which does correct it and give him understanding in place of it when he brings it into action.

Having declared, then, that because the body moves it has a life of its own which is in it ; because words issue from its mouth it has intelligence which is also in it ; because we recognize—with our spiritual perception—that mind and intelligence are inseparable, we also declare that it has a mind and it is also in the body.

So believing and so pronouncing we have come to have more and more beliefs about this same body. From believing that life, mind and intelligence are in it, comes also the belief that they are subject to it. Following them, then, necessarily come the beliefs of subjugation to more than the body ; for once this belief of subjugation to anything is held, all which is not understood is feared ; and from fear comes all man's sins and diseases which are but forms of his sins.

From this conception of Man arises endless confusion and contradictions. Because life, mind and intelligence are not found in the body, though they are declared to be there, the theory has naturally followed that they are a product of the material of which the body is composed ; which becomes visible only when the body as a visible organism is complete, and which comes to an end when it ceases to be such.

This involves the conclusion that life breaks forth spontaneously when an organism comes to completion ; but gives no explanation of the power which sets in motion or completes the process of formation.

Man's sense of sight or consciousness shows him himself as it shows him the sun and earth ; something to be pronounced upon. What is he? A mixture of mind and intelligence in matter and matter ruler ?

This is his decision when he pronounces with the use of only a portion of his senses ; the lower ones. The use of the higher ones shows him that the physical organism appears to live ; appears to have mind, intelligence to that sense which perceives. Just as the sun appeared to move to that same sense.

But as spiritual perception is brought into action and Man is studied, the truth of Man is revealed, and it turns the conclusion upside down ; proves its opposite to be true, just as the opposite of man's conclusion about the sun was proved by the same means.

Let us take up our scientific statement of what Man is, and see if we can account for this man who is so unlike him. Man is the image and likeness of God—Spirit ; the One and Only Substance, Mind, Intelligence, Life, Truth and Love. As “image and likeness” he is a dependent being, and God is Independent Being. God is Absolute ; Man is God, Absolute Being, expressed.

As expression, he is one with God, or that which he expresses. Of himself, then, he is nothing and has nothing ; no life, mind, substance or intelligence of his own. All he is, is God expressed in him. He is a reflection of God as illustrated before by the mirror.

This illustration shows what Man is ; nothing by himself. A shadow alone is a nonentity. But a shadow of something in connection with that something ; inseparable from that something, is next in rank or order to it if it be but one ; if there be no more.

There is but one God ; one First Cause ; one Princi-

ple ; one I Am. This One, reflected, is Man. Holding in conception, then, Man's unity with God ; the impossibility of any separation from God or Cause ; the equal impossibility of any change in Man, let us place another mirror so as to give a reflection of the reflection in the first mirror, but not of that which is there reflected.

God is not reflected or made manifest in this second reflection ; it is merely a reflection of a reflection. As this first reflection has neither Life, Mind, Intelligence, Substance, nor Spirit, how much of either can there be in the second reflection ? As God is the Substance, Spirit, Life, Mind and Intelligence of the first reflection, Man ; and as He is not reflected in the second reflection, there can be no Spirit, Substance, Life, Mind or Intelligence there.

A shadow of Substance is something in connection with the Substance ; but a shadow of a shadow is a nothing.

The reflection in the first mirror is Man as God created and holds him ; one with Him ; a spiritual being. The second reflection is Man's possible belief about himself ; Man's own possible creation of himself ; the human or mortal mind and mortal, material man.

This second reflection is the man whom we know only through our sense-perception ; the first reflection is Man as we discern him through our spiritual perception.

The second reflection is Man's creation, the product of his thought ; the first reflection is God's creation ; the product of the Thought of Infinite Mind.

The first reflection exists as Idea in Infinite Mind ; the second reflection as idea in Man.

The first reflection has life eternal because Infinite Mind—Supreme Intelligence is Life, and is expressed or

manifested in its Idea—Man, who lives in and from the Infinite Mind which is eternal and unchangeable. The second reflection has no life, for that which it expresses or manifests is not life, and has no life of its own to be expressed or manifested.

Man's belief about himself has no reality in that it has no existence in Infinite Mind; consequently, no such expression can exist among real, living things. What Man is as such expression is fixed and unchangeable. What he can believe himself to be is unfixed and changeable. The first is eternal; the second is temporal. The first is spiritual; the second is its opposite, or material. The one is truth; the other is error.

Man can have as many beliefs about himself as he chooses; his power to think is unchecked, unlimited. No one of his beliefs or all of them combined can alter the truth about himself; but they can prevent him from seeing that truth if he allows them to. So long as he pronounces with his sense-perception only, so long he never discerns his real self.

And now the question is asked, "How did Man who is a perfect being; who expresses or manifests Infinite Mind—Supreme Intelligence, change himself?"

He never did or can. Man is not changed. He is the same yesterday, to-day and forever because of the unchangeability of that which he shadows. The question shows a misconception of the statements made; but a misconception liable to take place because of the difficulty—at first—in transferring our thought from things seen to those unseen; the effort to discern instead of see, which from habit and education is no easy task.

"Spiritual things must be spiritually discerned."

The interior process which results in clear percep-

tion must go on till that point is reached. Then what we see as outward, being understood, will be seen to be corroborative evidence of the truth discerned ; just as the man who saw the sun found that the apparent movement of the sun was corroborative evidence of the truth that it did not move when he understood the truth.

Man is unchangeable absolutely. He only appears to himself to change because what he sees is changeable. He sees his own belief about himself and all the others consequent upon that one. In what he sees he can find no evidence of truth, for truth is not made manifest through beliefs. The consequence is the decay or end of one belief after another, even that belief of man about himself. He sees this decay, this disappearance, and calls it death.

If Man is unchanged and unchangeable, what is this reflection of a reflection which seems to be Man and is so real to us ? It is the objectivity of what Man can do; the objectivity of what he and all things can appear to be, in consequence; not what he and they are.

What Man is, is one thing; what he can do, is another; but what he can do and the results of the doing are no part of himself; he is totally unaffected thereby. Man can believe instead of know; but a believer is not the Idea of Infinite Mind; is not the only begotten Son of God who manifests the Father — the Christ.

It is the product of man's thought about himself; just as Man is the product of Infinite Mind through Its Thought. As Man exists as Idea which is the form of the Thought of Infinite Mind which thinks or creates him; so this reflection of a reflection which appears to be Man is the idea or form of his own possible thought or belief about himself; has no origin back of that cause and

exists in man's thought or belief only, not in Truth ; exists as idea in the human or mortal mind ; the no mind ; a counterfeit.

That counterfeit is the best, the most difficult to detect which is nearest like that which it claims to be. All thought is creative ; the Thought of Infinite Mind and the thought or belief of man. The first is the true creative power whose works are eternal and unchangeable because Infinite, Unchangeable, Indestructible Mind is manifest in them ; is the Life of them.

The second is the counterfeit creative power whose products are like itself, counterfeit, but passing current for reality so long as the counterfeit is undetected. Whoso uses the counterfeit believing it real, in time finds out his mistake through the trouble he gets into by the use of it.

So the results of the use of the counterfeit creative power have been sin, sickness and death. Realities to the man who thinks them, but unreal in that they are not Thoughts of Infinite Mind nor products of Its Thoughts ; for all that is from that Source manifests It ; and there is no correspondence between sin, sickness and death and Infinite Goodness, Wisdom, Intelligence and Love.

Remember that Mind, Thought and Idea form a trinity in unity. Thought and Idea are inseparable from Mind, yet the three are distinct. One is not the other, and yet each is necessary to the other. This is a trinity more easily conceived and understood than three persons in one. The Father, Son and Holy Ghost are God—Infinite Mind—Source—Cause—the Father ; Idea—the effect of that Cause, product of that Mind ; offspring of the Father—the Son ; Thought of that Mind through which It is expressed—the Holy Ghost

through which the Son is conceived ; through which the Father is revealed in the Son—the Son who is God—Mind revealed in a form.

Because Mind, Thought and Idea are distinct from each other ; because Idea is effect, product of Mind, and as such distinct from Mind, it can be seen while its Cause is unseen. Seen as complete in itself because it is distinct by itself. Its inseparability from its Cause must be discerned. The mere seeing it does not include understanding of it. That sense merely shows to the one who sees “there is something !” The use of that sense alone is not sufficient to show Man all that is included in or the Cause of what he sees. His higher sense, perception, must come into action before he discerns what that which he sees is, and can trace it to its Source.

Man, as the image and likeness of Mind, is distinct from that Mind ; but also because it is an image or shadow, is inseparable from that which it images. Idea—Man, lives, moves and has his being in Infinite Mind.

But Man as that Idea expresses Mind ; manifests Intelligence. He is, therefore, a living, thinking being ; and as such he has senses ; is conscious of his own existence. Because of these senses which are spiritual, belonging to him as a spiritual being, he has power to see or be conscious of all God’s creations ; all the manifestations of Infinite Mind. And consequent upon the seeing ; upon the consciousness of them, to understand them.

He first sees ; and he sees first himself. Man is conscious of himself ; conscious that he is conscious ; conscious of being a living, thinking being. Right here can

occur the mistake which is called "the fall of man." Here is the origin of the "Adam."

This consciousness of being a living, thinking being ; this seeing of himself does not include the sight of or consciousness of what he is as such being. All his senses or powers must come into action before he understands. If he pronounces upon himself before he has used all his senses ; all his powers ; pronounces because of this seeing, this lower consciousness only, he does not and can not immediately discern and understand what he really is ; because his decision prevents the use of his higher senses and powers in the direction of truth ; his use of them, then, is dominated by belief. Painful experience as the result of his decision—his mistake, has to rouse him to the perception of what he has done.

Man pronounces immediately upon himself and upon all things because he sees himself and them as—apparently—complete in themselves. He can not pronounce correctly upon this sight or consciousness merely, because their Cause is not seen at the same time ; and that Cause must be discerned before righteous judgment ; before the truth can be pronounced. "The Principle of things must interpret them."

He can not see what he is because he sees that he is something. He can not see that he is a dependent being, indissolubly connected with a Cause, because he sees himself. He is distinct from that Cause ; therefore, apparently complete in himself. He judges according to appearances ; pronounces according to them, and produces at once the Adam or the man who believing, sees his own beliefs.

He believes, instead of understands ; and therefore of necessity, lacking knowledge of the truth about

himself he does not see the truth. His belief is his own thought. His thought of himself does not originate with Infinite Mind ; therefore is not truth. It originates with himself, and is the opposite of truth, error. Man's thoughts or beliefs of himself necessitate the further belief that he has got a mind of his own to think them with.

Remembering that thought is creative, we see that Man's thought or belief creates for him. Can not create realities ; living things ; for there is but one true Creative Power — Infinite Mind. But as all mental process tends to externalization ; as all thought takes form in idea ; Man's thought or belief follows the law.

Man sees Idea. In consequence of his decision ; because of his own thought which is the opposite of truth, he sees his own idea of himself. Because he sees that idea, he does not and can not see himself as he really is ; the Idea of Infinite Mind existing in that Mind.

He sees his own idea of himself only and therefore can not understand what he really is as long as he so pronounces upon the seeing only. Not until he brings his higher powers into action ; his discernment and perception will he begin to perceive the truth about himself, which stands opposed to his own belief of himself. And never till he so perceives and understands will he reverse his decision upon himself. And never till he reverses it, will he grow into the consciousness of what he really is.

Man, pronouncing upon himself as complete in himself and apart from all that he sees or is conscious of — because he sees himself as distinct from all — pronounces wrongfully upon himself and upon all that he

sees. He is conscious of all God's creations ; or all of Infinite Mind's, manifestations. But his decision upon himself includes one of like kind upon them. His decision is his belief about himself and them. His belief takes form in idea and he sees his own idea of himself and of all God's creations or manifestations.

So seeing, what he sees is truth to him. His idea of himself and of the universe, is the opposite of Infinite Mind's Idea — Man and The Universe. Seeing his own idea which is real to him because he believes it true, how can he see its opposite ?

This belief of himself ; these ideas of all that he sees which are not himself, are what is called in the 20th chapter of Exodus, the "graven image" and "likenesses."

The commandment of God — Truth is, "Thou shalt have no other gods before me."

Here is that commandment broken. "Thou shalt have no other creator" is the statement made. And Man becomes a creator on his own account, through his belief.

"Thou shalt not make unto thee (or for thyself) any graven image or any likeness of anything that is in heaven above or that is in earth beneath or that is in the water under the earth. Thou shalt not bow down thyself to them nor serve them."

Through his thought, originating with himself and consequently a belief, he makes for himself a graven image of himself ; for his thought takes form as idea ; and this form, this idea which he mentally sees ; which is subjective, becomes objective as this "graven image" or as mortal, material man.

This man we all see because this false conception is universal. And because we see, we declare him real.

Through this belief about himself come beliefs about

all that he sees which is not himself. He does not discern the truth that all that he sees are parts of a whole, and that he is that whole. Everything that he sees as distinct, he believes also to be complete, each in itself. Because he so sees, he pronounces upon all things as he has upon himself.

“And whatever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field.”

Man pronouncing with the use of a part of his senses and powers only, pronounces according to his belief about himself; and about all that he sees which is not himself. So pronouncing, he is the Adam who named all living things; and as he pronounced, all things were and are to him.

The Adam through the sufferings he experiences as the result of his beliefs; through that error which he calls truth, is finally driven to seek truth; and in proportion as he discerns and understands it, he grows away from that consciousness which is the result of error; away from his beliefs and their results. Grows up and into the Jesus who develops the Christ; the man who understands himself; consequently knows the truth and presents it embodied as the Christ who is the only begotten Son of God; who is the God-Man; the “image and likeness;” the unchangeable Idea or Subjective of Infinite Mind brought forth to manifestation; Divine Man revealed to himself and God revealed in him.

LESSON IV.

PERSONALITY AND INDIVIDUALITY.

“It requires a great tide of thought and attention to set in toward the unknown region of Man’s nature in order that its gates may be unlocked and its glorious vistas explored.” * * * * *

“It is through the breaking asunder of the arbitrary bonds which holds him to his personal centre that he comes of age and becomes ruler of his kingdom.” — *Through the Gates of Gold*.

“Who changed the truth of God into a lie.” — *Romans 1st, Chap. 25*.

MUCH confusion arises with students when they are unable to contrast Personality and Individuality sufficiently to draw a sharp distinction between them. They are not two names for the same thing. One is not the other ; they are direct opposites. Personality is the Adam ; the self-created man ; the no-man.

Individuality is Man as he is, was, and ever will be ; a spiritual being ; one with Spirit—God, as effect is one with cause.

Man in his individuality as a spiritual being, using but a portion of his powers of discernment and perception, makes his own personality which is but the crystallization of his belief about himself. It was made from nothing or the dust of the ground. What else can a belief be made of ? And to nothing or dust it returns.

It is the opposite of what he is. Personality is what we see ; Individuality is what we discern ; and we never

begin to understand Man till we are able to look beyond Personality ; and we are never able so to look till we bring other senses into action than those with which we see the outward.

Looking at ourselves and others outwardly ; at Personality ; we see a mortal material man. One who is subject, not ruler. One who is dominated by sin, sickness and death. No evidence there of Man's birthright "dominion over all the earth." And yet those words must mean something.

We see a man who dies or disappears and still we hold that life is eternal. We see a man who is doing good one moment and evil the next. We see a man who, in many cases, does more evil than good ; upon whose acts or what he will do, it is impossible to pronounce. He acts according to his beliefs of himself and of things. He "changes his mind," and consequently he is a variable, changeable being ; yet always the same in quality.

This man is at the mercy of all outward things ; even the smallest and most insignificant. This man, lord of all created things as he is called is destroyed by the least of them. He steps on a nail ; a senseless inanimate bit of matter and loses his life thereby.

This man, instead of ruling, is engaged in the continual effort to protect himself from his subjects, and he fears them all, singly and collectively. He uses them to produce results and thus brings about the civilization of the day. After a lifetime of work ; of one-sided achievement, because he expends a large proportion of his energies in resisting, in protecting himself from the very things he uses, he succumbs at last to some of them. He disappears from view and finally his works also.

He has builded with his hands, and the structures fall in time when the hands are withdrawn.

John Smith disappears ; we see him not. "His days are as grass which to-day is and to-morrow is cast into the oven." Who and what is this John Smith ? He is this apparently living, moving, speaking, acting organism which we are all acquainted with and which we pronounce to be man. This organism because it moves, acts and speaks, has a life, a mind, an intelligence we say. And when it no longer moves, acts and speaks, it no longer has any mind, intelligence or life ; consequently it is dead.

John Smith is no more ; and whether there is any part of him which still lives, those near and dear to him would give all their worldly possessions to know ; to have absolute proof of.

But the Science of Being furnishes the demonstration that all that really lives, lives alway. That nothing dies or comes to an end which ever really lives. All that disappears from our sense of sight never had any life in it ; and what we saw as and called by the name of John Smith, never lived, in the true meaning of the word, at all. But the man hidden behind the thing and the name is eternal. Let us see how.

Man is God's image and likeness ? Yes. He is the reflection of Infinite Mind ? Yes. He is the manifestation of Supreme Intelligence ? Yes. He is the shadow of the One and Only Substance ? Yes.

As such he is inseparable from that Substance, that Spirit, that Intelligence, that Mind which is God ? Yes.

As such then, God is his life, his mind, his intelligence, his substance, his soul ? Yes.

How then can he lose any of them ? How can an iota of that which is man's be taken from him ?

God is the Principle of Man. The Eternal, Uncreated, Self-existent, Deathless, Changeless Cause of Man's being. Man is the expression, the effect of that Cause which is Divine because not made by man; having no beginning and no ending.

Man's life then is without beginning and without ending. Man's individuality is eternal and unchangeable, for it is that which is God, expressed. It is that which is the "image and likeness" of God; the "I," which is always the same by whatever name it may be called.

It asserts itself, or is conscious of being; and because of what it is, Infinity expressed, it is capable of many and varying states of consciousness: and those states make up its existence. It is ruler over them; but is not conscious of that fact except through understanding of itself which includes apprehension of its Cause.

Judging and pronouncing before it has reached that understanding; believing instead of comprehending, the "I" through the thought it holds in consequence of its belief, creates its own personality, which is but the expression or externalization of its beliefs.

The "I's" belief about itself — Man's own idea — is what is called the human mind; this mind and its expression, the body, make the personality. And this personality is the "graven image" of himself which Man is forbidden by Truth to make; for it shuts out the perception of what he really is, from Man, and he sees only his belief of himself, this "graven image" of himself; and this is the "fall of man."

Though he is unchanged in reality, he becomes to his

own consciousness, the Adam; that man who is not man; who is of nothing — a mistake — and returns to it. The man who is man in name only; who has no real existence for he is not the product of Infinite Mind; not the form of the Thought of Infinite Mind. He is the form of Man's own thought or belief about himself.

He lives not from God then, but only in and from the thought of Man. Man's thought or belief is the life of Personality; therefore it can and will come to an end. It lasts only so long as man keeps the thought, or belief which is thus expressed. This is the man "whose days are as grass." This is John Smith. This is the "I" called by a name; the name given before arriving at comprehension of itself; pronounced while using only a portion of its powers of comprehension; pronouncing continually upon all things.

Adam named all things, remember; and whatever he called them, such were their names. As the "I" believes itself and all things not itself to be, so they are to it. But to it only; not changed in reality, for God's creations are unchangeable; but seen differently from what they are by the "I."

The human mind, or Man's belief about himself and all that he sees — expressed or externalized, constitutes the Personality or mortal man and the material universe. The Adam and the earth from which he wins his bread by the "sweat of his brow."

The Individuality, the "I" is God expressed. The Idea of Infinite Mind; the only Man created, or the only begotten Son of the Father. The offspring or "image and likeness" of God. Like unto God but not God; the Son of God. The created; the offspring of the Un-

created. The all which is in the All. The Perfect Man ; the embodiment of Infinite Truth ; the Christ.

The Adam and the Christ are direct opposites. The latter is real or exists from God and in God ; as one with God. "The Father and I are one." The other is unreal, or has no such existence. The one dies or comes to an end because there is no life in him ; the other manifests that Life which is God eternally. "As in Adam we all die, so in Christ are we made alive."

Beliefs come not from Infinite Mind ; Truth only is manifest from that source. The Adam is the product of belief ; the Christ of Truth.

The Personality is what we believe ourselves to be. The Individuality is what we discern we are. The Personality is what we are now conscious of. How shall we become conscious of our Individuality ; our real selves only ? By becoming like unto Jesus, our divine example. He is the bridge from Adam to Christ. And every pier and buttress ; every part and portion necessary to the construction of that bridge is made by ourselves.

Jesus is the man who has grown out of and away from the ignorance and misconception of the Adam to the understanding and consequent knowledge of himself—of the "I"—as he really is, "one with the Father." The example or type of what man becomes—to his own consciousness—when he uses all his powers of perception and comprehension ; and what he will be seen to be by those who are unable to look beyond the Personality as well as what he is to those able to discern the Truth of Being.

To the former he is Jesus, the carpenter's son ; the son of Joseph and Mary. A personality like unto their

own ; and still manifesting a power over sin, sickness and death which they do not possess. A human being ; a mortal man to all appearance. A man who, while manifestly in the world, is as manifestly not of it. A man who, while living as they live ; eating, drinking, sleeping and clothing himself as they do, is still in some undefinable manner different from themselves. Undefinable because the sense with which they see him can not see what the difference is between them.

“Having eyes they see not, and having ears they hear not.”

A man who speaks as never man spake ; who teaches them a law which they can not recognize as such because it is not in accordance with what they have previously been taught and with what they believe in. Who demonstrates that what he teaches is “The Law” by the works accompanying his teachings.

Who unceasingly denounces their belief of personality as Man. Who claims his birthright “dominion over all the earth.” Who asserts that every plant which his “heavenly Father hath not planted shall be rooted up.” Who proves his words by destroying every form of suffering ; and which he knew he could do because God was not the author of it.

Who as a man among men was mysterious and incomprehensible to them, because they saw with the eye of sense only. To his disciples and to “such as believed on him ;” or to those who saw with their higher sense, spiritual perception, developed and made apparent to their consciousness through his teachings, he was still a man ; in the sense that in his personality he was like unto themselves ; but he was not subject to what other personalities were.

While they were in bonds he was ruler. What dominated them, he dominated. What held them subject, he destroyed. What other men affirmed, he denied. The power of sin, sickness and death to rule and destroy Man was unceasingly denied by him and the opposite affirmed ; that Man was master of them instead of subject to them ; and his demonstration of what he affirmed went hand in hand with his teaching.

While he taught them constantly, he proved the truth of his words. They saw him heal the sick, reform the sinner and raise the dead. And they saw him do this as a personality ; as what they called, a man ; and they saw also that he performed his works through the understanding of a higher law than was then known to mankind ; and that he was teaching them—his disciples—to understand the same law.

And in proportion as their spiritual perception and consequent understanding of him and his teachings developed, they saw him to be divine as well as human. Saw that there was another man hidden behind the personality and its name—Jesus ; saw that this hidden man was ruler over all ; that he had absolutely “dominion over all the earth ;” and so they called him Master ; and admitted his claim to be the Son of God.

But, as is the case to-day, the full meaning of the “Son of God” was not apparent to them, so long as they saw his personality. Simon Peter only ; type of spiritual perception which discerns clearly in spite of the eye of sense that which is invisible to it—the Truth of Being—was able to answer the question ever offered by whatever does not accord with established opinion and so-called scientific conclusion—What am I ?

And that answer was a statement of fact ; not theory.

For spiritual perception when allowed to act and to answer, outstrips intellectual processes and perceives the truth which the latter, working along different lines, afterwards confirms.

“Thou art the Christ, the Son of the living God.”

To Simon Peter, personality was no more; its unreality was discerned, and Jesus, the Son of Joseph and Mary, was lost in the Christ; and God stood revealed as the God of the living, not of the dead. The God of Abraham, of Isaac and of Jacob was the same God now as then, living always, and always manifest in His Son.

To the other disciples, that truth was only partially apparent. It became manifest to them only when demonstration accompanied the teaching. The eye of sense had to be accommodated; evidence, and conviction upon evidence must be offered and obtained upon that plane. Because of the concord of words and works, they were growing, developing gradually up to the point where, when the last enemy — death — was to be overcome and man's immortality proven, they too would arrive at the full understanding of what Jesus was.

When that time came; when the son of man was delivered to be crucified, it was “Jesus; King of the Jews” that was nailed to the cross. Such was the inscription over his head. Personality only, was apparent thereon. The Individuality; the only begotten Son of God; the Christ, could be made manifest to them only through the death of the man Jesus.

They knew that his dead body was laid in the tomb; and not yet was spiritual perception sufficiently developed to show them his assured resurrection, or his eternal life as the Son of God. When the women who

found the sepulchre empty and who received the message and command of the angels came to tell them that Jesus was risen, "their words seemed to them as idle tales and they believed them not;" because their beliefs of the Personality as the man were not yet entirely overcome.

They did not yet understand that death had no power to destroy Man or any part of him. They believed that they should see him again, but they did not know that it would be because he had never really died; because even his material body, or that part of his personality which was visible to their senses was dominated by Spirit—Truth; and would be re-produced; would be again made visible to those same senses. For some of them it was sufficient evidence that they should see him again; that they did see and speak with him. But that was no proof for doubting Thomas, type of the human mind; of material sense; of the much vaunted human intelligence and reason.

He must both see and feel a physical body like unto his own; must see and come into contact with the man who corresponded to his own belief about himself. Must see that which died alive again, because he had no discernment or perception of anything else; and could not have so long as he judged by the appearance of things.

Like the scientific leaders of to day, he could find no evidence of life apart from matter. Only matter; the physical; that which was apparent to his sense of sight, was real to him or had existence. He must see the marks in Jesus' hands and feet, and thrust his hand into the wound in his side.

As we say to-day, "What I see, I know." And

Thomas, our material sense of things ; the sense which sees appearance only, clamors still for proof after our higher senses begin to perceive. That proof furnished ; that sense accommodated, God stands revealed in "The Lord," because at last understood ; as witness in Thomas' exclamation "My Lord and my God." And that answer contains the essence of the 1st and 2nd chapters of Genesis.

It was the Personality which died on the cross and was laid in the tomb. Jesus came forth from the tomb and stood among his disciples unchanged by death ; offering thus his final demonstration of the Truth of Being ; of the Divine Law which he had been constantly teaching ; proving the powerlessness of death not only to destroy Man, but to even change him.

Showing that death was the last enemy to be overcome ; and that it was overcome by the understanding of Man's absolute and indestructible unity with God. By the understanding that there was but one Life ; and that that Life was made manifest in his Son ; and that the Son was one with the Father ; and that as such, he was absolutely untouched by sin, sickness and death. And that that Son was the Individuality ; the "I" which, speaking with the knowledge consequent upon understanding, says "I and the Father are one."

And this Individuality, this "I" is God made manifest ; God's "image and likeness ;" Infinite Mind expressed ; Divine Truth embodied—The Christ.

Personality is the counterfeit man ; Individuality the real Man. Personality is what man has made for himself through his beliefs ; is the embodiment of his beliefs. Individuality is what he is in Truth ; is the embodiment of Truth. And so long as the counterfeit

is held to be real ; so long as man believes himself to be subject to sin, sickness and death, so long will his real being, his Individuality, not be apparent to him.

Jesus furnished the evidence which is sufficient to show man the unreality of his personality and of his sufferings while in that state of consciousness. He did what he said should and would be done. Every plant which his heavenly Father had not planted was rooted up. Or, everything which was not of God's creation ; was not an expression or manifestation of Infinite Mind, was not a reality ; and, therefore, was overcome and destroyed.

“I am the Way, the Truth and the Life,” said Jesus. “No man cometh unto the Father but by me.” Meaning that this consciousness of unity individually with God could be had by man only through the understanding of what Jesus was. The understanding of the Personality, the son of Joseph and Mary ; and of the Individuality, the Christ—the Son of God.

This understanding was the understanding of the Science of Being ; that truth which stands opposite to man's beliefs of being. This understanding gained shows to man the meaning of his birthright “dominion over all the earth.” As Jesus destroyed sin, sickness and death with the understanding and consciousness of His divinity as the Son of God, so man to-day will do the same work in just the proportion that he understands and realizes the same truth.

His disciples did what he did in the main ; the natural consequence of his instruction in “The Law ;” and his statement was positive and explicit that others should do the work that he did. For “God is no respecter of persons.”

Not one Man only was or is his Son; but all men alike are children of the Father, or are effects of the same eternal Cause. And all alike have within them the same potentialities as had Jesus. All alike and like him in their individualities are Sons of God.

This truth discerned, the falsities of Personality become apparent; and all the correspondence of Personality stands revealed as unreal or not the work of the one Creator; not the manifestation of Infinite Mind; consequently, having no life; no existence in that Mind.

Personality and its surroundings are the dream of life; not the reality; and man will never be conscious of that eternal Harmony which comprises the whole of existence, as long as his belief in this dream as reality is firm and unshaken. The successive shocks which he experiences in this dream serve to startle him out of it; and his struggles to awake which he calls suffering, but bring him nearer and nearer to the point where, discerning in spite of the eye of sense his joint heirship with Christ as the Son of God, he can say, "Then shall I be satisfied when I awake in thy likeness."

LESSON V.

UNREALITY OF MATTER.

“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 Godhead.”—*Romans 1st, Chap. 20.*

“Spirit is the great life on which matter rests as does the rocky world on the free and fluid ether.”

“How can that which is external satisfy or even please the inner man—the thing which reigns within and has no eyes for matter, no hands for touch of objects, no senses with which to apprehend that which is outside its magic walls?”—*Through the Gates of Gold.*

ONE of the strongest, if not the greatest objection to the teachings of Christian Science made by those who have not penetrated to its inmost, is to the statement “There is no matter.” That statement, upon its surface, appears impossible, even absurd. It is a denial of what is manifestly true according to evidence. To tell a man that there is no matter, when he sees it all about him, is to be set down at once as a “crank” who does not know what he is talking about.

