



There is Nothing But God

by
Vivian May Williams



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By VIVIAN MAY WILLIAMS

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Preface

“AND I saw another angel fly in the midst of heaven, having the everlasting gospel (good news or glad tidings) to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.” (REV. 14:6).



“And this gospel (‘the word of truth, the gospel of your salvation’) shall be preached in all the world for a witness unto all nations; and then shall the end (of material beliefs) come.” (MATT. 24:14).



“Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.” (ISA. 45:22).



To the “millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert”—I offer you rest and drink in the name of Christ. I bring the contents of this book as an oasis in the desert of “mortal mind,” to unburden you of the *Cross* of deception, and to *Crown* you with the glory of your own immortal Self.


I accept no other authority than that of my own understanding.

VIVIAN MAY WILLIAMS

Los Angeles, California
April, 1934

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Introductory

Chapter I »

THE TIME is at hand when every conceivable opinion about God and man must give way to a complete and perfect understanding of the Allness of the One. God and man are not two but One, as evidenced by Jesus Christ. It is impossible to demonstrate Principle until you have established Principle in consciousness. The theory of the "Adam-dream" with its attendant "mortal mind," "material man" and "material world," must be totally abolished before God's man can appear in full expression. "The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity. Contentment with the past and the cold conventionality of materialism are crumbling away. Ignorance of God is no longer the stepping-stone to faith." These statements are as applicable today as they were when they were written by one of great spiritual vision about fifty-eight

years ago. Every conceivable method, system and formula upon which truth students have depended must be abolished before they can attain spiritual perception. A dependence upon anything but Mind is breaking the First Commandment by "having other gods before Me."

The everlasting gospel is being preached by those who are sufficiently advanced in spiritual consciousness to discern the nothingness of evil and the Allness of Good. The "final trump" is sounding the "glad tidings"—there is nothing but Good. Be wise and listen for "then shall the end come."

Nothing but the Omnipotence of my own Mind has enabled me to conceive and appreciate the ideas which have come to my consciousness throughout infinity. Therefore, I claim that my Mind has always been and is now my only Thinker, Actor, Teacher and Leader.

Several years ago I had a vision—I was wide awake when it occurred. I was standing on the shore of a sea of glass. On the opposite shore, I saw the figure of Jesus, and I exclaimed "this is the Christ!" He smiled and bowed assent. Then I was conscious of the world of creation passing

through this sea of glass without any signs of earthly conditions. The trees, for instance, had no roots nor earth attached. Every object