To understand the true meaning of this statement, we must go back to our premise.

God is Spirit? Yes.

As such he is Substance? Yes.

As such he is Infinite Mind? Yes.

Man is his image and likeness? Yes.

The shadow of that Substance which is Spirit—God?
Yes.

There is but one God? Yes.

There is therefore but one Substance; and God—Spirit, is that Substance? Yes.

God—Spirit—Substance is the One and Indivisible God? Yes.

He is expressed or manifested in His creations? Yes.

All his works are Infinite Mind—Spirit expressed? Yes.

Then they are not parts of Spirit—Mind; not portions of Substance. God being One and Indivisible, parts with none of Himself in order to create anything. Neither Man nor the Universe are made out of God. Substance loses or gives off nothing; or in any way parts with Itself in order to have a shadow.

If that were so, God as Spirit, the One and Only Substance, would become lessened; sub-divided through His creations; and then His Infinity and Omnipotence would be gone, and there would be no God in the meaning of the term.

God, to be and remain what we mean when we use the term, is Unchangeable. If He loses or gives off any of Himself, then there is a time when He is less than He was at another time. Then He becomes changeable, and Omnipotence is gone, for by such change He is lessened; and Omnipotence lessened, is no Omnipotence. That which lessened, would be the Supreme Power.

“Hear Oh! Israel! The Lord our God is one God.”

If then, God is One and Indivisible; is Omnipotent and Supreme; is Mind—Spirit—Substance; is unchangeable, then there is but One Substance and that is Spirit. And if Man is the image and likeness of God,

he is not Substance nor any part of Substance ; but is the reflection or manifestation of Substance—It's shadow.

Substance Itself then, is not seen as Man or the Universe, but is discerned through them. In the shadow of a mountain, in the sense that one thing is in another, we do not find the mountain ; but in the shadow, through it, we discern the mountain, provided we do not take the shadow for the mountain ; which, in ignorance of the nature of a shadow, we might do.

God then is not in Man in the sense that one thing is in another. The Infinite can not be contained in the finite. God and Man do not stand to each other in the relation of one thing to another. A thing is that which is made ; created. And God is the Uncreated ; the Infinite.

Neither Man nor the Universe is Substance or any part of Substance. The reality of Man and the Universe consists in their not being Substance ; but in being one with Substance ; or Substance—Spirit—God, reflected, expressed, manifested. And as God is Eternal and Unchangeable Spirit forever ; Man and the Universe as the manifestations of Spirit are as eternal and unchangeable ; for they are, of necessity, co-existent with Substance—Spirit—God.

All that is, therefore, is God—Spirit and It's manifestations. All that has existence or lives is spiritual. All that is not spiritual then, has no life or real existence ; consequently is not real ; is no thing ; no entity. Is not real because God—Spirit as the one and only Creator ; the one and only Substance, is all there is to be expressed ; is all there is to make expression or living things possible.

If God is All as Creator ; and Man is all as the created ;

and the one all is contained in the other All as effect is contained in Cause, what can there be beside ?

As Thought is the Creative Power ; as Man and the Universe, which is included in Man, is the product of the Thought of Infinite Mind ; is Idea ; that Idea is eternal and unchangeable because existing in that Mind ; and as that Mind is the only Creator ; It's Thought the only Creative Power ; whatever does not exist as product of that Power ; as Idea in that Mind does not exist or live at all

It is in that sense it is said that there is no matter ; because what we see and call "matter" is neither Substance nor the reflection of Substance. For what is matter ? The reflection of man's thought—or belief ; consequently having no real life or existence because God—Spirit is not manifest in it. It is a reflection of a reflection.

There is but one Life ; and whatever is not the result of ; the expression of that Life does not live at all. The only life of matter is man's belief. An appearance of life only ; not reality ; gone when the belief of which it is the expression is gone ; and an unreality because Man is not truly a life-giver. It is the counterfeit which claims to be substance ; which man believes to be substance, and in so doing he has other gods before the One. And he believes it to be substance because he sees it.

Again, matter is not substance because it is changeable. Substance is unchangeable. Material forms are constantly coming to an end because there is no life in them or manifest in them. The forms of Spirit ; spiritual things, are eternal because God—Spirit is the Life and Substance of them.

Matter, then, is simply the absence of Spirit ; and as Spirit is all and everywhere, how can it be absent and make it possible for anything else to be seen ?

It and Its manifestations never are nor can be absent in the sense that they vanish for something else to appear. They are fixed and unchangeable ; they are only not apparent to man's present state of consciousness, because that state is the consequence of the use of only a portion of his powers. He has to find the rest of them ; has to bring into action capabilities hitherto dormant ; he has to discern before he can see spiritual things.

Were he absolutely without beliefs he would be absolutely unconscious of matter ; for material forms are but formulated beliefs ; and he will never cease to see them till he has overcome his beliefs.

Let us look a little closer at this statement. " Matter is not a reality ; it is a belief." We have seen what the real Creative Power is and what the counterfeit. The first is the Thought of Infinite Mind whose products are the Ideas of that Mind ; the things made. The Ideas are the embodiments of the Thoughts and are the creations of God—Mind—Spirit ; and are, therefore, spiritual things, for their Substance is Spirit.

Man is the sum of all God's creations ; is the image and likeness of God. Other creations are manifestations of God—Spirit—Infinite Mind in part ; Man alone manifests God as a whole.

Do not think that this means that the other creations are parts of God ; divisions, portions of that Substance—Spirit which is God ; for God, as said before, is Indivisible. All creations preceding Man manifest God—Spirit—Substance only, but manifest Him—It, only in part,

not as a whole ; while man as that whole or “Image” is the all of created things ; contains within himself all those things which considered singly are not himself, but which collectively, comprise himself. For all created things being expressions of that Substance—Spirit which is God and which manifest Him in part or in different aspects, their sum forms a unity which manifests Him as a whole ; a unity which is an “image and likeness” of Him or a complete perfect expression of Him — It.

Therefore is Man the “all” of created things as a unity of them ; and they separately in themselves and collectively in Man are in the “All” which is Infinite Mind — God.

The understanding of this statement reveals the true meaning of Evolution which is the law, or order and method of God — Mind — Spirit in manifestations of Itself ; and there is no missing link to limit the understanding and consequent knowledge possible to be gained.

Real things then are spiritual things, being the Ideas of Infinite Mind, the embodiments of Spirit — God manifest. The opposite to the Real ; the negative to the affirmative ; the unreal ; the counterfeit power and thing, is man’s thought originating with himself and taking form as idea; and is seen as matter; as material things.

Man’s thought is not thought in the true meaning of the word ; for Thought is the action of Mind and there is but one Mind to act, and that Mind is God. But Man is the expression, manifestation, reflection of that Mind, and as such has power, unlimited power to think, which is the one and only Creative Power reflected.

He has therefore more power than he could or would have, had he a mind of his own; for being a finite mind, it would be limited in its productions and man would be

limited in his understanding and knowledge ; in his attainment of wisdom. Because his power to think is unlimited, unchecked, he can think as he will. HIS POWER TO THINK IS DERIVED ; GOD-GIVEN BECAUSE OF WHAT HE IS. HOW HE WILL USE IT, IS HIS OWN CHOICE. And in this statement lies the key to the whole matter. God, Man and the Universe lie, an open book, to be read by whomsoever wins and uses it.

When Man thinks in unison with Infinite Mind, when he, of his own choice thinks the thought of Infinite Mind —which is losing his will in the Divine Will —which he can do because he is one with It, he sees, knows nothing but the creations of that Mind, or It's Ideas. They then become also his own. He then sees, knows nothing but spiritual things, the creations of God, or manifestations of the One and Only Substance — Spirit.

But he can think contrary to the Truth if he will; his power to think is not fixed or limited because he is the expression of Infinite Mind; is one with that Mind. His power to think then as that one is unlimited, unbound, unconfined. He can think away from ; contrary to the Thoughts of Infinite Mind ; to the Truth if he chooses. If he does so he thinks — not Thoughts for they are inseparable from Infinite Mind — but beliefs.

The former belong to God; He is their life and they are eternal. The latter belong to man ; are inseparable from him as long as he continues to think them.

The former are true ; the manifestations of Truth ; the latter are error and its manifestations. The first are real ; the latter unreal or counterfeit. The former living, for God is their life ; the latter dead, or manifesting no life, for they are not of God, the one Life, and He is not seen in them. The first are eternal for

they live from and in God. The latter are temporal for they live from and in man's perverted use of his God-given power; from and in his belief which is error; which is not Truth but its opposite. The former originate with God — Infinite Mind — Substance, Intelligence; the First Cause of all things. The latter with man only.

He thus becomes a creator; the creator of beliefs; he usurps the prerogative of the Almighty; makes himself as God; therefore has other gods before the One. Thus does man become an idolater; or maker and worshiper of strange gods. Thus does he fall from his high estate; or becomes unconscious of himself as he really is. Is conscious only of the results of his own perverted thinking; or of the Adam who is driven out of Paradise. So long as he sees or is conscious of his own belief only, so long he knows not himself. So long is he kept out of that Paradise whose gateway is guarded by the flaming sword of Truth which turns all ways to protect the entrance thereto.

Matter therefore is the belief of man; is Error, the opposite of Truth—Spirit. The negative of the "I am." Its forms are but the forms of man's beliefs; the embodiments of man's counterfeit thoughts; the opposite of the embodiments of the Thoughts of Infinite Mind, or It's Ideas. They stand as completely opposed as Light and Darkness. Where Darkness is, Light is not. Darkness is the absence of Light.

In matter is seen neither Spirit nor the manifestations of Spirit. It is the absence, the negation of Spirit. Matter is not, as stated by many so-called mental scientists of to-day, "a form of Spirit." Darkness is not a form of Light. It is the total and utter absence of it which disappears at once when Light is manifest.

And matter is the total and utter absence of spiritual things to perception ; not absent in the sense that they can not be; that they can, for a season, be non-existent ; for Spirit is eternal and everywhere. But they are absent to man's perception or sight when he does not think the Thoughts of Infinite Mind of which they are the expression.

He can not see the expression except he acts as one with that which they express. And what man does not perceive, he is unconscious of; and what he is unconscious of does not exist for him so long as he is in that state of consciousness which is unconsciousness.

Matter is that state of consciousness which is unconsciousness of Spirit and Spiritual things ; it is real or living for man as long as he believes instead of knows. For he sees his own belief ; and as long as he does so he does not and can not see truth.

The statements "All is Mind." "There is no Matter," are exact statements of truth. Scientific statements. The fact that we see what we have given the name "Matter" to, does not and can not destroy the truth of those statements. The fact that a man sees the sun rise in the east and set in the west, can not destroy the truth as revealed by science, that the sun does nothing of the kind. And the statement that "what we see we know" does not include, as a fact, the statement that we know the truth about what we see.

Matter, the name we give to what we see, has been considered a substance because we see it; because it is apparent as a something to all our senses. It is the substance of Belief. It is Error, the opposite of Truth. It is as counterfeit money, the opposite of real money, whose only reality is that it is counterfeit or no money.

So the only reality to Matter, to Error is, that it is a counterfeit substance ; the opposite to real Substance, to Truth; no substance.

As counterfeit money or no money is the substance which takes form in the various denominations of money, all of them singly and collectively unreal or no money ; each one the opposite of a form of real money ; so man's belief which is not Truth—Substance, takes form according to the phases or denominations of it ; each one distinct by itself, a form of belief or counterfeit substance ; all together, the substance of all material forms.

Every material form which man sees is the counterfeit of a spiritual thing ; and the law of correspondence as revealed by Swedenborg throws a great deal of light upon that fact. Mortal, material man and the material universe with all it contains are the counterfeits of God's creations or manifestations of Himself. Every form or order ; every state or stage of the manifestation of Divine Mind has its counterfeit as every positive has a negative ; as every form of money has a possible counterfeit.

Only the ability to distinguish between the two ; only by becoming an "expert" through the understanding of what really is, as Mind and its manifestations ; through the use of spiritual perception, can we detect the counterfeit and discern the reality.

We see a man who sins, suffers and dies ; a mortal man. How shall we decide truthfully as to what he is ? By studying well the real Man or Man as God made him till we understand him as in accordance with the Principle of his being ; till we know through that understanding how to distinguish him ; and then see if this mortal man is he. If we find him not to be the dupli-

cate ; if there is a difference between him and the Man who is God's "image and likeness," be it ever so small, that difference is sufficient to mark the counterfeit.

Is not the difference between man as we see him and Man as we discern him through the understanding of what Man is and must be as the "image and likeness" of God more than slight? Man as that "image" is like unto God ; spiritual, unchangeable, eternal, sinless. As that "image" he is co-existent with God. Shadow is inseparable from Substance. Then "Man is spiritual, not material."

Not will be some day after he has dropped this body ; but is now ; always has been and always will be. "Before Abraham was, I am," said Jesus.

We can not find in man as we see him, in mortal man, as we call what we see, those qualities belonging to Man as God's—Spirit's, image and likeness. That image must be unchangeable if God is unchangeable ; and mortal man is a most changeable being. That image is spiritual in quality if God is Spirit ; and mortal man is material in quality.

We insist with all the strength born of education and belief on what we see as man, both because we see it and because others see and pronounce as we do ; insist that mortal man is material in quality and as such is a reality or the work of the One and Only Creator.

But that "image" is perfect if God is perfect ; for the Perfect can not be manifested in the imperfect ; and mortal man is decidedly imperfect. He sins and sickens and suffers. That "image" is eternal if God be eternal. Mortal man dies. That "image" can contain no evil, for God is the All-Good ; and the statement of Truth—the Good is "all that is of Me is good and true."

“And God saw everything that He had made and behold it was very good.”

And mortal man is a bundle of contradictions. Diseased, deformed, depraved humanity is hardly the work pronounced “good.” The belief that it is; the attempt to make opposites harmonize, coalesce as one; the endeavor to mingle good and evil and in the impossible mixture to see God and know Him through such works has been a lamentable failure.

God as the author of both good and evil; the Creator of the angels and of the devil, and who is manifest in all his works, has been a God impossible to conceive of; contrary to all reason and logic. And as man is sensible of both of these as avenues along which to travel toward understanding of himself and of things, he has been forced to turn his back on them when he has accepted that statement as truth. And he has endeavored to anchor himself in the harbor of conviction with belief in this impossible God, so firmly that he could not be moved out of it. But the winds of fear and the tempests of doubt, together with the silent voice within all men saying, “to know God is life eternal,” force him to drag his anchor hither and thither in the half unconscious search for the only place where it will hold.

Through the imperfections then in mortal man, we detect the counterfeit. Out of counterfeit substance or matter, is he made. And matter has many divisions and subdivisions, as man’s belief is expressed or manifested in many beliefs.

The idea which man has formed about himself and the universe through his power to think, is what he sees; and that idea is matter. It is real to him as long as he

sees it ; and he will see it as long as he continues to create it ; or continues to form that idea.

Matter as man's idea is subjective ; he sees it as objective ; consequently the " eternity of matter " is a fact in the sense that the objective will remain as long as the subjective is maintained. And his power to maintain his idea can not be taken from him, as it is the result of his use of his power to think which is eternal and indestructible.

But in the true sense, matter is not and can not be eternal, because this idea of man's, which matter is, in its essence is changeable. Man's belief is of necessity changeable, because any gain in the understanding of truth changes it ; and the painful quality of man's consciousness consequent upon his belief, little by little drives him into that understanding.

Thus man works out his own salvation ; or uncreates his own creation.

The statement made by Christian Science that " there is no matter " is a scientific statement ; or a statement of truth ; and is by no means a denial of the fact that we see what the name " matter " has been given to. We do see a mortal material man and a material universe ; but when we see them we do not see the real man or the real universe.

Speaking according to what we see, pronouncing upon what we see, there is matter. We use only a portion of our powers when we so see and speak ; and in consequence speak according to belief. Therefore matter is unreal in itself ; but real to us. It is substance to our sense of it, but is not substance because there is but One ; and that One is the Substance and Life of all forms ; consequently they are indestructible and un-

changeable, and material forms are changeable and temporal.

It is substance to us because it is tangible and the true Substance is intangible. Being the externalization of what man holds within himself about himself and all else that he sees, it is of course, sensible to him. Only through the discernment of that which is now to him the intangible, and the understanding of what the tangible is, will he grow insensible to it ; or will matter disappear.

Matter is man's sense of himself and of all things ; a sense which is overcome when he really sees ; which he never does till, consequent upon the use of all his powers instead of a portion of them, he perceives, discerns the truth about himself ; and in unison with that perception, realizes that truth.

Perception is first ; understanding is consequent upon perception ; and realization follows understanding gradually ; for it is the consciousness of the embodiment of Truth ; of the Abstract become concrete.

Matter then not being Real ; not being Substance, not being of or from Infinite Mind — God, disappears from man's consciousness when his sense of it, or his beliefs are destroyed. And he is its creator, its life-giver, its supporter and sustainer, and it continues until he ceases to be such.

Looking at matter in this higher sense, it seems no longer ridiculous to say "there is no such thing." Things are entities. It is not a thing or a manifestation of Substance. It is not said that you do not see a chair or table, a house, a physical body, a material universe ; it is admitted. We do see these for we see what is

within ; we see what we think ; and it seems to be without; we see it as external.

Christian Science neither ignores matter nor denies it as the charge is frequently made. On the contrary it admits it and more than that. It points out what it is; and while recognizing it for what it is, denies that it is Substance—Spirit, or any form of Spirit ; or that Spirit is manifest in or through it. Therefore the statement is made logically and truthfully, that it is unreal ; that it is not substance and that there is no life in it ; that it is temporal, therefore comes to an end, and its end comes by and through man by whom its beginning came.

When he ceases to be a creator, he will see naught but the creations of the One ; will be unconscious of others ; and what man is unconscious of does not exist for him ; therefore does not exist at all ; for all that has existence, exists for him.

“All is Mind. Spirit is immortal Truth ; Matter is Mortal Error.”—*Science and Health*.

LESSON VI.

BELIEF AND UNDERSTANDING.

In the lips of him that hath understanding wisdom is found ; but a rod is for the back of him that is void of understanding.—*Proverbs, 10th Chap., 13.*

It concerns no one but ourselves that we live in a nightmare of unreal horror, and fancy ourselves alone in the universe and capable of independent action, so long as our associates are those only who are a part of the dream ; but when we desire to speak with those who have tried the Golden Gates and pushed them open, then it is very necessary—in fact it is essential—to discriminate, and not bring into our life the confusions of our sleep.—*Through the Gates of Gold.*

ONE man may believe that five times five are twenty-five ; another knows it. The first one accepts the statement made by some one else ; the other works for an understanding of the principle manifested by the statement ; and gaining it, he knows the truth.

Every thing which we see ; which we are conscious of, means something. Unless we know for ourselves through an understanding of its cause what it means, we never know at all. No one can give us that knowledge which is wisdom. Reaching out to other people for it ; accepting here, there and everywhere, we are like trees which have grown branches only and no roots ; and these branches make them finally so top heavy that their weight lays them low because they have no roots to hold them upright and make them able to withstand the winds of criticism and analysis.

There are so many rootless trees, fair and sturdy to the sight, inviting those who fly to rest therein. But he who walks, scans the base of the tree; notes the soil in which it grows, knowing that if it have no roots, it shall finally wither away.

He who walks, is he who works for understanding. He who flies, is he who speeds from one tree of belief to another, alighting for a time upon the inviting branches thereof; finding what seems to be a safe resting place; secure in it till through the withering up of the tree or through its fall he is forced to leave it for another.

We can believe immediately that which seems inviting and pleasant to us; and when we so believe we claim to know; but this knowledge is not wisdom and only wisdom is true knowledge. The knowledge of the human mind is but the unity of man's beliefs; that worldly knowledge which is the opposite of Divine Wisdom.

Man through his sense perceptions sees himself and all things. Pronouncing upon himself and them because he so sees, he knows or believes that he and they are what he pronounces them to be. All decision made upon seeing only, is not truth; for seeing a thing does not include understanding of what it is. What Man is, and what all things are which he sees must be known. Anything short of that is belief or worldly knowledge.

To go back to what has been said previously about Man's perception of himself and other things. Man is the Idea of Infinite Mind. As such he is distinct from that Mind but not separate from it. Man as that Idea exists both from God and in God. Idea is the product of Mind through Its action or creative power, Thought.

Infinite Mind—Thought—Idea are distinct as three;

a unity as one. Idea is not Mind but is one with Mind. Is outside Mind as its product ; its creation ; its effect. Is in Mind as effect is in cause.

Man then exists outside of God—Mind ; complete in himself only in the sense that he is distinct by himself. As so complete or distinct he is from God. Because he is from, or distinct, he sees himself by himself ; but because he is not also separate, he is of God, or within God as well as from Him. Therefore Man exists both of and from Infinite Mind—God.

Man's first sight then or consciousness is that of being—apparently— complete in himself ; separate and apart from all else that he sees or is conscious of, because being distinct from his cause and all else, he seems to have no connection with anything. But being also in God or Infinite Mind he is not separate either from his Cause or from anything else that he sees ; for all God's or Infinite Mind's manifestations of Itself are effects which are included in their common Cause. All parts are in the whole. But the perception of his inseparability from God ; the perception of his Cause and his oneness as effect with It, comes after the seeing or consciousness of himself and things.

Man's consciousness of existence is this seeing of himself with no manifest cause ; and this is in consequence of his "from-ness" from God. Because this is so, he can not see his connection with other things or their Cause as he sees himself and them ; can not see his "in-ness" in God.

But he has higher senses than his mere sense of sight—which is but one element of his consciousness of existence. He has power of perception which shows him what he does not see ; and powers of understanding

which enable him to comprehend all that he perceives. Upon seeing only, he believes. With perception and comprehension he knows or understands. The first is worldly knowledge which is but the sum of beliefs. The second is the knowledge or understanding which is Divine Wisdom.

Remember that Man because of what he is ; the expression of Infinite Mind; that Mind manifested, has his power to think ; does not have that power because he has a mind of his own, for there is but One. Consequently his power is greater than it would be had he a mind.

There can be but one Infinite. If there be more than one, all are finite and there is no Infinite. His power to think then being the expression of Infinite Mind in Man, he has power to see, to perceive, to know, to understand all ; that " All " which is Infinite Mind and Its creations which are contained within Itself as they are all expressions or manifestations of Itself ; as such, are effects which are one with their Cause.

The Ideas of Infinite Mind are all there is to see ; to perceive, to know, to understand. But the seeing does not include the knowing, the understanding. That succeeds, follows after the seeing. Coming to a decision from the seeing alone ; pronouncing upon appearances, man, of necessity, pronounces wrongfully because he pronounces before he understands ; therefore he believes or has gained that kind of knowledge which is belief ; not that knowledge which is Wisdom or Truth.

He has gained the knowledge of good and evil and the evil is his own belief which he could have no knowledge of till he believed.

Evil, man's belief, is only that decision upon himself

and upon all that he sees as distinct from himself, that is made by him upon the seeing only ; a mistake ; error. This decision, this belief is then seen because man thinks it and he always sees what he thinks.

This mistake is the “fall of man” because Man’s power to think becomes the servant of his belief instead of the revealer of Truth ; is held in bondage as long as man sees appearances only and sees according to belief ; which he does until he uses his higher powers of perception which are above and beyond the power of seeing only.

When he begins to use those higher senses he begins to break the bondage ; begins to release his power to think from the limits and leading strings he has himself imposed on it, and finds that it is the Pegasus which he had harnessed to the plough of belief to work in the ground of opposites to Truth ; that ground out of which the Adam, the man who believes, brings forth his bread or his beliefs with toils and sorrow in the sweat of his brow or through his own efforts ; God—Infinite Mind never being the Creator or propagator of error.

Pegasus uses the wings for which he had no use while harnessed to the plough and flies to his rightful field of work ; the realm of the creations of Infinite Mind where alone Truth is discovered.

Man’s decision upon himself and all things involves his seeking outside himself and them for their cause ; prompts him to look for a cause visible to him as they are. Consciousness is his starting point. He seeks to become as conscious of the cause of what he sees as he is of the effect.

Because he and all things which he sees are separate from each other and complete in themselves according to

appearance, his first step is belief. Beginning with a belief which is error, he believes more and more about himself and all things. He sees his own beliefs because whatever he thinks, he sees as external to himself.

Because of this he grows farther and farther away from the perception of the truth about himself and them. He believes himself and all things to be substance because they look so to his consciousness. Not understanding himself and all things to be shadow, he believes himself and them to be substance; and he looks about for more of that substance, or more that is as visible, as a cause of what he sees.

Not finding it, he comes to have more beliefs, one after another about himself and all things; and he constantly gains more knowledge and no wisdom. This belief of substance is matter. This belief of man about himself and all God's creations or manifestations, is mortal man and the material universe.

The conditions which environ mortal man; material causes, as he calls them, for all that transpires, apparently independently of himself, are but beliefs of beliefs; extensions of the primary belief.

Man is thus subject—while his beliefs remain—to all that which in reality is subject to him. Creating constantly for himself because he sees his own beliefs, his fear grows greater and greater because he sees more and more that he does not understand. His increase of knowledge is increase of ignorance, because it is not wisdom or knowledge of the truth. It is that worldly knowledge which is “foolishness with God,” or contrary to the Principle of Man's Being.

This belief of matter - substance is the ground in which Adam delves and toils for that which sustains his

existence; the bread he eats in order to live; that bread which is belief, the only sustainer of material life; the opposite of that "living bread which cometh down from heaven;" or that understanding of the truth which shows to man that his life is spiritual, not material; for its cause is Spirit, not matter.

This understanding can come to Man only through the use of those higher senses which he possesses; which are his as a birthright because he is the Son of God—the offspring of the Father—the manifestation of Infinite Mind—Its Idea. As such the Senses of Being are his. Spiritual perception—which is the true sight because it discerns cause as well as sees effect—corrects the mere seeing on which man has pronounced upon himself and all things; is, therefore, the corrector of belief.

So long as it lies dormant; not used; not called into action by man so long his beliefs are truth to him. So long he sees himself and all things as material because he thinks them so. In just the proportion that man through the use of spiritual perception sees the mistakes of beliefs and their opposite truth, will all things that he sees, including himself, change for him; for he will change the way he thinks about them, and what he thinks he sees.

"As a man thinketh so is he," to himself. Understanding must displace belief. Wisdom must take the place of knowledge. Man's will must be lost in the Divine Will; or Man must think in unison with Infinite Mind; think truth instead of contrary to it, as he can do if he will because his power to think is untrammelled.

This is Man's free agency. How he will think is determined by himself alone. It is Infinity manifested.

Thinking according to belief interposes more and

more between man and his perception of the truth ; because what he thinks, his ideas, are projected or externalized ; and he sees them instead of spiritual things which are God's, hence the only real creations.

Man's knowledge is but belief added to belief. Opinions, theories, isms, human philosophies ; the kind of knowledge which man will spend what he calls his life-time in acquiring, and which forces from him the answer—when asked what he really knows—“ Nothing !” Such must ever be the answer till man attains to Wisdom through understanding.

If a man has beliefs, theories of his own about the science of mathematics and works its problems according to those theories, he can continue so to work as long as he will. Nothing nor no one can compel him to stop. But all his endeavor, all his earnestness will be in vain, for every answer obtained will be a conclusion to his theory which is not proveable as truth.

Every conclusion reached is but proof that his starting point is belief, not true knowledge ; for if he had had the latter he would have known that the science of mathematics is governed by its principle, and that all problems must be worked in accordance with that principle for the correct answer to be obtained. He would see that he could not carry his beliefs and theories into science as tools with which to dig out her hidden treasures. So she does but return him his own again. “ Out of nothing, nothing comes.”

But he who attempts to work out the problems of life which are but demonstrations of the Science of Being, can not obtain the correct answer to them so long as he works them by theory. He has to work them in strict accordance with their Principle in order to arrive

at the truth about them. That Principle must be discerned in order to be followed, and the answer obtained by so doing can be proven as truth.

It is no hypothesis to say that there is a principle of being, for every effect has a cause, and the two are inseparable. The effect is seen ; the cause is discerned. Call the Cause of Man's being, God; and God, Spirit, and Spirit, Mind ; and we discern the Cause of that effect—Man. From that starting point all can be accounted for by logical deduction that Man is conscious of ; and can be proven to his consciousness as truth.

An hypothesis that accounts for facts is no hypothesis.

God as Spirit—Mind, and the Cause of Man and the Universe and they the effects of that Cause is a statement, the understanding of which is Wisdom ; not that knowledge which is belief. That understanding reveals the nature of mortal man and the material universe ; and all is accounted for.

The difference between Belief and Understanding is emphasized as well as the difference between Personality and Individuality in Jesus' question to his disciples—
“Whom do men say that I, the son of man, am?”

That is, what is the belief of men about me, who see in me only a man like other men ; who judge from appearance ?

“And they said, ‘Some say that thou art John the Baptist ; some Elias ; and others Jeremias or one of the prophets.’”

Men judged and pronounced upon him according to their beliefs of him. Seeing a difference between him and themselves which they could not account for, they

put it upon supernatural grounds. Their beliefs could not explain that difference.

“He saith unto them, But whom say ye that I am?” He spoke to those whom he had been instructing in the truth and who in consequence had attained to some understanding.

The reply of Simon Peter was the reply of spiritual perception and the understanding consequent upon that perception. A statement of truth because truth was perceived. “Thou art the Christ; the Son of the living God.”

Whoso understands, by reasoning from Cause to effect, discerns Man as he is; not as he appears to be.

“Blessed art thou among men, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.”

Man’s belief about man; his sense perception of him does not give the right answer to the problem, “What am I?” No answer which is correct; no wisdom comes from that source; but a plurality of answers according to the different beliefs of men; each belief asserting its ability to answer the question, and satisfying those who ask it so long as they have only that knowledge which is belief, and not that understanding which is wisdom.

But “my Father,” or the Principle of Being discerned, the answer in accordance with that Principle which alone is Truth, is one only; clear, positive, concise, admitting of no variation. As absolute and unchangeable as the statement which is in accordance with the principle of the science of mathematics, “two and two are four.”

This is the rock upon which Jesus declared he would

build his church—a living monument to the One and Indivisible Truth—the rock of the Understanding. And “the gates of hell” or all the powers of Error—Belief combined, should not “prevail against it.”

And “the keys of the kingdom of heaven” were given unto Peter; or unto spiritual perception and understanding. They are the keys which shall unlock and lay open to Man all that is above and beyond his sense or sight of and belief of things; reveal the “mysteries of the kingdom,” or what Life and Being are, and Man’s potentialities; because “the Father” or the Principle, the Cause of Man is revealed.

Jesus says further on, “If any man will come after me let him deny himself, and take up his cross and follow me.”

Deny those former beliefs about Man which constitute the Personality; and denying them through coming into the understanding of what Man is; denying this Personality as Man and taking up the cross of denial of all that is not of God, following in Jesus’ footsteps; or in the successive steps of understanding, overcoming and attainment, till he too, the Personal he, is crucified or put to death thereon and the real Man; the God-Man; the Christ; the Individuality; the “I” minus all consciousness of aught save his oneness with his Principle, rises from the tomb of Belief.

The difference between Belief and Understanding is again expressed in the 15th chapter of Matthew: “Then came to Jesus scribes and Pharisees which were of Jerusalem, saying, “Why do thy disciples transgress the tradition of the elders; for they wash not their hands when they eat bread?”

Why do not your disciples, those whom you teach

and who follow you, do as we do? For we act as we have been taught according to the law which has been handed down from father to son ; and it is the right and proper way to do.

But Jesus' reply is, " Why do ye also transgress the commandment of God by your tradition ?"

Why do you set up and follow as law or truth the beliefs of your fathers which are contrary to Truth or God's law ? " Thus have ye made the commandment of God (or Truth) of none effect." Hidden it by your traditions or beliefs about God and Man.

In this way, " This people draweth nigh unto me with their mouth and honoreth me with their lips;" they talk about God and His laws as if they knew Him and them ; they express their beliefs ; " but their heart is far from me." But they know God not, for they understand Him not.

" In vain they do worship me, teaching for doctrines the commandments of men." All their claims are idle and vain, for they but teach as law their own beliefs about me.

" And he called the multitude and said unto them, Hear and understand. Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth ; this defileth a man."

" Then answered Peter and said unto him, Declare unto us this parable. And Jesus said, Are ye also yet without understanding ?"

Nothing that comes to man from without, or that he comes into contact with, defiles him, affects or changes him in the least ; for all that he sees as external to himself is of himself. But what he is in thought deter-

mines what he is in his consciousness. Being evil in thought, he sees evil in his exteriors.

Not until Thought is discerned as the creative power ; and the difference between the real and the counterfeit, or the difference between the Thought of Infinite Mind and the thought or belief of man is understood, will either God or Man be known as they are, and the Law of God revealed in its operations and conclusions.

As well try to solve mathematical problems knowing nothing of numbers ; or bring to expression the harmony in music knowing nothing of notes, as to reach that knowledge of God and Man which is Wisdom because it is Truth, having as a starting point man's belief about himself and about God, derived from what he sees merely.

All who would come into the Science of Being must turn from the beliefs of being. One must, for the time, lay them one side in order to begin at the beginning. Only by doing so does he start fair ; and he must have a fair start in order to reach conclusions which are provable as truth. Having reached them he will have no desire to return to those beliefs which he left outside waiting for him ; for he has found that which shows to him their falsity.

As the student of mathematics or of music, finds when a little progress has been made, that his preconceived opinions about the science he is studying have no place within it.

Those who, having given some time and attention to the study of "Christian Science" or the Science of Christianity, fail to find the truth, are they who have carried with them their own theories and beliefs and have endeavored to make its statements conform to them.

That can not be done. We can not lay our pattern—Belief—on to Truth and cut it out to fit. Truth is absolute. It is “yea, yea, and nay, nay.” Never “sometimes” or “perhaps.”

Man is satisfied and rests when Truth is made manifest to him or when he understands. He rests from the labors of Belief. So long as he only believes he is still searching and reaching for more and more; impelled thereto by the innate consciousness that he has not yet found what, by his very nature, he is driven to seek.

6

LESSON VII.

PART I.

EVIL AND ITS ORIGIN.

“I know and am persuaded by the Lord Jesus that there is nothing unclean of itself ; but to him that esteemeth anything to be unclean to him it is unclean.”—*Romans, 14th Chapter, 14.*

“The god in man, degraded, is a thing unspeakable in its infamous power of production.”

“If man is looked upon as a powerful consciousness which forms its external manifestations according to its desires, then it is evident that physical pain results from deformity in those desires.”—*Through the Gates of Gold.*

THE belief in a personal devil is on the wane even faster than a belief in a personal God. Those who hold to the one conception usually cling to the other also ; but the last—from their own premise—is illogical, for God is maintained to be the one and only Creator. He must be to be the one God. Then if there is a devil, He made him.

Again, all that God made was good ; so pronounced by Him. Then if there is a devil he is good and why condemn him ?

And again, all God's creations are eternal and unchangeable ; so if there is a devil at all, he is an eternal, unchangeable fact, and it is impossible for him to be destroyed.

And if there is a devil with such power as is claimed

for him, he is greater than God, for his power with man is greater than God's power, according to the teachings of those who believe in him. The creature is greater than the Creator.

Where, then, is God's Omnipotence? And what responsibility can rest upon man who is created weak, sinful, prone to evil; created so by this Almighty God; left defenseless by his very nature, and tossed to the devil to play with?

The whole concept of a personal God, a personal devil, and the battle between the two for the possession of the souls of men with the odds largely in favor of the latter, is but the result of speculation growing out of a false premise. The conclusions deduced are, of necessity, illogical, unreasonable and impossible to reconcile with man's consciousness of himself and of things.

It is a scientific or truthful statement; a self-evident fact that "the Principle of things must interpret them." When conflicting and contradictory conclusions are reached, they are conclusive proof that the Principle has not been found or followed.

An error in a premise necessitates error in conclusions; therefore speculations, the human or mortal mind's beliefs about Man and things and their cause, followed out to conclusions are speculations, beliefs still. Except the premise be a statement of truth, the deductions therefrom can not be facts.

The statement that God is the Cause of Man and things is truth; but that alone is not sufficient for a premise which must include the statement of what God as Cause is; for upon that point hangs the decision as to what Man and things are. "The same fountain sendeth not forth both sweet and bitter waters."



Theology—modern Christianity, has stated as a premise for conclusions reached, that God is the author of all that is ; but destroyed the logical sequence of that statement by the assertion that God is a personal Being and that there is another personal being striving with God for the possession of Man—the Devil.

The claim is made that God as a personal Being is Omnipotent, Omniscient, Omnipresent. Here speculation steps in. The claim is upon its face a falsity ; for personality is limitation ; and limitation is inconsistent with and impossible to Omnipotence, Omniscience and Omnipresence.

From that premise of a personal God, Theology draws its conclusions as to Man and things ; and, of necessity, they are erroneous, for the premise is an error ; and it is provable as such. The correct interpretation has not been given by Theology ; for the Principle of Man and things has neither been discerned nor followed.

Modern science has accomplished no more than Theology ; for it has sought for the cause of Man and things in him and them as being visible and tangible as he and they are to the sense perception.

What is known by the names of Religion and Science have each their votaries who believe that only in the way they are seeking can knowledge be found. The followers of the former have been obliged to make such concessions to the claims of the latter, that at the present day they hold by blind faith to statements which they can not, confessedly, understand as truth ; trusting that they will know and understand, after they die, all that is dark to them while living.

While the “Scientists,” or those who turn their

backs upon Religion because its claims are not proveable ; and who seek for what only can be proof to them, because it must be a sequence from their premise, turn their backs also upon all that would give them light to seek by ; and looking steadily the other way, declare “ We do not know ; we have got so far and can get no farther.”

The conception of God as “ a ” anything, shuts out at once the true conception of Him who is at once He, She and It. Who, as such, is not Person, but its opposite, Principle.

A Being—A Spirit—A God—A Mind—A Principle even, is incorrect ; for those terms with the article, make a statement which is inconsistent with Omnipotence, Omniscience, and Omnipresence. The article belongs to that which is one among others of the same kind ; therefore is inapplicable to the One who is All.

This conception of God—the Creator or the Cause of Man and the Universe, is the false premise that has necessitated the equally false conclusions taught as Theology or knowledge of God ; which is no knowledge in the true meaning of the word, for that is Wisdom ; but is that “ worldly knowledge which is foolishness with God ” ; or is incompatible with Wisdom ; is but a formulated statement of the human mind’s beliefs about God, Man and things ; consequent upon the premise or first belief of “ A ” God.

“ Thou shalt have no other gods before me,” is the command of Truth. The breaking of this commandment includes the breaking of all the rest ; or, departure from truth in conception, to the smallest extent, necessitates more and more variance with it till it is finally lost sight of.

Departure from truth in conception is man's first sin or the beginning of Evil. And that is all that Evil is ; Error, or the opposite of Truth. Where did it come from ? Nowhere. It is not even an "it."

We say "it rains." What is the "it?" Did we personify it ; construct a something out of nothing, it would be a thing we made for ourselves to suit our conception and our consciousness ; not a reality.

That is just what man has done with Error or Evil ; personified it as he has Truth — God or Good. Made for himself a God and a Devil.

Man conceives, because of his power to think which is his from God—Infinite Mind—Supreme Intelligence. His conceptions are either his cognitions of all that is ; of all God's creations or Infinite Mind's manifestations, because through his power to think, he acts in unison with God or thinks the Thoughts of Infinite Mind which are expressed or externalized in Man and all things ; or they are his own creations ; conceptions which are a departure from truth which, expressed or externalized, are real to him because he sees them ; and they shut out the perception of what really is, or what God's creations are ; and must continue to do so as long as he has no conception of them.

He thus becomes a creator ; there are other gods before the One. His conceptions or creations only are apparent to him ; and the One God remains undiscovered and unknown.

Seeing or being conscious of his own creations only, ignorant that they are such, he seeks for a cause for them ; and finding none where he seeks—for he expects that cause to be visible and tangible—he attributes them

to God ; a name for a cause ; and his ignorance about things extends to cause.

In that ignorance he can hold no higher concept than a personal God ; or a Cause having the attributes of Personality. He sees himself superior to things ; and their Cause he conceives to be superior to himself ; but like unto himself, for his ideal or conception can not rise higher than himself in kind, though superior in quality.

So long as he holds this concept, so long is the true God or Cause undiscerned and unknown ; and so long his ignorance of himself and things remain ; for he must reason from Cause to effect in order to understand them. He has reversed the process that leads to Wisdom or understanding of the Truth.

When he uses his power to think aright he becomes in thought one with God. Using it in an opposite direction, he grows farther and farther in conception, in perception, and in consciousness away from God.

One with Truth, knowing all ; conscious of Divine Wisdom ; or one with Error, knowing all its forms ; or conscious of that knowledge of good and evil which is but beliefs of the one as well as the other. That knowledge which shuts man out of that Paradise of Wisdom in which stands the " tree of life " from which is no knowledge or conception of evil ; and between the two states of consciousness stands Truth which turns all ways to guard the entrance into the higher — possession of Divine Wisdom.

This departure from truth in conception is consequent upon Man's sight of or consciousness of himself and things not himself. It is something he is capable of doing unconsciously. If he does, he has made a mistake or created evil : and he has to learn by experience

through his sensations that he has done so and how to correct it; has to work out his salvation from sin or evil.

Pronouncing upon himself and all things before his consciousness includes understanding of what he and they are, he substitutes, therefor, that consciousness which is his own belief about himself and them unconsciously.

The appearance of things; this sense-perception of himself and them is the tempter or serpent which brings to man knowledge of evil; or is the cause of his mistakes which are the only evil; and which cause him to hide from the presence of God as Adam and Eve hid in the garden; for error can not stand where truth is.

This substituted consciousness is the mess of pottage for which man has sold his birthright. This birthright is the consciousness of himself as one with his Creator or Cause; and of all things as they are in Truth, through his power to think which is Infinity manifest in him.

He has changed this unconsciously through his self-deception, for a consciousness of himself as he is not, and of all things as they are not; bartered the birthright for the pottage; gained a knowledge of Error or Evil.

Man has, because of what he is, dominion over all things; and that dominion is oneness in thought with Infinite Mind. But he has to gain consciousness of that dominion for himself, through the understanding of what he and they are.

So long as his mistake or evil is real to him, so long he gains it not; he is subject, he believes, to all that makes up his environment. Lack of understanding is

the father of fear, and fear is the cause of man's apparent subjection.

It is this fear and subjection which makes man a tiller of the ground ; or a cultivator of the Error, out of which come the thorns and thistles of pain and discord, which shall continue till he returns unto the ground from which he was taken. Till the Adam, the man who believes ; or that state of consciousness which is the result of man's mistake, goes as it came ; till man redeems himself from his self-imposed subjection to his own beliefs or error.

Mark the wording of the passages in Genesis; "the tree of life" and "the tree of knowledge of good and evil ;" a plain statement for him who can read, that evil exists for man only in his knowledge of it.

Departure from truth in thought, in conception ; mistake—error—evil is only a knowledge of man's, consequent upon his wrong thinking and misconception.

And "in the day that thou eatest thereof, thou shalt surely die." Or, when man has this knowledge of evil which is a consciousness of or belief of himself and things as he is not and as they are not, he shall be dead to or unconscious of the truth about himself and them. And that consciousness which is "deadness" to Truth must come to an end for error destroys itself and Truth is eternal. Mortal man—Personality, dies, disappears.

And this knowledge of evil extends to good also ; for this knowledge is but belief, not Wisdom. Man believes both good and evil ; when he has attained to Wisdom, he knows good only ; for through experience, he has proved the Good, the All.

Evil being of Man's own making ; being but a consciousness or subjective state which he sees as objective

or externalized because the without is the extension of the within, it is also of his own unmaking. Evil has no Principle ; no Intelligence with which to express itself. Therefore it can never create; can never be a cause.

It is subject to Man absolutely. He, as a living, thinking, conscious being, is subject to or dependent upon Infinite Mind whose Idea or manifestation he is; but the quality of his consciousness Man determines for himself. It is possible for him to make his consciousness a painful one through his power to make a mistake; a possibility which is expressed by the presence of the "tree of knowledge of good and evil" in the same garden with the "tree of life."

It is equally possible for him to know the truth or eat of the "tree of life;" but if he eats of the other tree first, it bars him out of the place where it grows and he has to work his way back to it.

He is a free agent; he had equal access to both trees. He must inevitably act of his own free will, because of the being he is. He is neither led, held or driven into any one kind of consciousness.

Only as he is, Idea of Infinite Mind, is he unchangeable. In the quality of his consciousness he is changeable and in this regard he is absolute dictator. He can be conscious of himself as he is, or as he is not; of Good or of Evil; of Truth or its opposite.

Man can therefore unmake Evil, or overcome it with Good. As he has conceived it through the use of his power to think, he must destroy it in the same way. He must cease to think Error or Evil and then it is not; for its only life or principle is man's thought which is not the Thought of Infinite Mind, and consequently is not Truth but Belief.

Man's belief being the only life, principle or cause of Evil or Error, when he ceases to believe—which he will do when he understands truth—Evil will be no more apparent. Man has got to think truth in order to know Truth. What he thinks is externalized and he sees or knows.

All revelation of Truth to Man is from the within of himself. The without is but its objectivity. Seeking without, ignoring the within, is but to misinterpret what is seen; and the consciousness grows farther and farther away from Wisdom into the domain of belief.

7

LESSON VII.

PART II.

HEAVEN AND HELL.

“And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation ; Neither shall they say, Lo here ! or lo there ! for behold the kingdom of God is within you.”
—*St. Luke, 17th Chap. 20 and 21.*

“The man who wars against himself and wins the battle can do it only when he knows that in that war he is doing the one thing which is worth doing, and when he knows that in doing it he is winning heaven and hell as his servitors. Yes, he stands on both. He needs no heaven where pleasure comes as a long promised reward ; he fears no hell where pain awaits to punish him for his sins.”—*Through the Gates of Gold.*

ACCORDING to Theology, Heaven and Hell are places, abodes, localities ; the former for the righteous, or those who believe that the Lord Jesus Christ died to save sinners ; the latter for the unrighteous, the wicked, or those who do not believe that the death of Jesus was sufficient to send the whole human race to heaven by express and thus depopulate the other place ; and human belief says that both abodes are to be reached only through death.

The hope of heaven has been largely the consequence of the fear of Hell. The well intentioned and zealous exhorters of the people have but carried out their con-

ceptions of duty in painting vigorously and with all the vivid coloring at command, the everlasting brimstone flames of Hell, fed with the fuel provided by Satan and his imps in their raids up and down in the world, where the souls of men were seized by them and carried to this last home of those who do not believe what they are told they ought to.

People have been frightened into being hypocrites ; in saying that they believe what they do not and can not even with the strongest desire to do so, because it is contrary to logic and to reason.

Understanding of theological statements has been impossible ; and understanding of the premise has been equally impossible ; for it was a divided one and one division contrary to and irreconcilable with the other. A God of Love is incompatible with a God who dooms his children to fiery torment with a “ depart from me ye cursed ;” and the element of justice is entirely lacking in this theological God ; for man is born into the world with a natural inclination to do evil ; and he is doomed because he follows that inclination and because he does not do violence to his nature by believing what some one else tells him.

Experience is a revelator for man. It teaches him what and where Heaven and Hell are, provided he has his eyes open to see ; and does not alternately shrink from and reach out to that which is apparently external to himself and the cause of his sensations, like a new born kitten sprawling aimlessly in all directions because it is blind though possessing the faculty of sight.

The theological Heaven is a place where the saved wear white robes and crowns, bear palm branches in their hands and play on harps ; singing praises to God

forever. And the Hell a burning lake of brimstone where those in torment may have their sufferings aggravated by a knowledge of the "saved's" happy condition.

One peculiarity attending this belief of Hell as the ultimate of those who are not saved through a "profession of faith" is often noticeable. Its most ardent supporters have the strongest convictions about "other people." The former are they whose "calling and election" are sure through their own profession and who are consequently in a position to denounce and pronounce upon all who, by not agreeing with them, are lost.

Their decision, however, rarely includes those near and dear to themselves. Other people's fathers, mothers, husbands, wives and children are doomed through their lack of belief and of profession of belief; but they inconsistently make exception to the law where their own are concerned because of the "divine grace" which is above all and upon which they feel they have, in some way, an especial claim; thus making God a "respector of persons;" a statement contrary to both the scientific and the religious conception of the nature of God.

The Science of Being shows Heaven and Hell to be conditions, not localities, as the latter term is usually understood. Locality is, in reality, but condition externalized; the subjective made objective. Jesus' plain statement was "the kingdom of God is within you;" and "the kingdom of heaven is at hand; and he who will may enter in." Nothing in that statement about any one being barred out because he does not believe this, that or the other.

Heaven is that happiness which is consciousness of Harmony. Hell is simply the opposite condition ; consciousness of Discord. And as consciousness is existence, man exists or lives in the one or the other condition ; and as Life is eternal because it is Divine Principle and not a thing created, Man's life or existence or consciousness are eternal ; and its dominant quality is either Heaven or Hell.

What man calls life in this world is a consciousness made up of a mixture of the two qualities or a knowledge of both good and evil which constitutes Purgatory. A place to be reached after death—according to the Roman Catholic Church—where the souls of men are kept waiting final judgment ; the favorable verdict influenced largely by the capability and willingness of the surviving relatives to expedite matters by the payment of sums sufficient to move the judgment machinery ; which is, manifestly, a taking over into the next world of the manners and customs of this ; or making the next phase of existence an extension of this one, which is nearer the truth than appears on the surface.

What we call "this life" is a consciousness of both good and evil, the evil largely predominating. The Hell is more real to us than the Heaven. Of the latter we catch glimpses even while in the torment of the former. We are in Purgatory now, believing Evil to be as real as Good and even more powerful ; and as it is man who believes and not the body, death makes no change in him. It but shows him that what he has relied on for happiness has no power to afford it to him ; and he is in torment till the lesson of where to look for the understanding of himself and things and consequent

consciousness of Good as the All; of Harmony as Heaven, is gained.

As Man is himself ruler over the quality of his consciousness,—because “as a man thinketh so is he;” and nothing can dominate Man’s power to think—so long as he believes himself to be ruled by any or all of that which is external to himself, so long is he in the power of Satan who is Lord of Hell. Or so long is he self-deceived and therefore neither knows nor uses his power of dominion over all things which, if used, would establish him as ruler in his kingdom of heaven.

The appearance of things was and is the serpent who is more subtle than all the beasts of the field; and self-deception is the only Satan; is the tempter of Eve the woman or the higher element of man than the Adam or the lower element, which follows the lead of the higher. When man knows and understands himself, he can safely follow his intuition, or his prompting as to how he shall think. In his ignorance he is lead into error and is excluded from the paradise of consciousness of Harmony.

Error in thought is the substance of Hell. Hell is subjective and not objective. It is a condition of man in his personality which death makes manifest and which he has to learn to understand after that experience if he did not know it before; as witness the parable of the rich man and Lazarus the beggar.

On earth, or in this objective phase of our subjective condition which we call this world, the rich man had all that our sense of things while in this condition claims as necessary to happiness. He “was clothed in purple and fine linen and fared sumptuously every day.”

All that personal man believes in and claims as ne-

cessary to life, health, happiness and well-being generally, were his. He was rich or possessed all that man, in his beliefs, knows, claims and desires. And in contrast to him is another man who has none of these; who is a "beggar" and "full of sores." Who has poverty instead of riches or who is minus absolutely all that is considered essential by our material sense of things to life, health, happiness and well-being.

This is the contrast of the objective condition of the two which is what is called "riches" on the one side and "poverty" on the other; a contrast which is maintained after death but with a reversal of conditions; showing that what was called riches was in reality poverty and *vice versa*; because what was riches and poverty to the one was external; to the other, internal.

The one could not be carried beyond and possessed after death, the other could; for the one was what man sees and craves as without; the other, what man is interiorly. And what man is, is untouched and unchanged by death. What he has, is taken from him; and what he is, is his condition or locality after death. The rich man was really the man who was in poverty; for he knew or was conscious of the promptings of material sense only; had no consciousness of the truth of his own being.

All the heaven he had any conception of was the gratification of personal sense. And as, according to belief, death robs a man of all means of gratification because it takes externals from him, it revealed to him his absolute poverty and showed him that his locality or surroundings; all that was external to himself, was but his subjective state or condition expressed. A fact which death, in itself, did not enable him to see; but something he had still to learn; for he called for Lazarus to

be sent to cool his tongue, ignorant of the "great gulf fixed" between them.

Being deprived of what constituted his happiness he was "in torment." In that condition of spiritual poverty or lack of understanding of the truth and acceptance of beliefs in place of it, which is Hell; for all suffering is consequent upon wrong thought and there is no suffering in Heaven or "Abraham's bosom" which is the objective of the subjective condition, right thought: or unity of thought with Infinite Mind.

Between the two modes of thinking which determine the quality of Man's consciousness; or between the externalizations of opposite thoughts, a great gulf is fixed; the gulf that yawns always between opposites. But the rich man in torment, or man in that Hell which is the result of his ignorance, can discern the opposite condition or Heaven; the knowledge, consciousness of Truth only.

"And in Hell he lifted up his eyes, being in torments and seeth Abraham afar off and Lazarus in his bosom."

He did not discern that condition or see Abraham and Lazarus in his bosom till he lifted up his eyes; and he did not lift them but through torment, driven to do so through suffering. Man has to seek for himself that understanding and consequent consciousness of the truth of his own being which is Harmony or Heaven; in which no element of discord can come, for discord is error and in Truth is no error.

Likewise there is no Truth in error. They never mix. Between the two is the fixed and impassable gulf. But he who is in error is unconscious of that fact; "And he cried and said, Father Abraham have mercy

on me and send Lazarus that he may dip the tip of his finger in water and cool my tongue.”

“But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things and likewise Lazarus evil things ; but now he is comforted and thou art tormented.”

The reply is a proclamation of the unchangeable law that “as a man soweth so shall he also reap.” The thoughts a man thinks are the seeds he sows. His experience, or those thoughts becoming externalized—the seeds growing to maturity, will be exactly what the nature of the seed makes it. The seed once sown, the reaping must take place.

The rich man, in his lifetime, had what he called good ; and Lazarus what the rich man called evil ; both qualities being, to his belief, in things without himself, apart from himself ; and his happiness depended upon his possession of the one and avoidance of the other. He had to learn that his own thoughts of himself and of things was what determined his happiness or misery.

“And beside all this, between us and you there is a great gulf fixed ; so that they which would pass from hence to you can not ; neither can they pass to us that would come from thence.”

Error and the consequences of error ; the thinking of the wrong thought ; the effects of believing have to be outgrown. The rich man could not step over the gulf because he wanted to be where Lazarus was. He could not carry into Abraham’s bosom the beliefs which determined the quality of his consciousness. These were what put him and kept him where he was.

After he discerned the fact that there was another condition than his own, he had to learn how to arrive at

it. Wishing for it, simply, was not enough. Neither could Lazarus, or one who understands the truth of being; who, thinking the Thoughts of Infinite Mind in unison with that Mind, or who acts as one with God, losing his own will to think Error in the Divine Will which is the unceasing, continual Thought of Truth emanating forever from Infinite Mind—go back into the old mode of thought.

Neither could cross the gulf. The nonentity and powerlessness of Error once discerned and outgrown, return to it is impossible. Man, while in this condition of knowledge of good and evil has to redeem himself from Hell and enter Heaven. Those who are in Heaven can never re-enter Hell in order to bring him out of it.

Man has, because of what he is, those powers of self-redemption. He has ears to hear the teachings of the law if he will but open them. He has “Moses and the prophets;” or he has within himself those powers of discernment, perception, comprehension and understanding which enable him to see, hear, grasp and hold as his own or become conscious of, that divine and eternal truth which makes him one with his Creator or Father. His place is in his “bosom.” One with God, the Principle of his being as Principle and its expression; Cause and its effect ever must be One.

The Omnipotent, Omniscient, Omnipresent, Eternal “I Am” expressed in the “I” that is the Son of the Father; that “I Am”—God the Father, the “I” that is Man—Christ the Son, the embodiment of all that God is; the full expression of Principle; the Abstract made concrete; the Formless, formed.

So long as man looks outside; out into what he calls “the world;” looks to other men who are in the same

state of consciousness as himself, so long will he never find what he seeks. Why? Because "this world" is but the externalization of man's mental condition. Man's thoughts of himself and things not himself are what he sees as himself and the world. The way they look to him depends upon what he thinks of them. Whatever he thinks, he sees; sees as without, what is really within.

Then the only way to produce a change in the without, is to make it first in the within. And that change can only be made by Man himself, for how he will think can be determined by no power, place or thing. So long as he thinks thoughts not in Infinite Mind, so long he never sees God's creations.

That Man must think is a necessity; for his power so to do is his from an unceasing, eternal source and constitutes his consciousness; makes him a living being. He must think something. Man could not be what we understand by the name if he did not think. Thoughts belong to Mind. Thoughts without Mind can not be conceived of.

As there is but one God, one Mind, all Thoughts emanate from that Mind. When Man therefore, thinks what is not in Infinite Mind, he thinks, not a thought at all, properly speaking; but a belief of his own. He has become a creator; the creator of counterfeit thought; Belief.

He has become so ignorantly; consequently is not able to distinguish his own work, his counterfeit thought, his belief, from truth; from the Thought of Infinite Mind. More; his own belief or thought being what he sees he does not know that there is anything else, judging from the standpoint of sight or consciousness only;

and he is not able to distinguish the real from the false when he begins to discern something else so long as he believes the false to be real ; for the false is all he sees, while so believing.

Remember that the counterfeit follows the law of the Real. Counterfeit money follows every kind and every denomination of the real. Error asserts its claims to be Truth at all points, as everything real and true has a possible opposite.

Man becomes his own redeemer when listening to the voice of his higher self ; to those powers which he possesses as "God's image and likeness." As the Idea of Infinite Mind, he is able to first discern, then perceive, then comprehend and understand that all which he perceives as real ; his appearance of himself to himself and what he calls "the world" are but the externalization of the counterfeit thought — his own beliefs about himself and all other manifestations of Infinite Mind ; and following along the line of connection between himself and his Maker—his Cause—God, which is his power to think, he comes at last into full consciousness of the truth about himself and all things through thinking the truth about them and letting go his own beliefs.

Man thus brings himself out of both Hell and Purgatory. Out of that condition which is knowledge of both good and evil, through Hell which is Error destroying itself ; or man's beliefs urged to their final limit destroyed through suffering ; up to Abraham's bosom—Heaven—consciousness of Good as the All and Only ; and of the nothingness of Evil because not a manifestation of the Good but its opposite or absence ; the realization of the Truth instead of the beliefs of Being.

Consciousness of Truth—Harmony—Heaven can not

include consciousness of the opposite condition, Error—Discord—Hell. Lazarus did not reply to the call of the rich man. It was Abraham ; a higher part of the compound Idea—Man, who is faithful to the Truth so far as discerned ; and which labors constantly with the lower faculties to correct their misinterpretations. Heaven is full, perfect and complete consciousness of the Truth. In that consciousness Evil or Error can have no place for it is not.

Whoso will not listen to the voice of his own higher nature but continues seeking outside of and away from himself and his own potentialities, would not “ be persuaded though one rose from the dead.” What one man has come into an understanding and consequent consciousness of, another does not and can not because the first man has. Every one for himself has to find and know the truth about himself. He has to discover that he makes his own Hell and that his “ kingdom of heaven ” is waiting for him to assert his divine right to rule therein. He consciously enters his kingdom and asserts his prerogative only through his will.

LESSON VIII.

PART I.

REGENERATION AND ATONEMENT.

“Let not sin therefore reign in your mortal body that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin ; but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God.

“ For sin shall not have dominion over you ; for ye are not under the law but under grace.”—*Romans, 6th Chap. 12, 13, 14.*

“ Strength to step forward is the primary need of him who has chosen his path. Where is this to be found ? * * * Its source is profound conviction. Through this great moral power is brought to birth in the natural life of the man that which enables him, however frail he may be, to go on and conquer. Conquer what ? Not continents, not worlds, but himself. Through that supreme victory is obtained the entrance to the whole, where all that might be conquered and obtained by effort becomes at once not his, but himself.”
—*Through the Gates of Gold.*

WE have seen what Man is and how created. We have seen what he appears to be but is not, and how this appearance is created. We have seen how Man's power to think, unconsciously and ignorantly exercised, makes a “graven image” of himself, and “likenesses of things in Heaven above and the earth beneath and the waters under the earth.”

Has made the “Adam,” the man who believes, to

whom Error or Belief is the real. The man who has a knowledge of both good and evil. Has made for man this state of consciousness where matter—his belief—seems to have a life, a substance and an intelligence of its own ; where man is under the dominion of evil which is more powerful than good. Where a difference between good and evil is seen, but neither understood till the ignorance of the Adam is illumined by the understanding of truth.

This kind of man ; the man we see ourselves to be ; physical, material, sick, sinful, dying man, has been generated by man himself through his thought of himself. And he has to regenerate himself in just the same way, making atonement all the way through. The atonement is the work of disintegration which keeps pace, step by step, with the regenerative process.

Through his power to think, in the same way that man has generated the Adam, the man who believes, he must disintegrate him and regenerate till he produces the man who knows because he understands ; the Jesus who is the human manifestation of the only man God ever made ; that man who is God's — Divine Principle — Spirit — Mind — Intelligence — “image and likeness.” The only begotten Son of the Father ; Divine Man—the Christ.

This Adam-man has created himself according to the law of evolution ; or the law of God—Spirit in Its unfoldment. Working according to the same order and method, he has produced a counterfeit of himself and of things not himself. Created matter and its different forms which are but the different denominations of matter with the same law running through all like beads strung on a single thread.

Evolution as revealed in the physical world is but the counterfeit of the orderly process of Infinite Mind in its unfoldment; and man's knowledge of physical laws or powers of matter, but a base copy of his real powers of perception and understanding of this evolution or unfoldment of Infinite Mind.

According to this same law must man disintegrate and regenerate. Through every stage of his own creation he must progress backwards till he finds himself as God made him. Only by that retrograde movement which is really progress can he find or become conscious of his real self and of God, When he finds the one he finds the other; for though distinct they are inseparable.

That self stands intact and perfect; or exists as created; as the shadow cast by the eternal, unchangeable Substance; as the Idea existing for ever in Infinite Mind. His consciousness is all that changes; and his will determines what that consciousness shall be, for he alone determines how he will think.

Man is both the actor and the action of his own redemption; and redemption is but regeneration accomplished. And regeneration is the growing into the complete and perfect consciousness of spiritual things only, together with the knowledge won that there is no other being or state of existence, and never was.

That knowledge is man's when he has worked it out or attained to it. He is then possessed of Divine Wisdom. The mere conception of Divine Wisdom constitutes man's highest ideal. The possession of it, reveals him to himself as his own ideal. His ideal, before he has reached realization of what it is, is his model after which he works; is his conception which is false or true

according to his ignorance and belief ; or wisdom and understanding.

Man's conception of himself in his ignorance, is the Adam, the model of the whole human race, which must return to the dust or nothingness out of which it came. The work of disintegration and regeneration or resurrection must take place both with the individual and with the race; and the only way it can be brought about is by the substitution of a better model. And that better model is a better conception; and no better conception is possible till man individually learns how to think; and so, through a conception which is a thinking of truth instead of belief, makes a better model or pattern for the race.

Every man who does so improve on his former conceptions elevates the race by an improvement in the race model; for he is one of many, not apart from any; and whatever affects the part affects the whole.

As Adam is the model of man as we see and know him to-day, Jesus is the model of what he is to become—consciously, as he is in reality—through his own work of regeneration and redemption. Therefore is Jesus our example; our ideal or model after which we must pattern ourselves if we too would come into that complete and perfect consciousness possessed by him; manifested in the "I and the Father are one."

It was this consciousness which was perfect realization, which gave him the power he manifested over sin, sickness and death, by which he healed the halt, the sick and the blind; by which he cast out devils and raised the dead. The personal "I," was with him subordinated absolutely to the Truth of Being. Though in the world—which is the externalization of the personal

“I”—he was not of it. He had overcome the world because he had overcome that personal self—the Adam; and in all his work he gave God or the Truth Itself, the glory. “Not I but the Father who worketh in me; He doeth the work.”

Jesus never claimed anything for himself; an example our modern leaders would do well to follow. He came to declare the law of God; the Divine Truth that, when understood by man, restored to him his birthright; “dominion over all the earth;” and never claimed one jot or tittle of that law or its results as his own work. The truth he taught was the nothingness of sin, sickness and death,—plants which should be rooted up because not of his heavenly Father’s planting; evils which could be destroyed because not of God’s creating—and Man’s eternal and indestructible unity with God.

His teaching was a constant contradiction of what the people of his day declared to be law—truth; but which Jesus declared to be the “tradition of men;” men’s beliefs, for which they had laid aside the “commandment of God.” Because Jesus and his disciples lived in accordance with his teachings they were transgressors of “the law;” of that which was accepted by the multitude as such; and the same is the case with those who follow his teachings to-day.

But only by abiding by them; by following their Master, did the disciples demonstrate the truth taught them by Jesus in their time. Only by recognizing the model after which they had to work; according to which they had to pattern themselves; a work which they accomplished in just the proportion that they understood the truth and thought it, letting go their old beliefs to do so.

So long as man believes and teaches for doctrine the theories and beliefs of his kind, in vain he claims to worship God. He does not and can not for he discerns Him not. "This people honor me with their lips but their heart is far from me." The claim is but empty words for the heart or understanding knows Him not. So, men do but make the "word of God" or the truth, of none effect because of their traditions or beliefs.

The Thought of Infinite Mind is of "none effect," or imperceptible to man when he sees and knows only his own thought which is his belief, coming not from the Divine Source of all that really is, but originating with himself. The product of all thought, whether real or counterfeit, taking form as idea, is visible, and is seen by man. Seeing his own idea both of himself and of things; not knowing it is his own, he claims to see God's creations, and to know Him.

His own conception or idea of God and of created things is what he believes in and sees; and his beliefs are the "traditions of men" which are taught as truth and which make the "commandment of God" or statement of the only truth of no avail; rejecting it that he may keep his traditions or beliefs.

Never until man discerning the Truth of Being or "commandment of God" as taught by Jesus, thinks in accordance with it; thinks the Thoughts of Infinite Mind only, will he see the manifestations of that Mind; the creations of God only. "Old things have passed away and all things have become new."

Then will he see that which has been kept "secret from the foundation of the world." The "All" of that which is of God, from God, and with God, is "secret" or unrevealed to, unperceived by man when he

pronounces upon what he sees before he has attained to full understanding of what it is. His decision leaves unused the perception which would have revealed the "All" to him. His power to make a mistake used, that mistake veils the Real for him. Man's spiritual body is "the temple of the living God." The veil of the temple, the fleshly veil must be rent in twain before that which lies in the "holy of holies" can become visible.

Paul emphasizes the declaration of Jesus that the traditions of men were contrary to the commandment of God or the truth. "Who changed the truth of God into a lie and worshipped and served the creature more than the Creator."

"And changed the glory of the incorruptible God into an image made like to corruptible man and to birds and four-footed beasts and creeping things."

As man's fall or the Adam-man—whose progeny are born "prone to evil" or with the transmitted tendency to think the wrong thought—is man's own work through a mistake; departure from truth in conception; the wrong thought which is a counterfeit thought, or belief; his regeneration and atonement are likewise his work, a work accomplished by following in the way Jesus pointed out. "Work out your own Salvation" is the emphatic command. And it is worked out by holding the right thought in place of belief or error.

Thought is the generative power. The Thought of Infinite Mind is the true, the real; the thought of the human, mortal mind, the belief of a belief; the thought which originates with man himself; his assumption, is the unreal, the counterfeit.

The products of the real generative power, the Ideas

of Infinite Mind are God's creations ; and Man is the All of them. The products of the counterfeit creative power are the ideas of the human, mortal mind, and mortal man is the all of them.

Man, a spiritual being is the manifestation of God as a whole ; His "image" ; a whole which includes all the parts. Man's complete perception and full realization of himself then, will be a complete perception and realization of all God's creations. Likewise man's complete perception and complete realization of his beliefs of himself : of this image of himself which he has made for himself ; this human, mortal mind and its embodiment will be a complete perception and full realization of all this mind's creations.

The two creations are the real and the counterfeit which never meet or mingle. "Parallel lines never touch."

So long as man continues to think his own belief instead of the Thought of Infinite Mind, just so long he will see or be conscious of mortality and materiality; the counterfeit. Never till he thinks the Thought of Infinite Mind or Truth, solely, only and absolutely, will he see or become conscious—to the point of full realization—of himself as he really is; see or become conscious of spiritual things.

Man can not be conscious of light and darkness at the same time so long as his consciousness is determined by the exercise of only a part of his senses. What he calls his sense of sight; that sense which shows him things as external to himself, shows him darkness only, when he is in it; and pronouncing thereon man would say, "darkness is the only reality ; there is no light for I do not see any."

But if while in that consciousness of darkness he sets to work with all his powers of perception and understanding to find out if happily there be that which he at present is not conscious of, he can and will find that light is; and that his present belief of darkness as the real and the all is but belief only; the result of ignorance or lack of understanding. And then with his higher sense of sight he will see light because he sees or discerns the truth which contradicts his belief.

So man to-day pronouncing upon what he calls the evidence of his senses, sees or is conscious of that darkness which is materiality and mortality only; and so seeing declares "this is the real and true." But using his higher senses; his powers of perception, discrimination, comprehension and understanding, he can and will come to see the truth which contradicts that error; his belief; and realizing it, thinking it instead of belief, he will gradually bring it to manifestation; what he holds as subjective will become objective.

It is in this way that man works out his own salvation, his redemption. It is in this way that the process of regeneration and atonement is begun and completed; and they depend absolutely upon man's will and choice; not upon anything anyone else ever did for him.

Jesus secured salvation for man only by showing him how to gain it for himself. When he is accepted as the model both for the individual and for the race; and man puts forth all his efforts to conform himself thereto; then, and then only, will the Christ be made manifest individually and universally.

"Thy kingdom come; thy will be done on earth as it is done in Heaven" must first be brought to pass with man singly before mankind can manifest that which

shall be. The millenium is not a period fixed arbitrarily by a personal God which is to come at a certain date *Anno Domini*; but is that time which is the legitimate result and consequence of the universal thinking of truth or Thoughts of Infinite Mind in place of beliefs which are thereby overcome and destroyed; and the universal Christ or Truth is thus made manifest. The millenium is that state or condition of mankind which is the culmination and completion of the regenerating and atoning process. It will never come to pass till man's will and work bring it about.

In the first chapter of the first book of Chronicles the geneology of mortal, material man from the beginning—man's mistake—or from Adam to Abraham is given. Abraham represents that period in man's consciousness—the consequences of his mistake leading gradually up to it—where the Truth of Being which contradicts absolutely his beliefs of being, begins to be perceived; not in full; only in part; but holding with faith and fidelity to what is perceived, strong in his conviction of that which is yet to come through his fidelity—for he has God's promise or understanding of the unchangeableness of Divine Law—he is ready to sacrifice all, his nearest, dearest and best, for Truth. Even to lay upon the sacrificial altar his only son; the son longed for and desired for many years, who was a reward or consequence of his earlier fidelity to Truth.

The God of Abraham—the true God or God as he is, instead of the God of Adam, the false conception of Him—was the God of the children of Israel or the higher nature of Man which seeks ever after Truth. And Abraham was the father from whose seed should come nations and kings.

Never till the Abraham period is reached by man, is the regenerating and atoning process begun which results in the new man Jesus who is the opposite of the old man Adam. The Abraham must precede the Jesus as the father or founder of a nation whose successive generations are nearer and nearer approaches to the full perception, understanding and realization of the Truth of Being; of the one God and Man as his image and likeness; and whose product at last is that man made manifest in the flesh. For the conception of Abraham, the model which he held and worked according to, taken up and improved upon by each succeeding generation—because the conception of each was a nearer and nearer approach to truth—resulted at last in Jesus of the seed of Abraham or product of perception of Truth, who is the Christ or the Son of God revealed; Truth embodied or made manifest; Man as he is, was, and ever shall be; but who is now possessed of the full and perfect consciousness of what he is, was, and ever will be; who knows that before Abraham was, he was; or before man's perception of the truth about himself he existed as one with that Truth unchangeably. Who, possessed of this knowledge or Divine Wisdom, "speaks as never man spake," for never before was there a man in the flesh who had the full, complete and perfect consciousness of what he was.

Abraham's perception of Truth; conception of man according to that perception, is shown in its result; a son—Isaac—who was born when his wife was too old to bear children according to the human mortal mind's belief about the law of generation. Her time of child-bearing was past; but the perception of Truth always produces results if he who perceives is faithful; and the

result of Abraham's fidelity was the son who was born under different conditions from those who had preceded him.

He was an advance upon previous generations of men because of his father Abraham. He was the first result of the regenerating process begun through the first perception of the Truth about God and Man, and fidelity to it; and atonement had to keep pace with the regeneration in order for that process to continue.

Abraham saw that he had to voluntarily give up all that pertained to his own conceptions if necessary to his complete adherence to the Truth he now perceived. His son Isaac was not his because he owed his existence to him; but was God's son, in that God was his life or Cause; and he freely and willingly declared the Truth of Being; figuratively expressed by his preparations to sacrifice his son Isaac at God's command.

His willingness shown, the sacrifice was not demanded for his understanding of the Truth was all that was necessary and through it he was gainer instead of loser. Through it he was founder of a nation out of which came kings; or those who were types of the continued approaches to the full manifestations of the Truth of Being; that manifestation reached at last in Jesus, the descendant of those kings.

The first chapter of St. Matthew gives the generation of Jesus — the Christ; or God — Truth manifest, who was the son of David, the son of Abraham. Jesus was the fruition of the seed of Abraham; the full grown tree. The first perception of Truth grown into full and complete, perfect manifestation.

Those of mankind to-day who dimly perceive the Thought of Infinite Mind; the Truth and consequent

unreality of the Adam and his environments ; and who hold with fidelity to that perception which, dim at first, grows clearer and clearer in proportion as they regenerate and atone, are the Abrahams for the future from whose seed or new thought shall come a redeemed race; a people who are manifestly Sons of God ; or complete, perfect and conscious expressions of that Infinite Truth which is God ; a people of whom Jesus is the type or model.

Jesus' divinity belongs to all men alike. Every man, like him, is a Son of God. Every man by right can say also "I and the Father are one." But other men, unlike him, are unconscious of the fact; and through regeneration and atonement they must become possessed of that consciousness.

The moment that man perceives that there exists that of which his senses—as he understands them—give him no evidence; that he has made a mistake in his decision upon himself and upon all things; that the truth of his and their being is to be comprehended and realized by him; that a Supreme Cause for himself and them exists, to which they can all be traced, he has reached the point where he ceases to travel, in his thought and in his consciousness, farther and farther from that Cause; and turns himself about in the right direction.

The moment he strikes truth in thought, that moment he begins the regeneration of himself. From that moment the Adam, the old man, begins to be displaced by the new man; the incorruptible to take the place of the corruptible.

Man's will and work go always together. His will must cease to be opposed to the Divine Will; or, the

way he uses his power to think must cease to be away from Infinite Mind instead of in unison with It.

It requires unswerving fidelity, steadfastness and perseverance in the face of—apparently—insurmountable obstacles. It requires self-abnegation and self-sacrifice. It requires that we shall drink of the cup which Jesus drank to the dregs; and when we also cry, while shrinking with the Adam-dread and fear from what is—to him—suffering “if it be possible let this cup pass from me” to recognise that it is but part of the atonement which keeps pace with our regeneration; the purifying, overcoming process which reveals us to ourselves at last as at-one-ment with God; or possessed of the complete consciousness of what we are; of what He is and our relation to each other.

LESSON VIII.

PART II.

CLASSIFICATION.

“Men cling with desperate tenacity to these dogmas, these moral laws, these principles and modes of faith which are their household gods, their personal idols. Bid them burn the unceasing flame in reverence only to the infinite, and they turn from you.” Yet, “that potential King which is within us all knows full well that this household idol may be cast down and destroyed at any moment,—that it is without finality in itself, without any real and absolute life.”—*Through the Gates of Gold.*

“And he saith unto them, Whose is the image and superscription?”

“And they say unto him, Cæsar’s. Then saith he unto them. Render therefore unto Cæsar the things which are Cæsar’s; and unto God the things which are God’s.—*St. Matthew, 22d, Chap. 20-21.*

RENDER unto the ruler of this world or unto the human, mortal mind—man’s assumption or belief—the things which grow out of assumption and belief; class them where they belong, with Error as the products of Error. It is lawful to pay tribute unto Cæsar in that we return Cæsar his own; that which bears his image and superscription.

All that is the product of human belief, bears the stamp of belief which is error. Wherever we see imperfection, discord, suffering; what man calls evil, we see Cæsar’s image and superscription which reveals its source; and in classification we return it all to **him**.

All that we call evil, both in cause and effect belongs on that side as opposite of the real Cause and real effects. All that is good and manifests Good is of God and from God; manifests the All - Good which is God or Cause of Man and things. They bear the stamp of their Creator as Cæsar's coin bears his.

We have seen that Man's assumption or mistake is the origin of Evil and its essence. It begins with man and not with God. It is not numbered among Infinite Mind's manifestations, for all those manifestations reveal what Infinite Mind includes; and in Good there is no Evil; consequently it is not a reality or an entity.

Man can create shadows for himself, which he sees, feels or is conscious of; but he does not and can not create entities or living things; for all such live from the one Life only, and Man is not Life; only its manifestation. And Man's shadows appear to live only so long as he sustains them through his constant supply of that which is their life, his thought or belief; a supply which is unchecked as long as he is in ignorance of the truth about himself and them.

That Truth or Principle of his being discerned in little or in much produces a corresponding change in his thought; a change which will inevitably follow in what he sees; for all there is to be seen is the externalization of thought; the Real and the counterfeit which is man's belief.

Looking then at mortal man and the material universe what do we see? Change and imperfection. How then shall we classify? Where shall we place them? Let us apply the Principle of things and see if they belong to It or not.

There is but One Principle or Cause, for there is but

One God who is Infinite and Supreme, the Author of all that is, whose creations manifest Him. He is Spirit, therefore his manifestations or expressions must be spiritual in quality or in being. He is the All-Good, Perfection Itself; therefore His manifestations or expressions of Himself must be good and perfect. All things being expressions of Himself they are unchangeable for He, their sustaining Cause, is unchangeable; the same yesterday, to-day and forever. Truth always was, is and always will be true. As their Cause or Principle He is their Life; consequently they are ever living. Neither change nor imperfection nor cessation are possible to God's creations which are spiritual in quality or being, for they are manifestations of Spirit, the One and Only Substance, as there is but one God or Cause to be manifested.

Now applying this statement to man as we see and know him and to the universe as we see it, does it harmonize with what we see? Not at any point. Then there must be something wrong somewhere.

If the different forms of matter which constitute the material universe and the dwellers therein were real, were entities, they would be spiritual in quality; good and perfect in condition; unchanging in that quality and condition and ever living; no cessation or passing from view of any one of them.

Is not the opposite the case? Every material form we see, that form which we call man included, changes constantly and finally is seen no more. This removal from this order or quality of vision we call death. Can there be any death to Life? Any cessation to the Supreme Cause or Principle of things? Any end to or destruction of the truth of things? Surely not. Then

is there no end to or cessation to living things— entities which express or manifest that Principle—Cause—Truth — Life.

Wherever then, we see that which comes to an end or disappears ; that which is imperfect ; that which is subject to blight, to discord, to destruction, we know at once where to place it. It is the creation of the human the mortal mind ; it is the form of the belief of that mind which is man's assumption of a mind in the first place ; and the products of that assumption or the beliefs consequent upon the first belief.

“ A tree is known by its fruits.” Counterfeit money is the fruit of the tree which is man's conception of a counterfeit. The tree has different branches and each branch bears its fruit. The branches and fruit are alike in quality though differing in form. The different forms of counterfeit money are alike in quality ; all belonging to the same tree, or man's conception.

Man's conception of himself and things is the mortal, the human mind ; the tree which bears the fruit which reveals the nature and quality of the tree. Unreal because untrue, its only reality is its falsity. Man's conception of himself and things or belief about himself and them is seen in the products or fruit of the mortal, human mind ; the ideas which are the forms of the thoughts of that mind ; or the forms of the beliefs which are the products of the first belief or conception.

“That tree which produceth not good fruit is hewn down and cast into the fire.” That tree or conception which is the mortal, human mind, must be destroyed before its fruits shall cease to be. So long as its claim to be truth is admitted by man, so long he gives to it its only life which enables it to produce fruit. So long as

man accepts this fruit as the fruit of the "tree of life," so long is he shut out of the garden where that tree grows.

That "tree of life" is the Thought of Infinite Mind; the thought or belief of the human, mortal mind is the "tree of knowledge, of good and evil." Man believes both good and evil. He never knows till he partakes of the "tree of life" and finds no evil there. The fruit of the "tree of life" is good only; for its quality is the quality of its source. The Thought of Infinite Mind embodied in Its Idea is the fruit which reveals what the tree is; and the nature of the tree determines the nature of the fruit; for out of Infinite Mind—Spirit—Soul—Life—All-Good—Perfection Itself, can proceed nothing unlike Itself. What is not there can not issue from thence.

Man's belief in the reality, or existence as living entities of the material forms he sees, shuts out from him the perception of truly living things, himself among them. But once let him perceive their real nature—which he can do by applying the Principle of Things to them and so perceiving their lack of harmony with It—and he is on the way to the discovery of their source; to the discovery of that tree of which they are the fruit; and which will lead to the clear perception of what that tree is, and to the work of hewing it down and casting it into the fire of truth which shall destroy it; which destroys utterly all that can not assimilate with itself and become part of the flame.

Classification is plain and easy when we examine closely all we see for the stamp of its creator. Do we see the image and superscription of Cæsar; of the mortal, human mind, render unto that mind or belief of man's all that belongs to it. Pay that tribute which is

Cæsar's due ; it belongs not to God, to Truth, to Infinite Mind. Render to that Mind only the things which belong to It.

“All is Mind.” “All things were made by Him that were made.” Or, all things living are the offspring of that one Life which is manifest in them. Mind and Its creations or manifestations is the whole sum and substance of existence ; of the Universe and Man as they are. The human, mortal mind and its creations or manifestations is the whole sum and substance of apparent existence ; of the Universe and Man as they are not. The Real and the counterfeit. Parallel, but never meeting nor mingling.

Ability to classify must be attained by the student before the work of overcoming can be intelligently set about. He must know, not only what to overcome ; what must be destroyed, but must understand the nature of such and know, therefore, that they are destructible ; and that their destruction depends absolutely upon himself as they have no life or power to exist of themselves, which enables them to withstand his efforts.

Man is both the creator and destroyer of all that bears Cæsar's image and superscription ; of all things material. Having made Cæsar ruler he must dethrone him ; for as long as he is allowed to be ruler, tribute must be paid to him. Man has created these through his power to think which is God-given, or is his because of what he is ; the manifestation of Mind, that Mind, Infinite. Consequently his power to think is unlimited, unconfined, unbounded ; not subject to dictation ; not circumscribed.

His misconception of himself and things ; his false

conclusions regarding himself and them, is the origin of of the mortal or human mind as it is called. Man's assumption only ; not a mind for there is but One. Out of this assumption or error, grows its products ; the errors or beliefs consequent upon the parent error or belief. This parent error or belief ; this assumption of man's about himself, embodied or seen by man is the Adam-man ; and it was this Adam-man to whom was brought all living things to see what he would name them.

This Adam-man, or man in a state of consciousness which was the objectivity of his belief, could not see the name belonging to living things, or the truth about them. That truth was not and could not be perceptible to him; for what is believed, is truth to the believer. He had to pronounce upon them for himself. He was not told what they were; that was what he had to find out; "and whatsoever Adam called every living creature, that was the name thereof."

As Adam pronounced upon them, or as he believed them to be, so were they to him. Man's assumption or belief about himself extends to all things. Seeing them through belief or in ignorance of the truth about them, he pronounces or comes to a conclusion about them according to his belief ; and his conclusion is truth to him, but in reality is error, the opposite of Truth, which sprang from nothing or the "dust of the ground" ; from man's mistake ; a nothing for it is not Truth and which has to return to the dust or the nothingness out of which it came.

The understanding of this statement enables the student to classify understandingly ; to recognize the Cæsar, the ruler of this world ; the mortal, human

mind ; man's mistaken conception ; and his subjects, or the products of this mind, this conception, which are, in reality, subject to it or bound to pay tribute to Cæsar.

The student returns to Cæsar his own ; gives back to this human mind its own products or creations. He does not attempt to give to God, to the Infinite Mind, that which is of the human mind and belongs to it. Neither does he give to that mind, to Error, that Truth which belongs to God. In material things, including mortal man, which are the products of material sense or man's wrong conception, he does not see spirit or spirituality. He does not see in them, Man or living things ; but only their counterfeits.

In this Adam-man who is subject, he does not see Man as he is, who has dominion over all things. He does not see in material things, which are what they are because of the decision of the Adam, the creations or manifestations of Spirit. In the material he does not see the spiritual and knows it is not there. He knows that what is called material existence is but a state of consciousness of man's ; a dream in which he sees himself and all things according to the dreamer's belief of them.

It is the Adam-dream which constitutes man's present state of consciousness ; and which does not change him an iota from the perfect spiritual being that he is as God's—Spirit's image and likeness. That dream from which man needs to wake up, and from which he eventually will wake up, for Life, and the products of Life are eternal ; and sleep, or unconsciousness of the Truth, with its dream or substitution for the Truth are temporal ; a passing phase of consciousness.

The student who is able to classify has no difficulty in discerning the origin of Evil, of Sin, Sickness and

Death. Every tree bears fruit in which is the seed which reproduces the same tree and the same fruit. The "tree of Life" is the Thought of Infinite Mind, whose products are the fruit of that tree, bearing seed after its own kind. The "tree of knowledge of good and evil" is man's thought, originating with himself; not with Infinite Mind; or man's belief, which also bears fruit in which is the seed of its own kind.

The seed of the fruit of the "tree of life" is Truth which constantly propagates itself. The seed of the "tree of knowledge of good and evil" is Belief which also propagates its own kind. When Man partakes of the first tree he lives forever; or gains the complete consciousness of what Life is. As long as he eats of the other tree, he continues in the consciousness or belief of Life as it is not; one belief after another; the seed of the fruit of the tree, producing constantly after its own kind.

Knowledge of Evil is the first product of Sin or Ignorance. Knowledge of Error, untruth; man's conception of himself and things as they are not. From this mistaken conception grow the other products, sickness, misery, suffering and death. "The wages of sin is death." Or the products of Sin; beliefs which are consequent upon the first belief or sin, come to an end because there is no life in them; no Life or Truth in their source or Cause; therefore none can be in them. One after another they come to an end through the suffering which is the destructive process. The wages which Sin earns for itself is self-destruction. The paying of the penalty which is the result of the transgression of Divine Law. "The end of that man is death."

The Adam-man; the dreamer and his dream both

come to an end in a shorter or longer time according to the means which wakes him out of it, and shows him that his state of consciousness or dream was of his own making through lack of understanding. That understanding gained, the dreamer likewise goes; for Man awake to the full knowledge of what he is; conscious of himself as he is, was, and ever will be, dreams no dreams; has no beliefs about himself.

The means which waken him or bring him to that consciousness and understanding of himself are the consequences of his mistake; the beliefs which grow out of his first belief; what he calls Evil; suffering in all its forms, and which is real to him for it is the quality of his consciousness. Because he has this consciousness which is real to him, but is not the reality or truth of existence; because he is in a dream instead of awake, is no reason that he can not awake; can not come to see his dream as such.

As we when asleep and dreaming experience pain and suffering of all forms, mental and physical; as we see persons, places and things which are real to us because part of our dream; as we struggle and contend with that which causes our suffering; as we fear it all and run from it if we can; as we seek to save ourselves from it by every means at our command; so we to-day, in this Adam-dream of existence alternately resist and flee from what we call the causes of our suffering.

As in our dream at night our foes are real foes, though only our creations for ourselves; so, when awake, all that we call Evil is real to us, though of our own making. As in our dream at night the persons, places and things we see are phantoms, shadows merely, having no existence outside our consciousness; so are

all things which we see as and call material, when awake.

As those phantoms remain as long as our dream remains ; so does the material remain for us as long as we dream the Adam-dream. As they begin to disappear when the first faint consciousness comes that we are dreaming ; and as they vanish entirely when we have fully awakened, so does the material grow less real to us when we have the perception of its nature ; and it disappears entirely when we are fully awake to the Truth of Being ; when, having awakened out of the Adam-dream, we see ourselves and things as they are.

As the mental or physical pain which we experience in our dream at night is the means of waking us out of it ; so is what we call Evil, suffering of all forms, the means of waking us out of the Adam-dream where alone it exists because it is the phantom created for himself by the Adam-man, the dreamer.

A perception of the nature of Evil and its forms must come to man before he can overcome and destroy it ; before he can regenerate himself so that he is subject to no more dreams ; or before he becomes consciously, as he is by right of his being, ruler over his states of consciousness. Then he dominates them ; determines what they shall be instead of being dominated by and subject to them, apparently, because of his lack of understanding of himself and them. Suffering, long enough continued, will develop this perception.

The fact that we can dream when in our beds at night does not impose upon us the necessity of one dream only. We are capable of many and different dreams. So man as a dreamer about himself is capable of more than the one dream of to-day, material life and

existence. He can have many dreams which, though differing in appearance, in their objective phase, are the same in essence, in quality ; are but dreams ; but his subjective state or condition made objective. A quality of his dreams and a dominating quality when it is prominent is suffering, which is present in all of them.

But this perception can be developed by man without waiting to be driven to it through suffering. He develops it when with a firm will and earnest purpose he seeks to study and understand himself, content no longer to believe in, to accept as true that which is apparent to him ; which constitutes part of his consciousness merely because it is there ; because it is so apparent. Whoso is philosopher enough to perceive that there must be a Science of Life and possesses courage and determination enough to seek for it along roads of his own construction instead of in those bearing the guide-posts planted in them by those who assumed and were granted leadership through the spiritual inertia of men, will find that those guide-posts are necessary only to such as are afraid to hew their own way ; and that their dependence upon them subjects them to the discovery of the number of miles lying between them and the point they would like to arrive at.

The ability to classify what we see or are conscious of includes also the ability to set in motion the overcoming or destroying process which eventually removes from our consciousness its painful quality ; because perception of the nature of all forms of Evil enables us to separate those forms from God's creations, or Infinite Mind's manifestations, instead of mixing opposites, the Real and the false, and calling the mixture, Truth. We must place "the sheep on the right hand and the goats on the left."

LESSON IX.

PART. I.

APPLICATION.

AFFIRMATION AND NEGATION.

“ Yea, let God be true and every man a liar.”

“ Be not overcome of evil, but overcome evil with good.”—*Romans, 3rd Chap., 4, and 12th Chap., 21.*

“ Not only is man more than an animal because there is the god in him, but he is more than a god because there is the animal in him. * * * And it is upon the union, the right relations of these two forces in himself, that man stands as a strong king, and is enabled to raise his hand and lift the bar of the Golden Gate. * * * * * Once force the animal into his rightful place, that of the inferior, and you find yourself in possession of a great force hitherto unsuspected and unknown.”—*Through the Gates of Gold.*

THE process of overcoming, of destroying, which we set in motion if we will, after having attained the ability to classify, is a new way of thinking. When by this process, we have attained to a different subjective state or condition, we see a corresponding change in the objective phase.

Instead of admitting as true, all we see or are conscious of because we so see or are so conscious, we bring into use our higher powers of perception, comprehension and understanding, and depend upon the results of their use instead of depending upon what is termed “the evidence of the senses” which is, in reality, what

man sees with his eyes shut instead of open. That is, he does not see with his whole true vision until he sees with and through all his powers instead of through and with a part of them. Bringing these higher powers into activity we find evidence which contradicts the evidence of the senses.

A judge must render his decision impartially according to the evidence produced. A man can not be a judge until he understands the law. A man may decide and will decide upon evidence according to the way it looks to him and according to his prejudices; but a judge will decide in strict accordance with the law, leaving out all the opinions and prejudices of the man.

So man when he brings into action those powers of perception, comprehension and understanding which he possesses, comes to understand the law; and then he decides upon all evidence presented, in accordance with the law and not as the man who is not able to be a judge because of his ignorance of the law.

As a judge then, capable of pronouncing upon evidence, man can, if he will, pronounce upon all that he sees or is conscious of. When he does so, he sits upon the bench; he is above the plane of the senses, and is hearing the evidence of those senses offered by the Adam-man who believes in them and it; who believes that the evidence which he offers is truth. He hears also the evidence offered by Man's higher senses or powers, and he rules upon the evidence of both sides in strict accordance with the law.

The Adam-man offers in evidence the way things look to him and his own belief about them. He declares himself to be a mortal, material man and all the man there is, living in a material universe or world

which is the only world known, surrounded by materiality only, subject to Evil, to sin, sickness and death. He declares matter to be substance, for he sees, smells, tastes and handles it. Material forms to be substantial things for he comes in contact with them and they offer resistance.

Some of them are living, real things, entities; for he sees them act as such. But they are all alike liable to sicken and die for he sees them change and disappear. He says that his life is at the mercy of all kinds of disease and accident; or, if it survives these, it comes to a natural end through his having lived it out; or through old age.

He declares that matter has a life and an intelligence as well as substance, because he declares that he is subject to its dictation. He declares that it has a life beyond his life for he goes and it remains. He declares — some of him — that his life originates in matter; that his intelligence is the product of his brain; that all he is, says and does is the result of that particular material form called the physical organism which is dominated entirely by that part of it called the brain. That if his brain is injured he no longer has power to think; and if that or any vital part of the physical organism is destroyed, he is dead; or he has ceased to live.

He says—this Adam-man—that diseases of every kind come to him from somewhere outside himself and make themselves at home with him whether he will or no; that if he escapes any of them it is by good luck. He says that his children must have certain of these diseases because they are children. That he and they and all men must suffer, for it is the common lot of all. That sorrow and pain and misery are the masters of life and

man ; they permit him to live and suffer or cut short his life and suffering at the same time.

He declares that he can be crushed, trodden down, overpowered, mastered and tossed out of existence by Evil. He declares Evil to be more real and powerful than Good, for he sees far more of it, and what little Good he does see is under the dominion of Evil.

He declares that he is not master of himself or of things for one moment ; that he is liable to lose his life any instant from the least of them ; even those which he makes to serve him for the time being may turn upon and destroy him.

Now what is the evidence offered by Man's higher senses or powers when he has set them to work to look for it? When he has suspended his decision as to what he is and things are till he has used all the means at his command for the discovery of the truth about himself and them ?

He has discovered that Life is Principle and not a thing ; the Uncreate and not the created ; that, therefore, it is not subject to anything but is ruler over all things. He discerns that all living things, even Man, live as effects of a common Cause ; as manifestations or revelations of that Cause or Principle which is Life. That all living things, being effects, are substantial things, because their Cause is their Substance. That as there can be but One Cause or Principle that is above and beyond all, that One is Infinite, Supreme and Omnipotent. That one Omnipotent and Infinite Principle or Cause must then be the One and Only Substance ; therefore, there can not be two. As Cause is known in its effect ; as effect is what Cause makes it ; this One Omnipotent, Infinite Life, Principle, Substance, Cause,

is known in its effects; seen and understood there, because they manifest It.

As Cause is Substance, its effect is not substance but substantial. As Cause is Life, its effect is not Life but living. As Cause is Principle, its effect is not Principle but its expression. As Cause is independent its effect is dependent. As Cause is Infinite its effect is finite. As Cause is the essence of Being, its effect is the expression of Being. The elements that compose the Essence are revealed in the expression.

As this Essence is eternal and unchangeable, Its expression is as eternally unchangeable and ever living. So long as Cause is, effect remains.

This is what Man through his higher senses discovers. As judge he looks to see if the evidence of the lower is in accordance with it. What says this judge on the bench? This man who perceives the Science of Being and pronounces upon evidence according to Law? He pronounces his decision with all the positiveness of a perception and understanding of the truth which contradicts the assumption or belief of the Adam-man. He decides against the latter and for the former; and having plenty of time, he endeavors to show this Adam-man the truth which shall destroy the evidence upon which he relies.

He denies, severally and collectively, every assertion of this man's and proclaims the opposite truth. He argues with him on every point till he has convinced him of the truth. Every time he does so he has destroyed some of the evidence on which the Adam-man bases his claim, for he has destroyed a belief; and every time when, by the application of truth a belief is destroyed, he has lessened the believer of it; the Adam

by just so much ; for Adam is but the embodiment of man's beliefs. And as the Adam grows less by the destruction of beliefs one by one, the new man, the regenerated man takes his place till finally, the last belief destroyed, man wakes from his Adam-dream, "satisfied when I wake in Thy likeness."

The man who understands takes up the claims of the man who believes and denies every one of them because they are contrary to the Science or Law of Being which he knows is, because he discerns it and the way to prove it. He affirms the truth for every belief. The negation and affirmation go hand in hand. The former is the atoning or disintegrating, destroying process ; the other the regenerating.

As all effect is through thought, he destroys the effect of the wrong thought or belief by ceasing to think the belief. It's cause removed, the effect must cease. He thinks instead truth ; the Thought of Infinite Mind ; steadily, unceasingly, perseveringly ; and gradually, as the old thought or belief dies ; is replaced by the new, the true, man sees the truth instead of error ; sees it as reality or as expressed as well as in the abstract. He grows gradually unconscious of what, to him, has been real and true ; of his beliefs and their embodiments ; and is conscious only of the Truth and its embodiments. "Old things have passed away and all things have become new."

The Adam-man passes away little by little ; returns to the dust or nothingness from which he was taken. The regenerative process produces a man in advance of him, constantly advancing, till the Jesus appears who is the completion of the process ; the regenerated man. The man possessed of full consciousness of what he is,

whence he came and whither he goes. Possessed of those powers which go hand in hand with this consciousness ; power to destroy, absolutely, all that is not one with himself ; all that does not manifest the Truth, the one Life from which he lives and with which he is one.

A power which he demonstrated to others but which they could not understand ; a power which his disciples became possessed of through his teachings in just the proportion that they understood and assimilated the truth he imparted to them, and, regulating their thinking in accordance with it, regenerated themselves. This made them "disciples ;" this made them teachers and healers in their turn. Only he who has begun and is persistently endeavoring to carry on the regenerative process can be a teacher, a healer, or a Christian.

The creative power of thought is the only creative power. There are two kinds apparently ; but one in reality. The Thought of Infinite Mind is the Real ; the thought or belief of man the unreal ; the counterfeit. The products of the one, like itself, are real ; the products of the other, like itself, are unreal.

The understanding of the Creator as Principle, not Person ; as Infinite Mind, reveals the true nature of the Trinity which—as presented from the Theological standpoint—has been incomprehensible ; three persons in one being contrary to reason. But the conception of Infinite Mind as God—the Father ; Its Thought, Its Action, Its Force, Its avenue of expression—the Holy Ghost ; Its Idea which is the product or form of Its Thought, Its Offspring—The Son ; that Son conceived through the Holy Ghost, is logical · is reasonable ; is perceivable ; is comprehensible.

Man is the Son or offspring of God ; child of a com-

mon parent, individually and collectively; is the effect or manifestation, embodiment of that Cause; the Abstract made concrete; the Formless formed; the Invisible made visible; God revealed in the Son. "He that hath seen me hath seen the Father."

Not they who looked upon the Son of God or the Idea of Infinite Mind with the eye of sense which saw only and could see only the Son of man; Joseph the carpenter's son. Jesus was in no sense the Son of God that all men, white or black, are not, in their real being, their individuality; but he was a long way removed in his personality, or apparent being, from what other men are in theirs.

The Ego; the "I" which declared its perfect oneness with "the Father" or its Source, had the complete and perfect consciousness which is the possession of Divine Wisdom; full knowledge and understanding of itself, consequently of its Father or Cause. A knowledge and a consciousness which was manifest in its personality; in Jesus of Nazareth.

It was this "I" which spoke ever in all of Jesus' utterances. It was this "I" which declared and interpreted truth to those who were blind to it. It was this "I" which denied the reality and power of those things which men believed in. It was this "I" which did the mighty works which they could not do; which they declared could not be done; because this "I" knew and they believed. It was this "I" which they never saw or knew while Jesus was with them; which was unchanged and unchangeable through Jesus' death upon the cross. It was this "I" that appeared after death in the same form that had hung there, dead; because this "I" had complete and absolute dominion over all things and

could manifest itself at will. Jesus had power to lay down his life or form of personality and take it up again. He was not subject to it unconsciously; but was consciously its ruler.

The product of the counterfeit creative power, is mortal man; Man called by a name instead of the "I." Personality, or man as he appears to himself to be, instead of Individuality or man as he is in Truth. Man in his personality; in this Adam-dream of himself is capable of a perception of the truth about himself which will begin to rouse him out of his dream. To that first perception, however faint it may be, he must hold firmly and unswervingly that it may increase and multiply.

His efforts to hold to it constitute a struggle that wakes him, more and more, out of his dream. He holds to it only through the atoning and regenerating process which gradually changes his consciousness; or he comes gradually into the realization of his new thought; into consciousness of the truth about himself through thinking the Thought of Infinite Mind.

Affirmation and Negation is the rule according to which man must direct his thinking in order that he may grow into this consciousness. He must affirm the Truth of Being at every point, and deny the appearance of being as a reality, in all its forms. He must turn himself completely about mentally.

Instead of strengthening his beliefs by declaring them true, he must deny them as such; declare their falsity, and state to himself that truth which stands opposite to every one of them, and which will destroy them, one by one, if this course is rigidly persisted in. "As a man thinketh so is he" is a Divine Law which is

not understood and is consequently unrecognized except in such a way as shows its entire misconception. "As a man thinketh so is he" to himself; so is he in consciousness; a fact that any one who will can prove for himself.

All that is of Infinite Mind is Truth and man must affirm it. All that is of the mortal, human mind—man's beliefs about himself—he must deny to be Truth. He must refuse to think the old thoughts which are but beliefs and think Truth instead.

It is man's belief, not truth, that his senses belong to his physical organism. He judges from appearances. They belong to him, to the "I," the entity. They belong to him as a spiritual being; all the man there is for he is the manifestation of Spirit-Substance, and can be nothing but spiritual in quality. His senses are spiritual and not material. He says his material eye sees, his material ear hears, his tongue tastes, his nose smells, his hand feels. That without this eye, ear, tongue, nose and the rest of his body, he could not see, hear, taste, smell or feel.

Man speaks as he believes, both good and evil or truth and falsehood and calls it all, truth. When he says "I see—I hear—I taste—I smell—I feel" he tells the truth unconsciously for he does not understand it. When he says his eye sees etc., he speaks falsely or according to belief; and he is unable to distinguish the one statement from the other. As we have never seen this "I" that sees, hears etc., but see only its counterfeit presentment, the presence or absence of the latter is one and the same to him who discerns spiritually; who recognizes the truth that his senses are spiritual ones, belonging to him as a spiritual being and that therefore

he sees, hears etc., independently of the physical organism.

If it is the material eye that sees, it would see just the same when plucked from its socket. If it is the material arm that feels, it would feel just the same when severed from the body. Many instances have been known where a limb was lost and the owner thereof unconscious of the fact. Had sensation been in the limb, its owner would have been robbed of so much sensation; but he was as complete to his own consciousness, as perfect in sensation as he ever was.

When the material eye is destroyed we say its owner is blind; that he can not see. Nevertheless he will find his way about as soon as he has become accustomed to his loss, as though he possessed what we call his sight. His sense of sight could not be destroyed by the destruction of the material eye; his dependance upon it was all that was destroyed; and in its place he began to develop his real sight which was interior and not exterior; a spiritual one; not a material.

The blind see more than those who have their sight, for this sight is, in reality, a blindness. Man's eyes or true sight are closed when he sees—as he claims—physically and materially. This sight but shows him that he is able to see; all the powers that constitute his senses of sight must be brought into action before he knows what it is that he sees.

So man says, because he believes it, that the destruction of any part of his physical organism—his counterfeit; his “graven image” of himself—is the destruction of so much of himself. But a man might lose both eyes, both legs, and both arms; yet he would be a man, recognized as such by the Constitution of the United

States. He would be entitled to his vote as a citizen just the same.

All that man sees in his Adam-dream is real to him as long as he is in the dream, consequently he states as truth all that he sees or is conscious of because it is true to him while dreaming; and he but talks in his sleep. He will speak differently when awake for the phantoms of his dream will have gone with the dream.

Man claims to see what he calls "disease"; Fever—Neuralgia—Pneumonia—Rheumatism, etc. But he never saw one of them "*in propria persona.*" Not one of them ever entered his presence card in hand. He sees or is conscious of conditions of his own and other men's to which the name Fever etc., as the case may be, has been given. And given by whom? By man himself.

Through his belief about himself and things come all his other beliefs, every one of which is pronounced upon or named by himself. He gives names to his own conceptions about himself and things. He believes himself subject to what he sees or is conscious of through his ignorance that they are his own conceptions.

Every consciousness of discord is a condition of disease. The different diseases are but names given to the condition by the Adam-man; this man who knows nothing; who believes merely. No disease is self-announced; every disease is declared to be such by some one. And as every disease is but a name given to a belief, and as beliefs differ; so we see variance of opinion, strife and contention over them.

A man feels ill; he is what he and others call, "sick." He is conscious of a discordant condition; of disagreeable and painful sensations. He asks another man

“What is the matter with me?” “You have got a fever,” is the reply. That settles it. He has got what he was after ; a name for his condition.

But instead of recognizing the truth, he believes himself to have “got” something altogether separate and apart from himself ; believes that he is forced into an intimate and close association with an undesirable acquaintance because this acquaintance is possessed of a power of attack and attachment ; and he is not possessed of a power of resistance. His only resource is to rely implicitly upon the one who gave him the name, whose superior power, knowledge and understanding are demonstrated by this ability to give names.

As man’s “fever” is but a subjective state or condition ; consciousness of a belief, which is manifested or seen in the embodiment of his beliefs — his body — he is, because of what he is, his own physician. He alone decides how and what he will think ; and as every state of consciousness or every condition is the product of thought, he determines his conditions or states of consciousness. Ignorantly as the Adam-man ; knowingly and purposely as he perceives and thinks Truth, and grows out of the Adam dream thereby.

The body being but the externalization of mortal mind ; the expression or embodiment of man’s beliefs about himself ; man’s own idea of himself visible to himself, it is as such, the mirror which reflects all the beliefs contained in that mortal mind. It therefore mirrors or reveals every condition, every state of consciousness of man’s.

When a man is angry his body shows it. When he is overjoyed the effect is the same. But we never think of saying that the body feels the anger or the joy. Yet

we say, when the man is what we call "sick" that the body feels and suffers. A man never thinks of locating his anger or his joy in any part of his body; but he does his sickness, and immediately. He knows that whatever has caused his anger or his joy has affected him and he, in turn, his body. But he declares that whatever has made him sick has affected his body and so made him feel ill. He is not consistent.

As man's body shows the beliefs he holds about himself, it will in turn show the truth when he holds that. The decision which man pronounces upon himself is always made manifest in course of time. Man must make his declaration of independence before he can become independent, in his consciousness, of all that he has admitted himself subject to. So long as a ruler is acknowledged to be such, so long does he wield the power of a ruler. Man must declare himself free and independent of mortal, human mind and its claims, before he will ever work out consciousness or realization of that freedom.

In making his "Declaration of Independence" he declares his inherent right to choose his own ruler, and denies the power of any person or thing to assume authority over him. He ranges himself on the side of that truth which he discerns about himself, and declares war upon all that stands opposed to it; and knowing that right is on his side, not on that of the ruler he repudiates, he is confident of victory.

Man, then, having made his "Declaration of Independence" follows it up by making war upon this human, mortal mind and all its regions. He denies both their power to rule him and their power to rule at all. He declares them outlaws, having no place in the mani-

festations of Truth. He attacks them constantly, routing and driving them all the while from point to point. He does not win the independence he has declared by sitting still until they compel him to get up. Denying their authority is not enough ; he must follow it up by overpowering them.

When a man discerns truth enough to make his own declaration of independence, he can point it out to others and help them to make theirs ; not before. He engages immediately in the work of destroying and regenerating ; and gains his victory or the proof of the righteousness of his cause as he goes along.

His victories or proofs are not such for another. Every man has to make his own declaration, and fight the battle which establishes his independence. Independence of the human mind and its beliefs ; of the Adam-dream and its phantom creations is what man seeks to establish in visible fact as he has it already by right.

LESSON IX.

PART II.

DECLARATION OF INDEPENDENCE.

“If God be for us who can be against us?”

“For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.”—*Romans, 8th, 31, 38, 39.*

“In man, taken individually or as a whole, there clearly exists a double constitution. * * * The god, deformed and disguised, waits on the animal and feeds it. * * * The man himself is king of the country in which this strange spectacle is seen. * * * But let the king resolve to change the face of his court and forcibly evict the animal from the chair of state, restoring the god to his place of divinity.”—*Through the Gates of Gold.*

I AM a perfect, harmonious, spiritual being, not a material one. I am such because as the image and likeness of God, I image forth or reflect all that is God. As such reflection or manifestation there can be nothing in me or pertaining to me that is not of and from God. As God is as Cause, I am as effect.

God is Principle and I am the effect of that Principle. God as Principle, is Spirit; as Spirit, is Substance. I, as the effect of that Principle, am the reflection of that Spirit; therefore, I am spiritual and God is my Substance or Soul.

So am I unchangeable, for shadow must be ever like

Substance ; and as that Substance—Spirit which is God, is the All-Good, Perfection Itself, I, as shadow, am good and perfect.

God, as Substance, being my Life, as Substance is ever the life of shadow ; Spirit the life of a spiritual being, my life is eternal and unchangeable.

God, my Cause, as Substance—Spirit—Principle, is Infinite Mind, Supreme Intelligence, Divine Life, Love and Truth. All that God or my Cause is, being made manifest in me, I am the effect of that Intelligence, the product of that Mind. As such I am Infinite Mind manifested.

As that manifestation I am the Idea of Infinite Mind; therefore I live, move and have my being in God or Infinite Mind. I can not be separated from God, for effect can not be separated from its Cause.

As this Idea which lives in Infinite Mind and is the recipient of all that constitutes that Mind, I, in turn, reveal Infinite Mind in Its entirety. All that that Mind includes ; all that God is, I reveal, for in me is that All made manifest.

Whether I see or know that All which is made manifest in me or not, does not alter the fact that I am one with God, unchangeably ; the one all which is in the other All.

Because I am such, nothing that is not in Infinite Mind can touch me ; can change me for one instant. I am dependent upon or subject to nothing but Infinite Mind—God, my Cause.

All that is not of God ; of or from Infinite Mind has no power over me because there is no reality or life in it. That which is not and can not be in Infinite Mind—its opposite, is powerless to change or affect me.

And I am able to know and recognize all that is not of God, for what it is and deny its claims ; for all that is of or from Infinite Mind manifests God, the All-Good, and therefore is good and perfect.

All that I see or am conscious of that is not good and perfect can neither dictate to me nor use power over me, for all such, not being from or of God, must have another origin ; and God, Infinite Mind being the only Creator, any other must be a usurper.

God—Infinite Mind—Principle being the only Life, Substance and Intelligence, any other claim to be such is and must be a false one. Therefore I resist all and everything that I am conscious of, which does not manifest the All-Good ; and refuse recognition of anything, as a reality, which is not from that source.

Neither sin, sickness nor death, when apparent to my consciousness, has power in itself to cause me suffering nor to change me from that perfect spiritual being which I am. They are my own creations ; my own misconceptions ; and knowing them now for such I no longer fear them ; no longer recognize in them any authority or power to dictate to me.

The “servant is not greater than his lord.” They shall obey me, not I them ; and disappear from my consciousness because I will destroy them with the truth which is my rightful weapon.

Having made for myself idols ; having worshipped as of God the work of my own hands, I alone can and will overthrow them with this weapon which none can take from me.

Recognizing them for what they are, I fear them no longer. They can neither attack me nor conquer me when I attack them.

I will steadfastly render unto Infinite Mind the things that are of and from It ; and unto the mortal mind—my own conception of myself—the things which belong to that conception.

I will fear no evil for Evil is but the absence, to my consciousness, of the Good ; and the Good is ever present with me and I can be conscious of it if I will.

Sin and sickness are but the absence to my consciousness of Truth and Harmony ; the presence with me of my own conception of Evil which I have made a reality unto myself ; and what I have made I can and will unmake. I can and will gain for myself that consciousness which is a perception and realization of the Good, of Truth and Harmony only.

As fast as I can destroy my own conceptions, all Evil, including sickness and death, will disappear from me, for my belief in them is their only life.

I will fear no form of disease for in the illumination of myself and all things, which is mine through my perception of the Principle of myself and them, I see disease for what it is and no longer believe in it as a reality having existence and power outside of my belief in it.

I see it now for a conception of my own, resulting from the fear I was conscious of through my false conception of myself and things. Not knowing myself and them for what they were in Truth, I feared all that I did not understand.

I know now that all that I see as outside of and apart from myself, is subject to me and I need fear nothing. I need only to gain more and more of the illumination of understanding, in whose light all darkness or false conceptions, disappear.

I will fear no sorrow or misery that is still apparent

to me in my not yet overcome consciousness of them ; for I know that Love and Truth are the masters of sorrow and discord ; that Harmony is the inherent quality of my existence ; that I have power to attain to that consciousness of Harmony which destroys entirely all states opposed to it.

I know that sorrow and pain and suffering of every form, whether pertaining to me alone, or connecting others with me as the cause of it, are real to me and have power to dominate my consciousness only so long as I believe that this is so.

I know that steadfastly seeking to discern its true nature and using my understanding of the truth about it as fast as I gain it, will enable me to overcome every consciousness of suffering. And I will look steadfastly in the face of all forms of it which I have not yet caused to disappear because of my, as yet, imperfect realization of the Truth.

I will try to flee from nothing that opposes me ; but recognizing my divine birthright, my inherent power of dominion, I will courageously advance upon all that is apparent to my consciousness ; and holding fast to all that is true or in accordance with the Principle of my being as I discern it, I will battle without ceasing till I destroy all that is not of and from the All-Good.

Recognizing that the Divine Law or truth is that salvation for man is of his own working out ; is the victory after the battle which all men must fight, I will carry on that battle unceasingly, till I have obtained for myself that salvation from Sin, Sickness and Death which is entire loss of consciousness of them in the consciousness won that "I and the Father are one."

Recognizing Jesus of Nazareth, my teacher and ex-

ample, as also The Christ ; or the Divine "I" made manifest to man, I will steadfastly follow in his footsteps striving both by precept and example to demonstrate to others the truth of their own being.

Knowing that the full understanding of the truth about myself and all things is necessary to the complete realization of that truth ; and the realization essential to the perfect consciousness of the All-Good only, I will watch and pray without ceasing that I may "inherit life eternal."

Or, I will watch my own thought constantly that I think only the Thoughts of Infinite Mind in unison with that Mind. And I will pray or turn from my own former conceptions in the earnest and unceasing aspiration toward the conceptions of Infinite Mind only.

Refusing to think that thought which is opposed to the Thought of Infinite Mind ; which is belief not Truth, I will declare constantly, "Get thee behind me, Satan."

Resisting steadfastly all temptation to declare Belief to be Truth, I will endeavor unceasingly to make myself fit to receive the "ministrations of angels." Make myself receptive to the Thoughts of Infinite Mind which can find lodgment only when I have prepared a place for them by putting evil away from me.

I will be bound by no creeds or dogmas of my fellow men, scientific or religious. Recognizing myself as one of them ; a part of the Whole or Universal Man ; standing side by side with them individually and collectively, neither above nor below, I exercise my God-given and inherent right to pursue my work for the understanding of Truth in my own way : knowing that all I

find must be the result of my own seeking and can not be mine as a gift from any of my fellow men.

Knowing that in so far as I find I can help others to find by showing them the direction in which to seek for it, I will carry on my work steadily and persistently whether recognized as a fellow worker or ignored as such ; content to experience all things that I may attain to Divine Wisdom.

Discerning my indestructible and unchangeable oneness with my Infinite Source, I can and will maintain that mental equilibrium and self-poise that is in my power to establish ; and which will prevent me from being swayed hither and thither, pulled this way and that by the theories and beliefs of my fellow men.

I will decide upon all that is presented to my consciousness by its relation to the Principle of all things, and not by the way it appears to me in my still imperfect realization of that Principle.

I will not be influenced in my decision or in my mode of action by any desire for that which ministers to my misconception of myself and things.

Knowing that those things which I have formerly deemed essential to my health and happiness are not so ; that I do not truly possess either the one or the other till I am in my own consciousness as I am in Truth, independent of them, I will strive constantly to desire only those things which manifest the All-Good, and which alone can minister unto me.

Recognizing that all the evil which I have seen in men and things is but my own conception and like conception on the part of others, I will steadfastly refuse to think evil at all ; knowing that I shall see as without only that which is within.

I know I shall not see evil when there is not that in my own conception and consciousness which corresponds to it. I know that for him who thinketh no evil, no evil exists.

I know that "only the pure in heart shall see God." Or that only they who have a perception of that Principle which is God, and order their thinking steadfastly in accordance with it, can arrive at that pure conception in which is no trace of belief; which is the conception of Infinite Mind held by Man in unison with that Mind—a sight of God.

Hence I will see no Evil or power to make me suffer in weather, in air, in food, in hard work, or in any of the duties and obligations devolving upon me. Whatever is right for me to do to meet these duties; to discharge these obligations, I can do without suffering; for suffering is but a state of consciousness self-induced; and I know that where there is no intelligence there is no power of dictation.

Nothing which I see as material, being non-intelligent, can dictate to me as to how I shall act or what my consciousness shall be as the result of the act. No one form or all of them combined can say unto me, "thus far shalt thou go and no farther."

Submission to my own belief in the power of matter is what has prevented me from claiming my birthright; a submission which I will no longer yield. I recognize no power in any thing or number of things that is inanimate over me; and I will no longer fear any of them.

Recognizing that all things which surround me are for me, and not I for them, I will use whatever in this state of consciousness seems necessary, without fear of the thing or the consequences.

Knowing that perfect love casts out fear, I will strive ever for that consciousness of my true relation to all things which is a realization of my oneness with all as a part of the whole, and of the bond which forms a unity of all, and is Love absolute.

Recognizing the "Divine I" and its voice as revealing to me the Way, the Truth and the Life, I turn my back steadfastly upon all contrary to it.

Looking, then, toward the Light, I leave the shadow which is the Adam-dream behind me ; growing less and less as I progress further from it, till waking at last into the complete and perfect consciousness of myself as I am, I, too, "ascend to the Father."

LESSON X.

MANIFESTING THE SIGNS.

“And as ye go, preach, saying the kingdom of heaven is at hand.

“Heal the sick, cleanse the lepers, raise the dead, cast out devils.”
—*St. Matthew, 10th Chap., 7-8.*

“Behold I give you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

“Notwithstanding in this rejoice not that the spirits are subject unto you; but rather rejoice because your names are written in heaven.”—*St. Luke, 10th Chap., 19-20.*

“Who will render to every man according to his deeds:

“To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life.

“For not the hearers of the law are just before God, but the doers of the law shall be justified.”—*Romans, 2d Chap., 6-7-13.*

“If man is looked upon as a powerful consciousness which forms its external manifestations according to its desires; * * * if the mind is accustomed to look upon life from this standpoint, then very soon none other is acceptable; the threads of existence which to a purely materialistic observer appear hopelessly entangled, become separated and straightened, so that a new intelligibility illumines the universe. The arbitrary and cruel creator who inflicts pain and pleasure at will, disappears.”—*Through the Gates of Gold.*

FOUNDED upon the “Scientific Statement of Being” and upon what it includes, is a method of treatment of disease. By the word dis-ease more is meant than is usually conveyed to the understanding of those hearing it.

The word is popularly supposed to belong to different conditions of the physical organism. This is the conclusion of the mortal, human mind; the outcome of man's belief about himself. But the "Science of Being" reveals disease to be but a state of consciousness discordant in quality; and as the physical organism is but the embodiment of man's beliefs about himself; the mirror which reflects them, it reflects all the states of consciousness which man has while under the dominion of belief.

It is a law for man which he has unconsciously and ignorantly passed upon himself that certain causes which he attributes to inanimate things, shall produce certain results upon himself. He is self-sentenced under the law. Man himself is ruler over his states of consciousness, but is ignorant of that fact because he does not understand himself.

In his ignorance he believes himself subject to things not himself; because conscious of discordant or painful sensations. Not knowing himself and hence the cause of them, he attributes their cause to those things to which he believes himself subject in consequence. And this belief of man's in the power of non-intelligent or material things—no-things—is the law under which the Adam-man serves out his sentence.

It is the law which shuts him out of Paradise or the garden where he was lord of all; which compels him to earn his bread by the "sweat of his brow" by tilling the ground from which he was taken, which "brings forth thorns and thistles unto him."

Or it is that belief of his own by which he is bound to the producing of more beliefs out of its cultivation; the belief that his life depends upon the things which he

sees as outside himself, his bread which he eats ; and also the belief that from the same source from which he derives his sustenance, he also receives pain and suffering.

This is the law of the human, the mortal mind ; the law under which the Adam man lives ; or the law of the dream which man dreams about himself and all things. This is the lower law which is dominated and destroyed by the higher. The law of man overcome by the Law of God. Man's belief which he declares for himself and to himself to be truth, effaced by the Truth which is Omnipotent.

This law of man's is like the law of gravitation which draws all things to the earth or to a common center. It is a law or a fact to man ? Yes. But a bird in defiance of the law of gravitation mounts away from the earth instead of falling to it because of another law which dominates the law of gravitation. It so mounts and sustains itself if it knows how to use its wings ; if not, it is under the power of the law of gravitation.

So with man ; he is under the dominion of the law of the human, mortal mind, so long as he does not know that he has got wings or how to use them. Becoming conscious of the truth about himself, he finds his wings. Becoming conscious that he is dependent upon nothing but his Cause ; that as one with It he has the use of all the powers inherent in that Cause which will sustain him above all that is not of and from Itself, he finds that those powers are his wings which he has but to use to raise himself above all which he has hitherto believed in and feared.

Perception of the fact that he has got wings is not enough. He may look at them, admire them, spread them that others may see them ; but if he does not use

them, he remains upon the same level as those who do not know they have any ; he is dominated by the law of gravitation ; the law of the human, mortal mind just the same.

How to find and use his wings is what Christian Science teaches man. And that is all it does or can do. He must use what he has been helped to find ; and he who neglects to use his wings while admitting his discovery that he is the possessor of them, need blame no one but himself if he finds that he has not mounted an inch above his former level.

Man's will is free ; unbound and untrammelled. His flying must be the result of his own decision and determination to use the means he possesses. No place, time, condition, circumstance or thing can compel him to do so. There is nothing in man's surroundings which connects with his wings by invisible wires and jerks them into flying position against his will ; or that makes them move in the manner that sends him flying. He will roost with his fellows and eat from the same dough-dish till of his own will he leaves them below.

The treatment of disease ; of that condition which is mental, whose expression or registration is physical, is both voluntary and involuntary. Of what use or value when the "Science of Being" is discerned, is the old method of drug treatment ?

As the physical organism is non-intelligent therefore unconscious ; and the drug applied to it is of the same nature, what result of the application can be obtained ? The physical organism, whether what is called alive or dead, is the same. The drug applied to the dead organism produces no effect whatever.

The fact that a result is seen when it is a living or-

ganism that is the recipient, proves that that which constitutes its life is the real cause of the effect. And the life of the organism is mortal mind ; the human mind ; no mind, but man's conception of himself.

All changes then in the physical organism—so long as man is in ignorance of the truth about himself—are but the change of one belief for another ; all of them consequent upon the first belief or conception. What man in his ignorance calls "health" is as much a belief as what he calls sickness. Both of them, he says, conditions of his body ; the one sound the other unsound. To be sure there is a choice between them ; the first is preferable but they are alike in nature.

The scientific treatment of disease is that which destroys its root. That root being man's conception, how can drugs affect it ? Of what use to cut off branches and twigs, as is done under other systems of treatment, thereby strengthening the roots so that they will throw out new ones in their places ?

If a change needs to be made in any condition of the physical organism, said condition being but the externalization of man's belief of himself, the change must necessarily be made in that conception ; and how else should it be made but by the thinker of it ? And if it is the thinker who must make the change in his conception or belief, how else should it be brought about but by and through intelligence ! What power have non-intelligent things to affect a thinker ?

Putting medicine into a stomach never yet changed a man's conception of himself ; but he has changed one conception or belief of his for another in consequence of his belief in the power of the medicine and the results following its use. The man who believes that inanimate

matter has a power of control over him, is as sick as ever he was in the true meaning of the word. For he is not in health or "wholeness" till he understands himself and in consequence the true healing power.

That which so affects the thinker that he holds no more beliefs about himself, but only those conceptions which are true, is what really heals, and nothing else. And what should that be but Truth itself? And what is that but the Thought of Infinite Mind.

When Man thinks those Thoughts in unison with that Mind; or has no conception or belief of his own that is not in that Mind, then he will be Whole in his consciousness; be in Health, and not before.

Every conception which is a belief of man's about himself, is a picturing of himself to himself, as he is not. But as long as he sees the picture it is reality to him, and he experiences every phase of it for he is ruler of his own consciousness and he is ruling it in ignorance.

Hence we say that there is no such man as a sick, sinful, suffering, dying one. These conditions are but mental pictures which man creates for himself and believes in religiously as something with which he has nothing to do, and fears accordingly.

Scientifically speaking, there is no Evil, no Sickness, no Death or end to life. Every form of Sin is man's conception, not the Thought of Infinite Mind. Every disease, from consumption to a sore finger, is man's conception or belief which is opposed to the Truth of Being. Every cause of every disease is but man's belief in the power of non-intelligent things to do him harm; and man's beliefs are constantly in opposition to each other.

The very things which he believes sustain his life,

deprive him of it also. There is no harmony to man's beliefs ; they are discordant. So long as he is governed by them, then, he is in a discordant condition, or his consciousness is not harmonious.

Truth is harmonious. "One truth agrees with every other truth ;" or each manifestation of Truth is harmonious with every other one because all express the same thing. When man thinks Truth, then, he will be harmonious in consciousness and not before. And Harmony does not mean monotony by any means. Harmony in variety is the nature of Infinite Mind.

As every conception of man's is seen and felt by him ; as every one is both external and internal ; objective and subjective ; the truth about himself—or a consciousness of himself as he is, instead of as he is not—can never be seen or felt till he thinks it. And as Man's power to think is subject to nothing but its source ; and the way he will use it, upon nothing but himself, it follows that man's consciousness of Health or Harmony depends upon himself only.

He is his own physician and must prescribe for himself. He must administer unto himself that Truth which, when discerned and used, destroys all error or belief.

As man's conceptions of himself, which are objective as a physical body, are changing constantly, that body changes constantly. As they are all alike in quality, the body remains of the same quality notwithstanding the changes. The body well is the same as the body sick.

Man never will produce a change in the quality of his body till there is a change in the quality of the conceptions of which it is the embodiment. Man will never be conscious of himself as he is, to the point of expres-

sion or manifestation of his spiritual body, which seen or made objective as "The Christ" is the embodiment of Truth Itself or the "only begotten Son of the Father," till his conception of himself is Truth absolute.

And this outcome of the regenerating process is not possible for man except he begins it of his own free will. Whosoever discerns, ever so dimly, the truth about himself and regulates his thinking in accordance with it, has set in motion that regenerating action whose consequence is victory over Sin, Sickness and Death. That Life-process which is destruction of the death-process. That infusion of the light of Truth into his dark conception or belief which shall eventually displace that darkness; and with whose disappearance the phantoms belonging to it disappear likewise.

That thought which is belief is material in quality; then its body or expression is material. That thought which is Truth is spiritual in quality; then its expression is spiritual. Man changes the quality of his body, or the objectiveness of his conceptions in proportion to the amount of truth in those conceptions. And this change is not and can not be seen by others who do not hold a conception corresponding to it.

Jesus; the human presentation of the perfect man; the entirely regenerated man, was as material objectively or in his body, to others as they were to themselves. But he possessed the power which they did not, of dominating all those conditions to which they believed their bodies subject; and afforded proof of this power by reproducing alive the body which they declared dead; demonstrating to man that his body is under his dominion as a spiritual being; and that never, till he has established that dominion, can he manifest the body

belonging to him as a spiritual being ; which is invisible to those who do not hold the conception of which it is the correspondence. "He ascended out of their sight."

The law of regeneration can be expressed in three words—Think the Truth. All regeneration must be in conception before it is manifest or objective. Thinking the truth is, in the beginning, a series of denials and affirmations. Denials, as reality or truth, of the conceptions which are beliefs of man, and affirmation, as reality or truth, of those conceptions which are in accordance with the Principle of Man or Infinite Mind.

Steadfastly and unceasingly, day by day, hour by hour, moment by moment must man carry on those denials and affirmations in thought. Perception of the truth of them must be his also. This course persisted in will bring about a change in his body corresponding to the change in his conception.

Laugh at it do you ? All the same you do not know that the statement is not true, if you have never tried it.

Once gain the perception of yourself as a spiritual being, not a material one ; as an entity existing independently of that physical organism which is something you are conscious of, but which is no part of that which is conscious, and the rest follows naturally upon that perception.

Now what do we deny and what do we affirm ? We deny all forms of Evil ; all sickness and suffering of every kind ; all that we call sin and death, as having any power over us in themselves ; because they are not of and from Infinite Mind which alone governs Man. We deny the power of all of them collectively and individually. All that are apparent to ourselves as belonging to

us particularly and all that pertain to us universally ; for we are in communication with the universal or race beliefs.

Let us compare the universal mortal, human mind ; or the universal mistaken conception and its consequent beliefs, to the universal atmosphere. That is the same everywhere, breathed by all alike. The atmosphere of the room in which we sit is what we breathe or is our atmosphere. But it is a part of the whole. It has the same component parts that the universal has. It may be different from the universal in that we can let loose upon it and cause to become a part of it, a perfume or an opposite odor ; a good or a bad quality.

In either case, the atmosphere of the room is our own especial atmosphere ; yet in breathing it, we are breathing the universal also. In our own mortal, human minds or conceptions, we hold the universal also ; therefore every belief or component part of the universal is in our own, with such additions as we may make to it.

The component parts of the universal mortal mind or the universal beliefs, exist with us all, subjectively or unconsciously. This is Heredity. "The sins of the fathers shall be visited upon the children even unto the third and fourth generation." They are brought to objectivity ; or we see and feel them under developing conditions. The way we are educated ; the way we are taught to think, brings them one by one to our consciousness.

We must re-educate ourselves ; must learn to think differently ; think in accordance with the Truth. We must deny, as a reality or true, the power of Evil, Sin, or Sickness to change that perfect and harmonious being

which is ours by divine right ; or to dictate to us in any way whatever as to what our state of consciousness shall be.

Through the discerning of their real nature and denial of their power we shall cease to fear them ; and just in the proportion that our belief in the power of disease and our fear of it lessens, we shall become less liable to it. The liability to it is not entirely removed till we cease to breathe the universal atmosphere ; or till we cease to give expression to the universal human, mortal mind.

We can take care of the atmosphere of our room ; it is our first work to abstain from adding more beliefs to the universal ; then to help to purify it by the purification of our part. Changing the atmosphere of our room or our own mortal human mind, by the circulation through it of the truth about ourselves, we are also doing a work for the universal, for our part is of it.

Every one of us must learn that the only way to benefit mankind or change the universal mortal mind is to begin with that part of mankind, or part of the universal which is nearest home—ourselves ; for no real benefit is done men till truth is imparted to them ; and before we can impart it we must receive it.

We purify our part by examining closely every conception or thought we hold, to see if it be belief or truth. If the former, we deny it as true, and affirm that truth which stands opposed to it.

Do we think, “Oh ! I am so tired !” Examine that thought. It is a belief ; for the “I” is not and can not be tired in consequence of the action of this physical organism.

Do we say, “I shall certainly have a cold if I go out

without my coat?" We have given utterance to our belief in the power of non-intelligent air to dictate to us as to what our state of consciousness shall be.

Do we say we must have a certain disease because our parents had it; or because it is hereditary with us; or that if we go where a contagious disease is we shall "catch it?" We have expressed our belief that disease is a reality or is intelligent; for the transference of disease from one body to another, if accomplished by the disease, necessitates intelligence on its part; for action is caused by intelligence. That which is non-intelligent can, of itself, do nothing or go anywhere.

Do we say if I eat such and such a thing I shall surely be sick? Again we have expressed our belief—which is a law to us as long as we hold it—in the power of non-intelligent matter to dictate to a thinking being; power in the food to cause suffering to the thinker because of its action upon the digestive organs of his physical organism.

Do we say that we can not sleep because our nerves keep us awake? That the moment we touch the bed our eyes are wide open? Look and see what difference there is between the bed and the nerves. They are both forms of matter. "Yes!" you say; "but one is organic and the other inorganic."

Well! What is the difference between organic and inorganic matter? One is living and the other dead? Not so.

The life is in and with the thinker and nowhere else. There is no life in matter; only a semblance of one imparted to it by man himself. The nerves are just the same in themselves, outside the body or in it. You would not say that they could keep you awake when

taken from your body! No more can they do so when in it; and the reclining position of the body can not keep you awake; for you have placed it in that position yourself; it did not put itself there. No part of your body acts or can act of itself. No more than your feet can carry your body across the room except in answer to your will, can any of the organs act of their own volition, for they have none. There is no more intelligence in your heart than there is in your heels.

Do you say "I shall be very unhappy and miserable if I can not have" so and so? Serve you right if you are. What business have you, whose birthright is "dominion over all the earth" to declare or feel yourself dependent upon any thing, time, place, circumstance or condition in this whole material universe?

You are unhappy because you voluntarily subject yourself to your desires which are the result of your belief in the power of material things to minister unto you. If you did not have the belief, you would not have the desires; and if you did not have the desires you would not be unhappy when they were not gratified. Neither happiness nor unhappiness which comes from personal desire are what we believe them to be.

Do you say "I am utterly crushed with grief because one I loved is dead." Again you are speaking according to belief and not truth. The one you loved is not dead, for a living being lives because he is an expression or manifestation of the One Life.

What you saw and called by a name was not he; but your and his like conception of himself; something which, when taken from you, or passing from your sense of sight because of a change in it which that sense can

not follow, leaves you with a feeling of loss or deprivation through your belief that it was what you loved.

At every point of our experience, every day, we need to apply the Principle of Being and see if there is a correspondence. If not, we stamp what we experience as the effect of belief; and set ourselves to work to overcome its cause. Recognizing these thoughts or beliefs of our own, for what they are, we guard against further expression of them by refusing to harbor them; by applying the truth to them to destroy them.

Do you say that we can not overcome our diseases and other forms of suffering in this way? You do not know till you try; and try with all earnestness and honesty.

The power to think and to regulate his thinking; accepting and rejecting, is the manifestation of Infinite Mind; of Supreme Intelligence in Man. What results will come to him by the use of his power, he knows only by experience.

But "these signs shall follow" those who understand the "Science of Being;" they shall dominate and overcome those things to which they were hitherto—apparently—subject. The law of the human, mortal mind shall be dominated by the higher law when it is brought into action. The "Kingdom of God" instead of the kingdom of man, established.

But it is established by degrees, not instantaneously; and through the work of regeneration and atonement. Who so begins this work and follows it unceasingly, perseveringly, comes to understand the meaning of Paul's exhortation "And be not conformed to this world; but be ye transformed by the renewing of your mind."

Let us liken this human, mortal mind which man claims to have; this assumption; this mistaken conception, to a glass of water full to the brim; the water of belief. Now pour into it the wine of understanding of the Truth. The consequence is a displacement of the water; a change in the contents of the glass, till they are entirely transformed through the renewing process, in consequence of the quality or nature of that which was poured in.

If we are "conformed to this world;" or content to accept the various opinions and theories thereof—the beliefs of men—for truth, we shall not drink of that wine that transforms. We must attend the wedding feast where it is furnished. The guests bring it not with them; but there, it is provided for them. Bidden to the feast we have to accept the invitation and go, in order to get it.

This transformation, "by the renewing of the mind" is a transformation in consciousness; of the inward, which will gradually be manifested in the outward; a transformation which makes him with whom it takes place, though "in the world not of it."

Though corresponding outwardly to other's conception of him and of themselves, he is acquiring a power of domination which makes him differ from themselves in a way which they feel but do not see. A power which, when attained in its fullness, enables him to demonstrate the Truth or the "Science of Being" as did Jesus of Nazareth.

He too, shall "heal the sick; cast out devils; raise the dead;" and cast off this material conformation to worldly conception, through working his way to the perfect and complete consciousness of himself as he is—

the Christ ; the only begotten Son of God who returns to the Father.

This power of domination will never be gained or manifested by talking about the Science of Being. By upholding its claims in argument with others ; in looking at and admiring it ; but in using the understanding gained, be it ever so little.

The use of the little brings more. It is a demand which brings supply. We must put into practice all the truth we discern ; conform our thought to it constantly. Only in this way do we bring the Truth to manifestation.

We must cease to admit, in our thinking, the reality and power—in themselves—of Sin, Sickness and Death ; of misery, pain, Evil in all forms ; and we must think steadily and persistently the Truth which stands opposed to them. We do, in this way, overcome our discordant conditions, because they are conditions of consciousness.

Everyone, who persists in this course, will have his “signs following.”

The “sign” of the lessening fear of aught that can happen to him.

The “sign” of a mental equilibrium, a self-poise or reliance which faces steadily and calmly that which others flee from.

The “sign” of lack of painful consequences from the doing of that which is right and our duty to do.

The “sign” of less and less sickness and the lessening liability to sickness, even when placed in conditions where it was formerly the inevitable consequence.

The “sign” of less love of those things which we

formerly deemed necessary to our happiness and a growing independence of them.

The "sign" of a broadening love and charity which, instead of circling round what is ours, includes all men.

The "sign" of contentment with the doing of that which is right and true for its own sake, whether known of men or not.

The "sign" of a never failing help, in large or small measure, for others who need us.

The "sign" of a strength sufficient for the demands of each day, when each day's work only, is considered: and the "sign" of a lack of inclination to borrow trouble for to-morrow.

The "sign" of a peace within which all the tempests of mortal belief can not destroy; a "holy of holies" with its ever burning lamp; a covenant with God—the All-Good; that "peace which passeth understanding" for it can not be expressed to others. A peace which cometh only to him who rests in the intervals of battle; a peace which is known only as it is won through the battle; a peace which is above and beyond, happiness.

LESSON XI.

PART I.

MESMERISM AND THOUGHT TRANSFERENCE.

“ Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ?”—*Romans, 6th Chap., 16.*

WHAT Mesmerism is, has long been a vexed question. The “ism” of a man named Mesmer is what is expressed by the word which is a synonymous term with Animal Magnetism; and this has been considered to be a mutual influence between animate bodies; and between them and inanimate bodies. Animal bodies were subject to this influence from all other bodies and from each other, through the nerves.

Hypnotism has been made prominent in late years through the investigations of those who saw more in the phenomena of Mesmerism than that Commission discovered which was directed by the French Government to investigate them. The discovery was made that the mesmeric condition imposed upon one person by another, could be self-induced; and all the results of the condition were the same in one case as in the other.

A person mesmerized or hypnotized is subject to the will of another entirely; and action from his own volition is suspended during that period; as has been proved repeatedly by experiment which was protected from all imposition.

That such a power to so subject another exists upon this material plane of consciousness, is to-day a proven fact; and many of the scientific men of the time have declared for it while confessing their inability to understand its nature.

It has been termed "The Influence of Suggestion;" and the name is a nearer approach to its nature than either of the others. The results of "Suggestion" have been so patent and incontrovertible, that scientific bodies the world over have the subject in hand; and Foreign Governments are adopting stringent regulations in regard to experiments with it.

The Foreign Press is sounding notes of alarm; and there is a dim discernment of the possible consequences of this power used unrestrainedly. Under "Suggestion" persons have obeyed implicitly the will of another, even to the point of attempting to commit murder and every other crime.

The published experiments of reliable investigators prove this. A person so acting is guilty before the law and absolutely innocent in intent. According to experiment, only a small percentage of persons operated upon are exempt from this influence. That leaves the bulk of the population of every city, town and hamlet at the mercy of "Suggestion" from any one possessing the desire and the will, together with knowledge of how to use it.

As the facts stand to-day before the world, you and your family, neighbors and friends are at the mercy of some one or ones who can cause you to do their bidding, whatever it may be, unconsciously; imagining yourself all the while to be following your own will and inclination.

A protection for the people from this power is sought in legislation; a source from which it will never come; for all that legislation can reach and affect is a man's acts. His thoughts are beyond the reach of any and all legislative bodies; and because of this fact, the subjects of Mesmerism—Hypnotism—Suggestion, are not protected for one moment by the law, which can prevent and punish only the visible act. Whatever be the intent or thought of a person, the law can not reach it; although the thought is an act; an invisible one.

The law, like modern science, deals only with visible, tangible evidence.

Hence in time to come more frequently than in the past, is likely to punish the really innocent party while the guilty one laughs in security at the blindness of justice.

The most powerful person on earth to-day—in all that pertains to the human, mortal mind,—is one who understands the power of “Suggestion” and uses it to further his own ends and aims, regardless of others.

The sum and substance of the whole thing is a process of thought; and how is it possible for all the governments on the face of the earth combined to dictate to any man as to how he shall use his thinking power?

It can not be done; and the salvation of the people from the diabolical results of “Suggestion” depends on their future enlightenment; on their understanding of its nature and of their own inherent power to repel and dominate it.

It is the highest power of the human, mortal mind; a power beside which all others are dwarfs. It is the last to be discerned; consequently the last to be destroyed. It is subtle and elusive, and baffles detection with all to

whom the perception of the "Science of Being" does not reveal it.

Scientific investigators and experimentists generally, while forced to admit the fact ; to admit that a power to dominate for the time being another person's consciousness and will exists, have been all the while unable to explain what this power was and why its results were what they saw ; consequently they have not found and will not find, in the way they have been working, a remedy for the evil—as they have, many of them, come to regard it, notwithstanding the good and beneficial uses to which it has been put.

A man has been rendered insensible to pain during a severe surgical operation, and has thus been saved a great deal of suffering ; but he and his are liable to commit every crime in the decalogue if any one with a knowledge of this power chooses to direct it against them.

These are sweeping statements and are naturally open to criticism ; but the understanding of Christian Science reveals the inwardness of this power ; reveals its nature and source ; and not only that, but the way to resist and overcome it ; and none of these has modern science accomplished.

Proof of these statements can be had, at present, only by him who, through his own efforts, attains to the understanding. But this understanding will be gained gradually by all ; for human experience is tending in that direction. Through the suffering apparent from what we call Evil, all its forms will eventually be destroyed.

A mesmerist is one who has power to rob a person, for the time being, of his volition ; so that that person

obeys the will of the mesmerist entirely. Not only are his acts the result of what the operator bids him do, but his states of consciousness are just what the mesmerist declares them to be.

Does he will the subject to suffer pain? He does suffer it. A lead pencil placed in his hand with the statement that it is a coal of fire, causes him to manifest consciousness of fear and of pain.

If a glass of water is handed him with the declaration that it is whisky and he must drink it, he will do so and exhibit every sign of intoxication when told that that is his condition in consequence of drinking. This is because, for the time being, his own volition is suspended and its place filled with the will of the operator.

He thinks the thoughts suggested by the mesmerist and not for himself at all. His thoughts or conceptions are dependent upon another thinker because he has voluntarily ceased to have any of his own. "Nature abhors a vacuum," and if one voluntarily makes his consciousness empty, something rushes in to fill it. He has unconsciously and ignorantly surrendered his birth-right; therefore his condition is a self-induced one, through ignorance.

The small proportion of persons experimented upon who are not amenable to this influence, proves two things; that a large majority are susceptible, but that man does possess a power of resistance to it which prevents it from affecting him; which enables him to retain his own volition unimpaired; and this power is his divine right to choose for himself how he will think.

No man's consciousness which is one with his power to think, can be taken from him or be determined in quality by another, except through his submission to

that other. This submission is unconsciously rendered by man through his ignorance of his own nature.

Mesmerism, in its last analysis, is the power of belief over man. And Man has the right and the power to believe ; or to hold conceptions contrary to Truth, if he will. If he does so he becomes mesmerized ; or subject to his beliefs so long as he believes them true ; therefore his condition is a self-induced one and it renders him passive to all beliefs, so that he accepts them, unconsciously, as his own.

The human race is in a hypnotized condition because of man's first belief or conception contrary to Truth. And in consequence, every member of it is susceptible to the influence of his own personal beliefs, and the beliefs of his kind.

The Adam-dream of life is a mesmeric, hypnotic state, self-induced by man in which, all that transpires is real to the subject of it. He is under the influence of "Suggestion," and he is, unconsciously, the suggestor.

This is a true statement which is manifest to-day to those who can read the meaning of mesmeric and hypnotic phenomena. And the only remedy for the results of the conscious and unconscious use of the power of "Suggestion" so far found, is the understanding of Christian Science ; for it is an explanation of Man to himself, enabling him to understand his own nature.

It is the mirror which reveals him to himself ; and shows him to what he is subject and how ; and also his own power of domination. As Man's power to think is his indisputably ; as the way he will use it is his own choice, and no law can dictate to him in the matter, he can be governed by no law but the law of right ; and by that only voluntarily.

Human governments may prevent a man from saying this or that ; may compel him to speak to order ; but no law has ever yet been framed or can be, that will bring into subjection and under dictation man's power to think.

When his thought is determined by another thinker, it is because he has voluntarily, though unconsciously, surrendered his power to that other. He is then at the mercy of "Suggestion" or the thought of the thinker to whom he has surrendered himself; and no human law can ever reach the "Suggestor" or save from his influence him who has surrendered his birthright.

The power of one human being over another is the direct consequence of man's first belief or wrong conception; for he is then using his thinking power blindly, in ignorance of the results of his use of it; and when those results are visible to him, he fears because he does not understand them.

Fear, with man, makes him subject, to all appearance, to others of his kind and to all things of whose nature he is ignorant as he is of his own. As all things which man sees as material are but the externalization of his own ideas or beliefs—a fact of which he is ignorant—he is self-mesmerized through his ignorance and sees his own "suggestions" ignorant that he is the "suggestor" for himself and for others like unto himself; and that they, in their turn, perform the same office for themselves and for him.

This hypnotized condition is self-induced and it renders him passive to all the individual beliefs of his kind.

So come his diseases which are the beliefs of the human, mortal mind named by some one or ones and ac-

cepted by all because through man's fear and ignorance he is passive to the "Suggestors" of them.

Whatever man fears, he declares himself—through his fears—subject to; and "as a man thinketh, so is he." Likewise is he subject to accident; to mutilation and to death as long as he believes his life destroyed by them. He is subject to sorrow, to misery and to pain so long as he remains in that state of consciousness which is the subjection of his thinking power to his own beliefs and the beliefs of the race; in that hypnotized condition where he is susceptible to individual and universal impressions.

Man's God-being must be revealed to him before he will ever wake from that state sufficiently to shake off his self-imposed fetters; they never will fall from him of themselves.

He remains self-mesmerized; conscious only of what he sees in that condition and which is real to him as the experience of the "subject" in the hands of the mesmerist is real, till he is waked out of it by his higher nature; by the revelation of himself to himself, which shows him himself as he is, instead of what he has believed himself and them to be.

This revelation made, he finds his power of domination over all which he has hitherto feared; for he understands its nature and consequently knows that "the creature is not greater than the creator."

Never will the human race be free from sin, sickness and death; from all forms of misery and suffering till it has worked out its own salvation from them by waking out of its self-imposed conditions and reversing the process which has brought them about.

Every one of them is man's creation; a self-inflicted

state of consciousness. Man rules his states of consciousness absolutely; either unconsciously or consciously. When the former, he is subject to his own self-imposed conditions. When the latter he dominates them.

Every painful state of consciousness he has created for himself through his use of his power to think. Every harmonious state of consciousness is created for him "from before the foundation of the world."

He can never possess the latter till he voluntarily forsakes the former, and he can not forsake them so long as he believes himself subject to them; so long as he is in that hypnotized condition which is self-mesmerism; the power of the beliefs of man over the believer of them.

This awakening and reversal of the creative process must necessarily be with individuals before it is universal; and every one so awakened, so engaged in working out his own salvation is working at the same time for the salvation of the race. "A little leaven leaveneth the whole." Every man who rouses himself out of the Adam-dream sufficiently to perceive what it is to be awake, and works vigorously for the full awakening, is a saviour of the race.

This is the work of the Christian Scientists; and only they to-day perceive the nature, full meaning and possible consequence of Mesmerism—Hypnotism—Suggestion. Only they, because of this perception, know the way to dominate and overcome their power and the power of the user of them. Only the Christian Scientist to-day stands in any degree free from the power of "Suggestion." A Christian Scientist is he who discerns

the "Science of Being." Only such an one refuses to be dominated by the beliefs of being.

Thought Transference is neither more nor less than the acceptance of belief by man through his unconscious passivity to it. It is but a name given to a result of man's self-mesmerized condition. To his voluntarily surrendered conscious thought and unconscious acceptance of the thought of another.

Diseases are communicated through Thought Transference instead of through physical germs. All that combines to make man's consciousness painful, is communicated from one to another throughout the race by Thought Transference. Man is both the creator and the transmitter of every form of sin and suffering known to the human race to-day. "And the sins of the fathers shall be visited upon the children even to the third and fourth generation."

This Thought Transference is Belief Transference and is the law of heredity; a man-made law. Our modern scientific bodies are discussing the "if" of Thought Transference; doubtful of their continued reputation as "scientists" if they give their adherence to it; when they are living examples of the fact.

Nearly all, if not all, have "got" this or that ailment because some predecessor or contemporary had or has "got" it; because the unwritten law is handed down from father to son, generation after generation; and every member of the generation infects his fellows through Thought or Belief Transference.

The experiments made before and apart from these scientific bodies are, in their results, but the culmination or the pushed-to-visible expression of the power of the

human, mortal mind through its avenue of operation, Thought or Belief Transference.

In the previous lesson the universal human mind is likened to the universal atmosphere ; the personal mind to the atmosphere of a room. The whole is in all the parts and the parts are in the whole. All the component parts of the universal atmosphere are in the several rooms ; and the atmospheres of the several rooms are but parts of the universal.

Any addition to the atmosphere of any room is, at the same time, an addition to the universal ; for it is transferred to it through the continuity of the part with the whole. Whatever is thus transferred to the universal from or through one part, is at the same time, by the same way, transferred to all the parts contained in the universal ; and that part which is most susceptible or receptive will manifest the addition the soonest.

If one lets loose a strong perfume in the atmosphere of a room it penetrates beyond that room into the universal atmosphere. It then becomes a part of that atmosphere ; and as such will also penetrate all the parts of the whole. If another room near by has its windows open it will be made soonest manifest there ; still it is present in other rooms farther away though it is not discerned.

So a belief, or a thought of man's ; one which originates with himself and is not of Infinite Mind ; one which is the consequence or product of human mind—man's wrong conception or assumption—is the perfume let loose in the atmosphere of one room or one human mortal mind, which, being a part of the universal, necessitates the commingling therewith of whatever is ad-

ded to the part. Through this mingling it has access to every part.

Thought or Belief Transference takes place constantly between all human minds. The room near by with its windows open is that human mind most receptive or susceptible through its greater passivity, which may be both conscious and unconscious ; voluntary and involuntary.

Belief is the reality of Evil; of disease and suffering and death ; fear of them and consequent belief in their power to subjugate and destroy Man, is the heritage through Thought or Belief Transference of every child born into the world ; and to which he is susceptible because of his hypnotized condition ; because this Adam-dream is life to him, and all the "suggestions" he receives in it are realities to him and determine his state of consciousness till he begins to wake up from it.

The beginning of the awakening is the dawning perception that what seems so real to us, may be different from what it seems. That what we have been taught may be incorrect. That, instead of passively accepting what is "suggested" to us by others, there may be a way in which we can find out the truth for ourselves. And the revelation of truth will come to us in just the proportion that we, through the exercise of our wills, throw off this sleeping lethargy of belief or passivity, which constitutes our receptivity to "Suggestions" through that Thought Transference which is Belief Transference.

Every man for himself must know that truth which alone can make him free from the bondage of belief ; from the influence of Mesmerism—Hypnotism—Suggestion. And he can only know it through gaining it for

himself ; through voluntarily resisting Belief Transference, and thereby making himself consciously receptive to the true Thought Transference ; to the ministration of angels ; to the 'Thoughts of Infinite Mind, or the Truth itself.

All that ever was, is, and will be, exists in and with that Mind. All then, that that Mind includes is Man's. "All things are delivered unto me of my Father," said Jesus.

As Jesus stood as "one with God"; or the Son of his Father through the consciousness of the truth of his own being, we stand when we have worked our way to that same consciousness ; and, like him, we shall know all things because, through the overcoming of the power of Belief, we are receptive to the Thought of Infinite Mind, and think it in unison with that Mind.

All truth which has so far been revealed to man has been but a perception and realization of that which is, because God is. None of it has sprung from another or lower source. He who has proclaimed it to the world has been the "mediator" between those who, having eyes and ears, saw not and heard not, and the Father or Source, to which they were deaf and blind.

No mediator is anything or has anything of himself alone. There must be contraries for him to stand between. "Neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him."

The "Son" possessed of full consciousness of his relation to his "Father;" receiving entirely and absolutely the Thought of Infinite Mind only ; thinking that Thought in unity with that Mind ; giving only that Thought expression in his teachings and in his works, is the "Mediator" who reconciles man to God ; not God

to man, for "in God Man lives and moves and has his being;" and there is no place or cause for such reconciliation.

But man in his ignorance; in his blindness and deafness because of that ignorance, must have Truth made manifest to him upon that plane because of his inability to see it for himself. Therefore is a "mediator" necessary; or one who while standing with them as one of themselves, so far as they in their ignorance can perceive, can show to them that Truth which he perceives; can help them into that understanding of it which he possesses, and which constitutes Divine Wisdom; can reveal or uncover God to man.

That only is the office of the "Mediator;" that uncovering and revealing performed, man is left to work out his own salvation in accordance with the law made manifest to him. He is not "saved" by the mediator or teacher; he is taught how to save himself.

The first step in the process which results in man's salvation, or the regenerated man, is his resistance to Error, to Evil, to Belief, instead of submission; his active resistance which is an overcoming of it; a constant assertion of his divine right to rule instead of subjection to that which is not from the same source with himself.

Resistance to the opinions and beliefs of men; resistance to human mind thought-transference; and steady and determined effort for Thought Transference from Infinite Mind; the only way Wisdom is ever gained.

They who succeed, even in a measure, in gaining that knowledge which is truth, become proportionately mediators or teachers, in their turn, for their fellow men; and they too are conscious of that fact proclaimed

by the Nazarene "Not I, but the Father who worketh in me; He doeth the work."

All the mediators are the opposite of mediums. No power belonging to personality is made manifest through them. They are transparencies for God himself to be seen through. "He that hath seen me (understood me) hath seen the Father."

How shall we begin this resistance? By denying the power of Evil; of Error; of wrong conception and consequent beliefs to change us one iota from what we are as God's "image and likeness;" what we always have been; what we always will be; and by denying the power of belief, individual or collective, to prevent us from gaining consciousness of ourselves as we are.

Standing face to face with all beliefs; discerning them for what they are, the offspring of man and not of God, we lose all fear of them in just the proportion that we recede from them in our advance to higher planes of consciousness. Losing fear, is lessening liability to subjection to them; for it is ignorance and fear which induces passivity.

Through this resistance and Declaration of Independence, we insensibly, little by little, gain a higher understanding and consequent consciousness of ourselves and of all things. What we have formerly called evil drops away from us, not because it has any volition of its own with which to act, but because we have outgrown it.

We do not produce a harvest ready for reaping all at once, by this course. "First the blade and then the ear and then the full corn in the ear."

Before even the blade can grow we must have the seed which will produce corn. A contrary seed will produce according to its kind, following the same law.

Whether we will be conscious of the beliefs of the human, mortal mind or the Thoughts of Infinite Mind, is for us to determine. Each seed will bear fruit after its own kind.

Freedom in the use of his power to think is Man's divine birthright. It remains with him to claim, hold and use it, or part with it for a mess of pottage.

❧

LESSON XI.

PART II.

DIFFERENT FORMS OF HEALING.

“Be not overcome of evil but overcome evil with good.”—*Romans, 12th, .21.*

“For whosoever hath, to him shall be given and he shall have more abundance; but whosoever hath not, from him shall be taken even that which he hath.”—*St. Matthew, 13th, 12.*

AN understanding of what is meant by the term “healing” must be had, before the difference in the results of methods will be discerned.

A person healed of any disease, is so when its cause is destroyed and not before. A change of physical condition simply, is not healing. That can take place on the plane of thought transference from the human mind, and such healing is but change of belief; not destruction of belief.

This change is what has been going on for years under various names and is to-day. All cures by the use of drugs; medicinal or mechanical appliances; manipulation or change of climate, are changes in the physical condition consequent upon the individual and universal belief in the power of the means used to produce cures.

All changes of condition under mental treatment solely, where that treatment is not a teaching of the truth to the patient, are cures the same in kind and

quality through the transfer of the belief or—for the time being—dominant idea of the healer to the patient. And the latter class are the most dangerous of all.

The power of drugs consequent upon man's belief in them and the law he has made for himself in consequence, is as nothing compared to the power of one human mind over another when that other is entirely passive to it.

That healing power is as material in quality as drugs themselves ; but not being so dense in form ; not as objective to men as what they call material means, it is not seen and so is unknown. The more intangible matter becomes ; the more subtle, the more powerful it is ; and because the power of belief to dominate man, and "Suggestion" are not seen ; are invisible to the sense that sees form, they are unknown.

One belief held by man in place of another, whatever may have been the active means used to effect the change, is no cure or destruction of disease ; for the root of disease is left untouched thereby and a constant growth from it is sure.

Man's ignorance and beliefs are the origin of disease ; and a succession of them does not change conditions for him a particle. Understanding and realization of the truth of his own being only, can affect these conditions and finally, man's liability to disease and suffering.

The application of truth to the particular belief which is the cause of the diseased condition of the organism alone heals the patient ; for truth and error brought together, the greater destroys the lesser ; and the salvation of the human race from sin, sickness and death depends absolutely upon the universal understanding of the Truth. Every man for himself must gain this understanding and become his own physician ; pre-

scribe truth for himself, and administer it to himself ; having the causes of all that afflicts him thus destroyed by the Truth Itself.

A man is sick with rheumatism brought on by exposure to the weather. He got wet, took cold and is "laid up" in consequence. He sends for the doctor. The doctor comes and prescribes for him ; perhaps tells him that it will be so long a time before he is well ; that the disease will "run itself out" in such a time.

The man recovers ; his rheumatism is gone ; he has got well. What is the difference between his sickness and his well-ness ? In principle, none whatever. In his consciousness a vast deal.

In the nature of his consciousness there is no difference ; in the state, or dominant quality of it, there is the greatest difference possible. In the one case he suffered intensely : in the other, he does not.

Has he been taught anything ? Yes. Has he been taught what sickness and pain are and how to overcome them ? No. He has had an addition to the kind of knowledge he already possesses ; he has had his beliefs strengthened and increased. Let us see how.

He believed that he was subject to the rain ; that getting wet would tend to make him sick ; that rheumatism was a reality which had power to seize upon and dominate him ; that he must submit to it, and had no power to withstand or conquer it ; but must depend upon some one else and the means that one would use, to free him from all he believed himself subject to.

These beliefs were, with him, either active or dormant. Likely enough there was another ; that he was liable to have rheumatism because his father or grandfather had it. These beliefs were laws to him ; laws by

which he was governed; and equally laws to the one whom he summoned to help him while serving out his sentence under them.

Both being governed by the same laws; working together under them, they produce the results which are the legitimate consequence of them. His physician has cured him through the material means he employed—apparently.

Of what? Of rheumatism? No. Of a cold? No. Of inability to withstand the weather? No. Of tendency to have the disease through heredity? No. And why not?

Because the man's belief that his getting wet can make him have what he calls "a cold" is not removed; but on the contrary is increased. Because his belief that such a wetting, and such a cold can make him have rheumatism is not destroyed but strengthened. Because his belief in the power of hereditary tendency is added to. Because his belief of subjection to the weather, to the wet, to disease, to all things material and physical is riveted. Because his belief in the power of some material to cure what others cause, is stamped deeper and deeper into his consciousness. Because his belief that he must look to another personality for that help which is from another source, is deepened.

What then has the man been cured of? Nothing. It is no cure; no healing of disease. Nothing is removed or destroyed; but the cause of his sickness is added to. The change which has taken place in him is simply the change of one belief for another; the change of a belief of suffering to one of not suffering; from one of sickness to one of well-ness.

The change is not from one of disease to one of

health; for health, in fact, is not possessed by man consciously, till he gains consciousness of it through his understanding of what it is and what its source.

Suppose this man had been treated by manipulation instead of with medicine, and he recovered under that treatment. The result is exactly the same in quality as the former. His beliefs of the power of weather, wet, rheumatism, heredity and drugs; and his belief of subjection to the former and dependence upon the latter, remain in full force; and added to them is a belief in the power of the human hand to accomplish what medicines sometimes do not accomplish; a belief that another human being possesses a power which he does not possess and upon which he will in future be dependent for relief. The area of his bondage to belief; to error is widened.

Suppose that he had been treated by a mental healer who did not understand the Science of Being and of Life in principle and work according to it. Lacking that understanding he would necessarily have beliefs about it. These beliefs, through his mental treatment, would be transferred to the patient; because the operation is simply a transfer of the "dominant idea" of the healer to the mentality of the patient through the latter's passivity to the thought or belief transference.

This dominant idea might be a partial truth; might be simply "you are not sick; you have no rheumatism; you do not suffer; you are well." Only denials which are true but which alone are not enough; for the "why" of the truth of these denials not discerned or understood by the mental healer, he simply believes the truth; he does not know it through understanding it; and therefore he can not explain that "why" to his patient;

can not give him, in his treatment, that teaching which is necessary in order that the patient may receive the truth, and co-operating with it, bring forth its fruits in destruction of that which has caused his condition.

That mental healer who lacks the understanding which would enable him to truthfully teach his patient, is not a healer in the true sense of the word, any more than a medical practitioner is; for he is not the mediator who is necessary for man while he remains in a state of ignorance and fear.

This method of treatment is mesmeric in quality and consequence. It is a governing of the patient's mentality to think the thought of the healer; a thought which is a belief only so long as the healer is himself ignorant of the why and the wherefore of the truth contained in his denials.

In the same manner, by the same process, at the same time that this patient is being treated for his sickness, he can be inoculated with any dominant idea held by the practitioner. The results to the patient then, depend absolutely upon the healer provided the former is sufficiently passive to receive that which is transferred to him; provided that there is not that within himself which rises in resistance to the transfer; which instinctively recognizes the evil therein.

In the same manner sickness and suffering may be brought to the consciousness of the patient instead of being removed from it. This kind of a healer may do good and may do evil both consciously and unconsciously. In either case he is a mesmerist simply and not a healer and a teacher. He controls and directs, for the time being, the way his patient shall think; and "as a man thinketh so is he."

As he has removed the patient's painful condition through bringing about with him another state of consciousness, he can, if he has the will and intention, bring upon him other states of consciousness both pleasant and painful if the patient continues his passivity to the mental healer ; and the longer this passivity continues, the greater the power of this healer over his patient and the harder it is to break from it.

The Christian Scientist alone stands among healers as a mediator or teacher. He only then, is a healer in the true sense of the word. He is doing the same work according to the same law, that was done by the Nazarene and by those disciples who acknowledged him as their Master or Teacher.

The same work in quality though — at present—far from the same in quantity. Jesus of Nazareth was the perfect transparency through which God was seen ; Truth was made manifest to man.

He offered no obstruction to it because he was the regenerated man after the flesh, born of a virgin and conceived of the Holy Ghost ; or, the product of that innocence of sense perception and conception which belongs to the woman element in Man ; and the unity of that element, through that innocence, with the Holy Ghost or Thought of Infinite Mind ; which Thought is brought to manifestation through being given birth by the Virgin.

The product of this birth is the Son of the Father ; is God manifested through Thought formed in Idea ; made objective through the highest element of Man, which stands nearest to or is the first emanation from Deity and consequently is overshadowed by the "Most High" when it is not held in subjection by the lower,

the masculine element, but is free to be governed by its attraction.

Only the Son born of a Virgin, or her that knows not man, the lower element, is the "Emanuel" or "God with us." The Son in whom the Father is made manifest. This Son is the Christ to whom all things were possible, even to the carrying of a personality which made him also the son of man, a man among men, called by a name like themselves.

"And thou shalt call his name Jesus, for he shall save his people from their sins:"

"And Joseph named the child Jesus."

Jesus was the Mediator, the Teacher. And only this Mediator—Master—Teacher was known to men—except as his higher nature was discerned through spiritual perception—till his demonstrations of the truth of his teachings were carried through to the end; till after his resurrection from the dead and his ascension.

Jesus' works or demonstrations were the destruction of all which was not from the same source as himself; the proclaiming and application of the law of God or Truth, which destroyed the creations of man. Sin, Sickness and Death were overcome by him and he taught his disciples the law by which he dominated and destroyed them; telling them, "the works that I do, ye shall do also; and greater than these because I go to the Father."

His first work for others was preaching (Matt., iv, 17), proclaiming that truth which was contrary to the theories and opinions of the day. "Repent, for the kingdom of heaven is at hand." He began to teach both those who answered his call to follow him, and the people; "preaching the gospel of the kingdom and

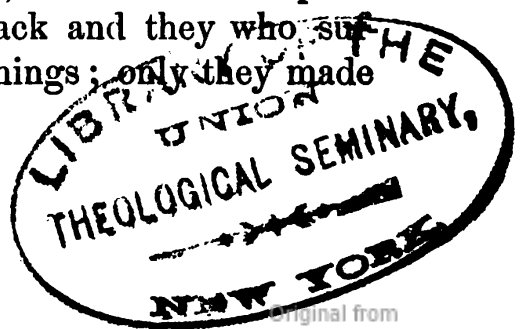
healing all manner of sickness and all manner of disease among the people.”

Steady contradiction and condemnation of the laws of men and constant proclamation of that truth which was not in them but opposed to them, accompanied by the demonstrations which proved the truth of his teachings was his work from that time onward; was the work which drew upon him the condemnation of the leaders of the people, though the latter followed after him wherever he went, eager for all that he had to give to them. “And the common people heard him gladly.”

This condemnation and persecution were the result of ignorance, and of the prejudice in favor of the theories which sprung from it. As is the case to-day, for “history repeats itself.” This condemnation and persecution had to be met and mastered; was mastered at the last through the apparent yielding to it. Through the steadfast adherence to the Law he had ever proclaimed; the truth of which was demonstrated in his triumphant resurrection and ascension to the Father.

His teaching contradicted at every point what was law to the people of his day. He proclaimed the truth that there is but one law-giver. That man should not be a maker of laws, but render obedience or work in harmony with those already made “from before the foundation of the world.”

It was for those who were not content with what had been given to them as law, that he preached and taught. With their self-satisfied teachers he wasted no time. “I come not to call the righteous, but sinners to repentance.” Only they who felt a lack and they who suffered were receptive of his teachings; only they made



the demand which called forth the constant and un failing supply.

The "common people" were thus nearer to the kingdom of heaven than the Scribes. The latter knew too much. They had the kind of knowledge which is the densest ignorance, for it was the perpetuation of the traditions of men.

With Jesus sin and sickness were inseparable ; and the cure for sickness was the destruction of sin. "For whether is it easier to say, Thy sins be forgiven thee ; or to say, "Arise and walk." To the man sick of the palsy he said, "Son, be of good cheer !" Why did he call him "son?"

And to the woman who touched the hem of his garment, "Daughter, be of good comfort." Why did he call her "daughter?" Because he recognized the man and the woman as children of a common father with himself. Through that love which is not for self, but is the bond of brotherhood, he would make manifest to them that Truth which should heal them.

The destruction of sin which is necessary to the healing of disease, is consequent upon that understanding of the truth which reveals its root of Sin. Consequently teaching must go hand in hand with healing. The sinner must forsake his sin to be healed of his diseases. All methods of treatment, then, which leave sin untouched ; which leave error and belief confirmed and strengthened is not divine or true healing ; and only that healing which is divine destroys disease. All other methods perpetuate and add to it ; for it is the product of ignorance, and that ignorance is not removed.

The true healer and teacher is he of whom it can be said, "The people which sat in darkness saw great light ;

and to them which sat in the region and shadow of death light is sprung up." Such a healer and teacher is a transparency for the light of truth ; the true healing power. He is no medium of it ; neither has he any power of his own. " Not I, but the Father who worketh in me ; he doeth the work."

He stands in relation to his patient as the window does to a room. Without a window the room is in darkness. A person sitting in such a room is conscious only of darkness, and does not know that there is light if he has never been out of it. He may believe that there is light somewhere because others tell him so ; but he does not know it because he does not understand its nature or anything of which he is not conscious in his darkness.

Knock a hole in the wall and through it will come, not only some light, but many things beside, painful as well as pleasant. Cold and wet ; storm and foul odors ; noisome reptiles and other disagreeable intruders. But place a window in the wall and the transparency which is its nature enables only the light to pass through it, which dispels the darkness.

None of the causes which but added disagreeable qualities to the darkness, penetrate it. It keeps them out and lets in the light together with that vivifying warmth which is in the light. The window is an obstruction to all that does not belong to the light ; a transparency for all that does.

The success of a healer and a teacher ; of a physician and a priest depends absolutely upon the efforts he puts forth to make himself a transparency for that light " which shineth in darkness " ; the light of truth which does its own work because of its nature ; a power which he is unable to add to but for which he can remove

obstructions. And he must combine the two offices for the same power does the work of both.

No one can work successfully for others till he has first worked for himself. Till, perceiving that Truth which stands outside of and opposed to the theories of men, he begins the regenerative process for himself in accordance with its teachings which shall make him the transparency or mediator for those who have need of him because they are not yet able to commence the same process for themselves, and must be shown the way.

The most conscientious motive and intent on the part of "healers" is not sufficient of itself to make them such. They must find out the way. With all honesty of purpose they are liable to add to the conditions they would relieve when they do not understand their real nature. And, in any case, they do harm when they confirm and strengthen the belief of the patient that he must look to them because of a power which they possess to heal him ; when they increase his belief in material means and methods; when they add to his "worldly knowledge which is foolishness with God" ; or contrary to Truth, to Wisdom.

All practitioners of any other method of healing than the scientific ; or that method which is in accordance with the laws of Man's being, prevent man from discovering and obeying those laws. They, like their patients, seek without for that which can only be found within. They look for health here, there and everywhere ; try this, that and the other to see if they gain it thus.

Health or wholeness ; a harmonious state of consciousness that nothing can change is obtained only by perception of, understanding and realization of Man's

unity with his source, which is expressed in him as the living spring is, in the stream flowing from it. So long as he seeks any thing time, circumstance, place, condition or person to give it him, he will never be conscious of possessing it. A harmonious consciousness is externalized upon the body and is health of body, as a discordant one is disease of the body.

Neither is it possible to unite scientific healing with unscientific. To be a transparency for Truth and a medium for drugs, other forms of matter and belief-transference at the same time. "No man putteth a piece of new cloth into an old garment, for that which is put in to fill up, taketh away from the garment and the rent is made worse."

"Neither do men put new wine into old bottles; else the bottles break and the wine runneth out and the bottles perish; but they put new wine into new bottles and both are preserved."

"A house divided against itself can not stand." Continuance in the use of such means and methods together with Christian Science or scientific healing is impossible; for they are opposites and can not blend. The former are an upbuilding and strengthening of what the latter destroys.

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." Whosoever recognizes that Truth which heals; which was proclaimed and taught by Jesus of Nazareth; and for its own sake, and his, only as one with it, stands by it; follows after it; proclaims it as his rule of action; makes his work accord with his word, "confesses me before men."

Only he then, can in turn be confessed of it; or can

be upheld and led on to greater heights of demonstration and realization. Only he can be a "disciple" and can give that cup of cold water in the name of a disciple which shall ensure him his reward.

Scientific healing is the overcoming of evil with good; not displacing one evil with another, greater or less in form. Therefore only he who perceives the good and knows how to make it manifest can truly heal. "To him that hath shall be given." Whoso has this perception and acts according to it has more and more realization and objective manifestation. Through using what he perceives, be it much or little, he gains more and more as money at interest increases itself.

Man carries on and accomplishes his own regeneration and aids others in theirs only by the steady, persistent, unfaltering and faithful use or practical application of the law of Good which is Divine and Omnipotent, and overcomes therefore all that opposes it.

The law of Good means nothing to many; and "from them shall be taken away even that which they have;" and which is their belief about Good only which plays see-saw with their belief of Evil. Now one wins and now the other; and all belief must eventually disappear through the experience consequent upon it.

He who treats a patient according to his own beliefs is doing a work which continually disappoints and baffles him. He who treats a patient with his own power is drawing upon that which has limits and which will fail to meet the needs of the patient, beside exhausting himself.

The scientific healer is never worn out or worked out in the service of those who need him. It is no tax upon the glass for the light to shine through it; it is the

inevitable consequence of its nature. The scientific healer's only work is the making of himself as glass ; and his faithful adherence to that work renews his strength for it constantly. Only such a worker can understand and realize the meaning of Psalm xxiii, "The Lord is my shepherd," etc.

The scientific healer also knows that the healing of disease simply, apart from other work for man, is an impossibility ; for his diseases are inseparable from his sins ; his body inseparable from that which causes and carries on all action of the body. He knows that as the movement of the hands and feet are the consequence of the conscious action of the will ; the action of the body as a whole is the result of its unconscious action ; that therefore the ruler of the body is what must be reached in order to remove all inharmonious conditions of it.

According to the law followed by the ruler will be the condition of the body ; and this ruler needs to be taught the law of Good which shall overcome and destroy the law of Evil and its consequences.

■

LESSON XII.

PART I.

DIRECTIONS FOR TREATING.

THE directions given in a printed work can be general in character only. Even in the instructions to a class, care must be taken not to help the student by giving him such minute directions as would constitute a formula.

So surely as a student depends upon a formula ; is led so to do by being given one by his teacher, so surely is that student going to be more or less a mechanical healer. "The letter killeth, but the Spirit giveth life." Whoso leans upon that staff, finds himself more and more disinclined to do without it.

A mechanical healer is not a spiritual healer for his work has no soul. Every word spoken mentally to the patient, must be the word of truth ; and, unless the healer sees the truth for himself, how can he speak the word except by a repetition which any well trained parrot is capable of ?

He must voice Intelligence ; not some one's say so. It makes no difference what is said at the beginning or at the end ; or what is placed between, so far as any positive arrangement of the argument or affirmation is necessary. The idea that one must say a certain thing

at a certain place but tends to prevent the thought from breaking away from the former sense of things; which must be done to ensure the realization of the truth which stands opposed to it.

Of course, it is much easier for the student when he begins his work of demonstration if he feels that he knows just the right thing to say and how to say it, because he has been told it, and all he has got to do is to repeat it; but it is a feeling of security which tends to retard greatly his growth and development in the understanding of the science. He has a certain work to do for himself and it is no kindness to do it for him.

Every one feels, when he makes his first attempt, for himself or for any one else, like the little child that has been placed upon its feet that it may learn to walk. Doubtful, hesitating, unconscious as yet of its own power to put one foot before the other and so reach the other side of the room. It takes but one or two steps the first time and then, perhaps, falls down with a bump, disinclined to try it again. But if it is eager to get there; sees something there which it wants, its efforts to reach it will be in proportion to its desire; and it will grow firmer and stronger with every trial till it can walk with comparative security from bumps.

These initial trials will be the easier if the student has striven unceasingly to make the change in his constant thought which the perception of the principles of the science shows him is necessary.

No one can treat himself or others successfully and grow in his power of demonstration who thinks the Thought of Infinite Mind at that time for that purpose only; and the thoughts or beliefs of the human mind

at others. "Watch and pray without ceasing" is necessary to successful demonstration.

Watchfulness that the old beliefs or conceptions are not made welcome and permitted to stay ; praying — aspiring to or conjoining ourselves to the Thought of Infinite Mind ; thinking truth only, all the time instead of when we wish to give a treatment. From the moment when the first perception of the truth of Christian Science as the "Scientific Statement of Being" dawns upon one, the thought must be regulated in accordance with it, if additional understanding with power of demonstration be gained.

We treat every one we think of, for every thought goes from us ; the thought which is truth coming from the Source of Truth and passing through us, as the light passes through the glass. Our work is to make the glass as clear as possible ; free from any smokiness, or grime which would make it obstruct the light instead of allowing it to pass through.

Man asleep, dreaming the Adam-dream, needs to be roused ; therefore call him when you treat him. Call him by name and also the disease which he has — according to belief — for only in that dream does he and it, have a name. Having called him, tell him the truth about himself.

For the beginner it is expedient that he have some general rules for guidance till he has acquired so clear a perception and understanding that his realization of the truth does not need the help of rules. It is advisable to know what name or names the patient gives to his condition and also his belief of the cause or causes which have produced it. While he is talking to you —

and little inducement on your part is necessary, for sick people are only too ready and willing to talk about themselves—deny his statements, mentally, as he makes them.

You know they are not true; you know he is but expressing his own belief and the universal beliefs or the beliefs of the race. Affirm that truth which stands opposed to every belief he expresses. In this way you are helping him all the while he is talking.

Having made his statement, do not allow him to repeat it, to dwell upon it. Tell him that he will help himself by abstaining from all conversation of the kind; that he must not talk about himself or allow others to talk to him about sickness or disease at all. You can see how he but makes additional work to be done by constantly rehearsing his ills. They are thus ever present with him; he does not give himself a chance to forget them; and listening to conversations of that nature, viewing the parade of all kinds and sorts of disease and suffering, but helps to develop, to bring to consciousness the dormant beliefs of his own.

Treat a person for fear always. Fear is a prominent factor in his condition, and must be attacked and destroyed in every case of sickness. Show him what it is that he is afraid of; how it is a thing of his own making, like the scarecrow that is put up in cornfields to scare crows. What he has made for himself, he surely does not need to fear; for he is superior to it and has power of domination over it. Subjection to it is like bending the knee to the stone idol which the worshipper has fashioned for himself.

In a large majority of cases the patient is afraid of

that which has come upon him from the outside—according to belief—and what has developed within him because of heredity. Take up this belief of heredity and destroy it with the “Truth of Being” which destroys every belief, individually and collectively.

He has no disease because it has come to him from any one else; if it has, of necessity it has intelligence, for all action must be the result of intelligence; and he will see that disease, even though a reality to him, has none. It never announces itself to him nor tells him how long it is going to stay. He is sentenced under the law of the human mind when he has hereditary disease; and God’s law dominates man’s law. That Love which is God outlasts the sins of the father which are visited upon the children.

Whatever his condition may be he is afraid of all those things which, according to belief, have brought it about. Show him the unreality of every one of them—which you can do if you have studied carefully the preceding lessons—and their consequent powerlessness in themselves; and his own power, because of what he is, to resist and overcome them all.

Treat for harmony; it is his natural and rightful condition. Unconsciousness of that fact is what is the matter with him. The discords of which he is conscious are the creation of the human mind—man’s will in opposition to the Divine Will or Law of Omnipotent, Unchangeable Good. He is acting for himself in opposition to that Law because of his ignorance of it; and he needs to be enlightened.

He needs to be shown what his own will is, and how voluntary action with the Divine Will or Law will

destroy what he is conscious of through his opposite action. He is a harmonious being; not a discordant one; his state of consciousness which is inharmonious in quality, does not affect his real self an ióta; any more than the dream he has at night of having his arm cut off affects his body which lies in the bed intact and perfect.

He needs to know the truth about himself in order to comprehend himself; as he needs to wake up to find that his arm is all right; to find that he believed a thing which was not true. As the image and likeness of God; the Son of the Father; one with Him as effect is one with cause, he is like unto Him and can be nothing, in his own being, that is not in God the Father. Asleep to that truth, he must be roused from his dream or belief of unlikeness.

Treat him for his faults and for sin; his diseases are but the extreme expression of them. They thus become visible; the subjective is made objective. All disease, by whatever name it may be called, springs from the one root—sin; or conception contrary to truth.

You do not attack the disease itself only; but its root in all cases. Therefore one disease is as another to a scientific healer; he does not make the distinction that this one is curable and this one is not. Knowing that all are but branches springing from a common root, he lays the axe of truth at that root. "Keep my law" is the commandment of Truth—God to man; and curing disease by the further breaking of the law, is no healing.

Do not allow yourself to make such a distinction

in diseases as tends to perpetuate the fear and beliefs of the human mind on your own part. The scientific healer never feels "this disease is curable and that is not." The positive conviction consequent upon the understanding of the nature of disease, that all disease is curable or can be destroyed, must be his.

This does not necessitate the equally positive statement from him "I can cure all." On the contrary, the truly scientific healer is the most modest person that can be met with. He never asserts any power or skill of his own. "Not I, but the Truth Itself, manifest through me, doing Its own work" is his feeling and his statement. Feeling that, knowing that, all diseases are alike to him.

The belief on the part of the patient and the universal belief is stronger in one case than in another. The human mind has classified diseases as curable and incurable; and consequently, the sentence pronounced individually and collectively upon the latter is stronger and more binding than that upon the former. Every sick man is sentenced by himself and by the whole human race according to beliefs.

Every Christian Scientist must first recognize the human origin of and sentence upon, incurable disease, and see clearly for himself that there is no difference in the divisions made by the human mind, before he can treat the latter class successfully.

Treat for every fault apparent and for secret sin. Is a man straining every nerve to make money; thinking and caring for nothing but to make a fortune; every claim upon him disregarded in this absorbing passion?

It has its proper place in the cause of any sickness he may have.

Is a woman jealous and envious of other women because they have what she wants and can not have? She is responsible for the miserableness which is the manifestation of her inharmonious, discordant mentality.

Does any man or woman hug closely to them a secret sin which they "would not have known for all the world?" They will never be sound, healthy, whole, till it is forsaken. And a scientific healer's treatment leads the sinner to forsake his sin by showing him what it is and how to overcome it.

He is not lulled into security for the time being by any psychological influence which prevents him from seeing his sin. It is uncovered to him and he is shown the work he must do on his own account.

In every case, treat for the influence of the human, the mortal mind, individually and collectively. Every patient is affected more or less by the mortal minds or beliefs of those near to him and by the universal mortal mind; universal beliefs. He is self-mesmerized, and through the passivity thus induced is receptive to the thoughts, beliefs of others; and his state of consciousness is thus affected by them.

Teach him that truth about himself which will rouse him from that passivity and cause him to begin the work of salvation from it. Show him to himself as he is; and the perception of the truth on his own part — though unconscious at the moment — will ensure his final redemption from that influence. Will rouse him to use those powers which would ward off that

influence ; will make him resist it, instead of submitting unconsciously to it.

Deny the power of every human mind and of the universal mortal mind to affect him ; to make him see that which has no existence ; to dominate his states of consciousness and determine their quality. Call no names unless you are sure beyond a shadow of a doubt that some one, or ones, is working persistently to prevent the good you would do. And, remember, that if you ever allow any feeling of prejudice or animosity on your part, to creep in at this stage of your treatment, you have descended to the plane of mortal mind yourself, and can not demonstrate the Truth of Being thus.

To treat for this influence of the human mind is one of the most important directions given.

In treating little children, treat mainly the parents ; because their beliefs about the child ; their fear and anxiety for it are far stronger than the child's are.

The length of time that you shall treat is not absolute. The quality of the treatment is of far more importance than its length. The whole treatment — in form — consists in saying to the patient mentally just what you would say audibly were you telling him the truth about himself, by denying his beliefs and showing him how they are untrue ; and how the truth understood by him will demonstrate itself. By being for him, what he in his ignorance can not be for himself, a transparency for the Truth which does Its own work and affords him light by which to see to do the work he must do for himself. In treating him, you are teaching him.

Your mental argument or affirmation raises you to a

higher realization of the truth of the spoken word; and consequently, for the time being, makes you more transparent. When you have so grown and developed in the understanding; when you have become so regenerated that you are always in this high state of realization, you will have no need of argument.

When you stand always in your consciousness nearer to the Infinite Mind than you do to the human, your presence will heal. And then, through the love which is above the human and which will be yours because of your consciousness, you will feel, as did Jesus, the touch of those in need and will respond to every demand upon you.

Sometimes after treatment, the condition of the patient seems to be aggravated. This condition is called in "Science and Health," "Chemicalization," and is described as "the upheaval produced when Immortal Truth is destroying erroneous and mortal belief." Sometimes, long past diseases appear again, both with patients and with students, and they are at a loss to account for it.

When a person has been traveling steadily in a certain direction for a length of time and then finds that it is the wrong direction and he must go in an opposite one instead, he has to turn around before he can go on in the new way. He is startled and somewhat confused at first, because he has been so sure he was right; and in consequence, he may not turn around at once sharply and decidedly.

But he does turn and begins to retrace his steps; and he has to repass the guide boards and finger posts which mark the way. He has to go back over every

step till he comes to where he started upon that road before he can enter upon the one which runs in the opposite direction. Sometimes the backward journey is slow and painful ; and there is an inclination to halt at every finger post ; sometimes the conviction of what is to be found in the opposite direction and the desire to reach it, speeds the steps so that there is no halting.

The turning around is "Chemicalization ;" and former diseases are the guide boards and finger posts. We never leave them behind us, though we may pass them without noticing them, till we have got entirely out of the road along which they are planted.

When "Chemicalization" occurs, it is well to give a treatment solely for fear.

Do not antagonize your patient at the outset by the way you receive him and by what you say to him. When a person is suffering it is exasperating and wounding to be told, "Oh! There is nothing the matter with you! You are not sick! There is no such thing as disease!" He will very properly set you down as an idiot and himself as a greater one for coming near you.

That is not the way to show him the truth about himself. You rouse his combativeness immediately, and that but makes the wall more dense in which you have got to put the window. In your silent talk to him you can tell him all those truths which, were he to hear them audibly ; consciously as he does unconsciously, he would indignantly reject ; because he has no comprehension of their meaning and the bare statement conveys none.

An undeviating rule as to how you should meet and address patients, is, of course, impossible to give. One's own sense of the fitness of things should determine it. But, never make statements which place the science before people in a ridiculous light. It is hard enough for them to gain any understanding of it without the systematic instruction; do not add to the difficulty by making the extreme statements which, though true as logical deductions from the premise, are entirely outside of what they denominate, common sense.

Never force the science upon any one. Give all the information about it you can, when it is sought. Patients invariably begin to question after a few treatments if they do not before. When they question strive to make your answers as simple as possible; and illustrate your meaning with some every-day example which will enable them to see the application.

Personal, material sense has to be met and accommodated. Hence, Jesus taught in parables. Give them all they are capable of receiving, that they may make the conscious effort to help themselves. Show them that their own willing co-operation is an advantageous factor in their recovery. Teach them, all you can, the gospel of self-help. Be ever ready with that sympathy which will help to lift them out of their troubles; have none of that which but adds to their self-pity and commiseration.

So speak and act that they can not help but see and feel that all you say and do is prompted by your firm conviction of the truth embodied in Christian Science. Command their respect for yourself as its representative,

whatever may be their opinion of it in consequence of their lack of understanding.

“If I be lifted up I will draw all men unto me.”

Lift the standard of Christian Science as that truth taught and demonstrated by Jesus of Nazareth. Hold it high and realize your proud position as standard bearer. Those who pass will stop, if but for a brief moment, to read the inscription thereon; and though among them may be rulers of kingdoms; princes and potentates; they pass below you for your position is above them all.

If you fail to demonstrate the truth in some cases, remember the fault is not with the principle but with yourself. That is unvarying, unchangeable. But you are changeable in your consciousness and in your realization. Remember the disciples could not cast the evil spirit out of the boy who was brought to Jesus in consequence.

“Why could not we cast him out?” they asked; and Jesus’ reply “Because of your unbelief: * * * Howbeit this kind goeth not out but by prayer and fasting,” showed them that they were still affected by their old beliefs of things, and from which, through “prayer and fasting” or voluntary abstinence from belief and effort to conjoin themselves consciously to the Divine Mind, they must free themselves to do perfect work.

Every failure is a demonstration of the Truth; in that it shows us what we have yet to do. If we abide in it, it abides in us.

Never treat a person when he receives at the same time treatment of an opposite character. Never allow

him to continue the taking of drugs or the use of medicinal applications. You can not serve two masters. Whoever wishes to receive the benefits of the Christian Science method of healing, must leave all for it. Principle never compromises. A person does not really seek those benefits who is unwilling to place himself in the position to receive them. And one must seek in order to find.

Do not urge your services upon any one. When you do, the patient is over-persuaded; he is not a seeker. You neither advance the cause, nor win respect for yourself if you, unduly, press your claims as a healer. If you wish that others should recognize you as such; should look with favor upon your method; do not be officious, meddlesome, or denunciatory of those who are not ready to admit your claim. Those who need the help to be found in this way, will seek it; those who do not, are not ready for it.

Be careful how you assert your ability to heal; careful that you do not let your personality stand between yourself and Principle. It is not you that does the work; but through you that it is done. Self-praise and vainglory are the grime on the glass which must be removed for good work to be done; for the light to pass through.

Don't make the mistake of Moses and thereby debar yourself from the complete and perfect demonstration. For striking the rock in his own name, he was prevented from entering the promised land. In proportion to your own regeneration will be your unfailing demonstration.

Payment for services rendered is a question pro-

ductive of much controversy among those who judge the science and its followers from their own point of view. Something for nothing is a result detrimental to the receiver of it. He values but little that which he has received. If diamonds could be had for the asking, they would soon be thrown aside as worthless. One is not to cast pearls before swine to be disdained and trampled upon because the swine can not comprehend their value.

All who give their time and honest endeavor to this work, are entitled to that compensation which shall ensure them their time to do it in. And all who are the subjects of their endeavor, are their legitimate reimbursers.

That patient who is willing to do nothing; make no sacrifice in order that he may have the help he desires who sits still and expects you to do his work and your own too; who demands it of you as a right because you claim to be doing a work like in kind to that which Jesus did, is not in condition to receive the help you would otherwise give him; and work for him would be an admission on your part that he was right in the position taken.

The people whom Jesus healed followed after him and besought him. They did not say, in effect, "Well! If you think you can do such wonderful things, try it on us and let us see whether you can or not!"

It is not the duty of Christian Scientists to sustain people in their opinions about the science, by acceding to the demands made upon them in consequence of ignorance and superficial judgment. On the con-

trary, it is their duty to maintain—because they know from experience—that the benefits resulting from the treatment and from the teaching of the science, are worth all the sacrifice that it is necessary to make for them.

Provided that the will and the intent to render an equivalent for services given be with the patient, and he is prevented from so doing by absolute lack of means or incapacity, then give him all the help you can as freely as if he paid you for your work.

Watch yourself that you do not allow a desire for money to govern you in what you do. Do not allow that desire to influence your decision as to what you will do. What is right; what is consistent with the principle, whether you gain or lose by it, is what you must do.

And do not allow yourself to be deterred from doing that which your understanding of the science shows you as the right thing to be done, by any criticism passed upon you by those who can comprehend neither your intent nor your act.

That you will often be misjudged is sure from the outset. That you must follow your course unswervingly is as sure, even though the denial of yourself and the bearing of that cross shows you that you too must toil up Calvary and be crucified on its top.

God—Truth is no respecter of persons. All who seek Him—It, must prefer the finding, to any person, place or thing in the realm of Personality. “If any one smite thee on the one cheek, turn the other also.” That is, manifest your understanding of the powerlessness of anything that anyone can do to you, to turn

you out of your course; to retard or prevent the process of regeneration which—as one working consciously with Truth—you are carrying on.

Never give a treatment for any purpose but to make the “Truth of Being” manifest; never, *never*, NEVER for any personal gain to yourself. The faithful teacher can not bear too strongly upon this point.

It is a mistake liable to be made by those whose spiritual insight and intuition is not clear and strong through the seeking for Divine Wisdom for its own sake. By those whose desire for that only, is not strong enough to overtop all personal sense desires and enjoys; and such an one when teaching others will lead them into that fatal error which is imperceptible to himself.

Never think that you can have as many patients as you want to attend to by “treating” for them. Never think that you can have people for students by “treating” them to come to you. Never think that you can have anything you want by “treating” for it. Never “decree” that those things which minister to personal sense and constitute what it calls pleasure and profit, shall be yours.

Beware of those who tell you that you can do so; for while they may be thoroughly honest in their belief that this can consistently be done, that belief shows a lack of perception of the Principle of Divine Science; and they make a mistake which leads them away from the end they seek.

“Not my will but thine be done” is the key note of every treatment given by one who truly discerns the Science of Being. Treatments of the kind before

mentioned are an insistence upon 'my will; not thine.'

This is one form of the "sin against the Holy Ghost." This is what Jesus drove out of the temple in the form of the money changers and them that sold doves. It is attempting to barter the truth of Spirit, of Divine Mind, for those things which man desires only through his personal material sense, and which minister to that sense only.

It can not be done ; and if you attempt it, sooner or later you will feel the lashes of the whip cords which you have so placed in the hand of Truth, yourself. If ever you use this mental method of revealing Truth to people, as an avenue through which what you desire on the material plane shall return to you from them, you descend at once to the plane of mortal mind ; Truth is not manifest through you for you are not conjoined in thought to its Source. You are expressing the thoughts of the carnal mind and are no Christian Scientist, but a mesmerist.

But you need to treat yourself both constantly and specially. Constantly by your changed thought ; by its quality, and specially for your own beliefs, general and individual. Never allow yourself to hold fear in your thought. Never go to your patient with any fear for the results of your work ; fear or doubt of your ability to speak the word of Truth. If you do, you infect the patient with your own fear and results are retarded thereby.

What have you to fear, who are trying to make yourselves as glass for the light to shine through ?

Nothing ? Then tell yourself so. Treat yourself for fear and for the influence of the human mortal mind.

Except we keep on the alert, we are thus influenced unconsciously. Proclaim your independence of all that pertains to the human, mortal mind, every day. Carry to your patient only the Thought of Infinite Mind. Hold that thought of him after you leave him. Never carry him with you in anxious thought ; if you do you are believing the beliefs of the human, mortal mind about him, and that does not do him any good.

Do not labor when you treat him or yourself ; a treatment is no forcible exercise of will power. All your effort and work is to think the Thought of Infinite Mind as one with that Mind, always ; and to deny, overcome and destroy with that Thought, the thoughts or beliefs of the human mind.

You will feel no tax upon you ; no lessening of strength ; for you are not using anything of your own which can give out because it is limited. You are working with the Infinite ; and " God and one are a majority."

Your very work for others brings you more and more for yourself ; for it brings you into a higher and stronger realization ; lifts you to where you inhale a purer mental atmosphere ; and no weariness ; no prostration ; no worn-out-ness can ever result from treating according to Christian Science.

LESSON XII.

PART II.

ADVICE TO STUDENTS.

THE foregoing lectures are but the alphabet of Christian Science. Do not suppose for a moment that the reading of them or the listening to any number of lectures from any teacher whatever, is going to give you the full understanding of them; let alone the understanding of all that Christian Science includes. It is a subject so vast that deeper research but inclines the seeker to modesty instead of self-assertion.

Reading and listening are not enough. Work constantly, every day and every hour in the application of what is perceived, is the kind of seeking which must go hand in hand with the study.

Christian Science is nothing for mankind if it is not practical, if it is only an intellectual metaphysical pastime for the few. Its teachings must be voluntarily put into practice before their real value and result can be discerned.

Many students have made the mistake of supposing that all they had to do to become Christian Scientists and professional practitioners of the method of healing belonging to the science, was to take lectures enough. That so many courses and the diplomas resulting

therefrom, were unassailable guarantees of their fitness for the position.

A Christian Scientist, in anything else beside the name; a scientific healer, was never "made" by any teacher or college in the country. He makes himself such by his own persistent seeking; by his dominating desire to know the truth for its own sake; by his subjecting of what he receives from every source, to the close scrutiny and analysis of an honest, sincere and conscientious intention to stand by whatever truth proves itself to him to be such.

By making no opinions or prejudices of his own or others, obstacles in the way of his seeking; by recognizing that the truth he seeks is not of or from a human source; and that consequently no human being is or can be authority for him, but only a help.

By using all the helps at command, relying on none of them; but recognizing himself as one among others; neither better nor worse than they; possessing in common with them those powers through which all perception and understanding must come to him; and that what he seeks lies outside them all as well as himself; that he and they can be but interpreters and each one first for himself.

By discerning that there is but one source, one fountain head of truth which is as open, as free to him as to others; to all men alike; by recognizing knowledge and understanding of that source as his only necessity and by giving his allegiance to no human dictator, thus stopping short of the heights he could reach and which lie beyond all such dictatorship.

Understanding for one's self through the use of all

human helps and a looking beyond them, together with the application of what is discerned, and the gaining of the proof thus made manifest to one's own consciousness, is what is absolutely necessary for the making of a Christian Scientist. Bearing the name in consequence of lessons received is not enough; it no more makes what is meant by the term than a name on a church roll makes a Christian.

No student should believe Christian Science; should believe one word taught him as such. Believing the statements of a teacher of mathematics does not make a mathematician. It is not a question of belief at all; but one of understanding. Christian Science holds no revelation for those who see in it only "a beautiful belief." To such an one it has no vivifying power and means nothing practical. It must be understood as a harmonious unity from premise to conclusion, and recognition of it as a science and allegiance to it compelled through such understanding.

In the same way that a man becomes a mathematician or a musician, he becomes a Christian Scientist. The work of a teacher of the science is to explain its principles in such a manner that the student can see for himself their truth; not to make proselytes or partisans.

Remember that after having received your instruction you are in the position of a child that has just been taught its A. B. C. You have got to form words and read the books made up from the words; those books which comprise what has been called "Nature;" and your ability to read them will depend upon your

ability to first read and through your works pronounce, the words.

It can not be too strongly impressed upon you that you must put in practice the understanding you acquire of the alphabet in order to increase it that you may read; and by that is not meant that you shall leave all that lies nearest to you and go out into the world proclaiming the new gospel.

No duty can be transferred or shirked because you have studied Christian Science and have got a "call" to revolutionize the world. In the first place you have no such "call;" and in the next place, you can do no such thing.

Your work of revolutionizing begins with yourself and is your own regeneration; and it is to be carried on right where your duty to others places you. Where you are, is the place to apply, to make practical use of the teachings of Christian Science.

It is not a thing to be laid by in the hurry and bustle of every-day life, to be taken out and aired on stated occasions or when a lull in your ordinary avocations gives you time to do so. It must be the regular attendant on all the acts of your life, great and small; from the rising of the sun to the going down of the same; and the guardian of your sleeping hours as well.

It is for use in all the thousand and one cares of the housekeeper; a lightener of the load of responsibility weighing upon the wife and mother; a straightener and overcomer of the many perplexities in which the business man finds himself involved; a harmonizer of the discord which is sometimes apparent in the most loving families.

There is no need too small; no circumstance too insignificant for it to be of use; no position in which one can be placed where he is not the gainer for the understanding of it; and from which he does not emerge, the better for the use of it.

Christian Science is not a theory to speculate upon and test now and then when exceptional opportunity offers; to be accepted as a good thing sometimes or rejected altogether according to the termination of the test.

It is not a sower of dissension in families more than is the inevitable consequence of difference of opinion in them; and it is, even more than what has been taught as Religion, a softener and conqueror of those differences.

All students make a mistake when they think they are called upon to maintain the claims of Christian Science in such a way as to antagonize and prejudice their families against it. Better to keep the lips closed upon every word about it, than to annoy and even anger those who do not wish to hear them.

You do not fail to teach it by so doing, for all the acts of your daily life speak for it and for you with many tongues; say more than you could with one. And in your thought you can be and must be a teacher of it; having yourself for your first pupil and all your family under the same schooling. When you remember that every one of whom you think is affected more or less by your thought, you see that you need not go outside the precincts of your family circle to be a preacher of the gospel.

Do not make the statements of Christian Science

prominent on all occasions, in season and out of season. "Familiarity breeds contempt;" especially that familiarity which is not accompanied with understanding on the part of the hearer. "Array not the mind against itself" is a valuable admonition. It is an intrusion and an unwarranted one to interject those statements which, though true, are a contradiction of what is usually expressed in the conversation of people, when there is no invitation, special or implied, to call them forth.

Courtesy and a consideration for the conscientious opinions of others are due from Christian Scientists even more than from other people. Honesty of intention does not always compensate for zeal without discretion. Remember that the statements of Christian Science are, in the main, paradoxical, nonsensical, and incomprehensible to those who hear them for the first time; an impression which is not entirely removed after a further hearing.

Patient study on the part of all is necessary to the clear comprehension of the meaning of them; therefore it is worse than useless to make the extreme assertions which, though the legitimate outcome of the principle, alienate and prejudice instead of winning people to seek for themselves.

Let Christian Science speak for itself through your life day by day; what you are is of more importance than what you say you are; and much saying which is not supplemented with the doing; the word supported by the act, is only a fleeting breath.

Results are what the people want; and a steady, persistent regenerative process of thought and accom-

panying act is going, eventually, to produce convincing results.

Do not watch other Christian Scientists so much that you have no time to watch yourself. Remember the beam in your own eye before you attempt to remove the mote from another's. Remove that first, and then you can see so much the better to do the other work.

While you hold steadfastly and firmly to the principles of Christian Science, do not condemn others because they do not follow suit. Remember that they may be just as conscientious in holding to that which is opposed to the Science as you are in holding to it.

And remember too that the question of profit and loss ; honor or contumely can not affect your allegiance when it is honestly given.

Do not be so confident that you have become regenerated to that extent that you never can, by any possibility, be what our personal sense of things calls "sick" as to proclaim loudly that that condition can never be apparent with you ; and do not express your understanding of the continuity of life and the powerlessness of death to affect man, by declaring as loudly that you "are going to cheat the undertaker."

The unreality of Death and the power of the Christ-principle over the body, are not so brought to the comprehension of men. "When a man thinketh he standeth, let him take heed lest he fall." You do not want to make tests for yourself in that way or in any other.

The science is worth nothing to you if you must make measurements for it to fit in order to prove itself.

The occurrences of our daily life as they come one by one offer every opportunity for demonstration ; and we are apt to neglect the work needful for them, when we reach constantly beyond them. We must grow to that which lies beyond ; we can not jump to it.

Do not watch yourself constantly from day to day to see how much and how fast you grow. If you should sit down by a favorite plant and watch it continually that you might see it rise from the ground, you would never detect what you looked for. Only by leaving it are you able to see what progress has been made in your absence.

Give yourself that wholesome neglect which is aspiration toward your higher self. " Watch and pray without ceasing lest ye enter into temptation " by binding those powers which you possess and which shall enable you to accomplish your regeneration, to the service of the personal self.

This watchfulness is the absence which will enable you to see that you have grown. As the sun-flower turns to the sun, so set your face steadily toward the highest.

And when you seek for help and instruction, seek within. Seek also without ; but carry the without to the within ; examine it there in the light of the ever burning lamp which enables you to see that which is invisible to the outer sense.

" And when thou prayest, enter into thy closet and shut the door." Shut the door of outer sense and in the within thy own divinity shall be revealed to thee. Thou shalt hear its voice saying, " I am the Way, the Truth, and the Life." It shall tell thee

what is false and what is true. Thou shalt see and feel as well as hear; and come forth from thy holy of holies strong with the strength of the Infinite; needing no man to lead thee or to fight for thee.

Do not allow the failure to accomplish the demonstration to dishearten you, or cause you to slacken the work you have to do. The student of mathematics who fails to get the correct answer to his problem will never so grow in the understanding of the science that failures are infrequent, if he, discouraged thereby, relaxes his efforts and allows the "I can't" to dominate him. "I can" must be the decision which meets every demand legitimately made upon us.

Illegitimate demands; or the tests afore mentioned is what is meant by "tempt not the Lord thy God."

Making a rule of your own by which to measure the power of Deity will result in your defeat and discomfiture.

"Little children, love one another!" should be the motto of all true Christian Scientists. Those who cultivate this feeling; who, working as "one with the Father" seek to manifest that love which is above the human, will not allow enviousness, covetousness, love of approbation; applause of their leaders or of the people; jealousy of those who receive more than they do or are preferred before them, to enter into their work or even into their thought.

What matters it who does a necessary work so it is done? If you do your best and another, because of being differently circumstanced, does more, be thankful that it is so; for it is the principle which must be

established ; not you to be seated on a throne with it for your footstool.

And doing your best, you do as much as it is possible for any one to do. Better the slight duty faithfully performed ; the cup of cold water offered to one of the "little ones" with no thought of approbation therefor, than a work which, seen of men, draws forth their applause ; and to gain which, was an underlying though unacknowledged motive for the act.

To be the most widely known healer or teacher is not the right incentive to effort. The truth for its own sake and its triumph before your personal one must be your motto.

Go forward in your work with an honest intention ; a clearly defined purpose ; a courage which is the consequence of your perception of the inexhaustible source of light, of health and of strength from which you draw your supply.

Put yourself under vigorous training for that work by a steadfast adherence to the new mode of thought. That the old thought or belief first presents itself is more than probable ; that temptation is for you is inevitable, but enter not into it.

By the "get thee behind me Satan," relegate the evil, the belief, the false conception to its proper place, behind you ; not before you where it is to be seen ; back of you because you keep your face steadily turned from it. Then you do not join hands with it, do not "enter into the temptation."

Are you, in consequence of the principle you stand for and your efforts to live in accordance with it, a subject for ridicule, for avoidance, a target for all opposing

forces to aim at? Remember, that the obstacles which the pioneer overcomes are what prepares the way for those who come after him.

Every hour's struggle which you make against that which would pain and well nigh overwhelm you had you not your remedy at hand, but increases your ability to demonstrate the law which Jesus taught.

We gain the most through the overcoming of obstacles; not by having them taken out of our way. Only by contending as he did from the birth of the spiritual idea to the crucifixion of the personal man, can we win the presence of the "Comforter" which shall teach us all things; "even the Spirit of Truth whom the world can not receive because it seeth him not, neither knoweth him; but ye know him for he dwelleth with you and shall be in you."

That peace which Jesus left with his followers; gave unto them "not as the world giveth" is for us to-day when we have won the companionship of the Comforter.

It is above and beyond what the world calls happiness; a condition which its turmoil can not affect, can not alter. Though stripped of all that our former sense of things declared necessary to happiness, that peace which is the benediction of the Most High faileth not.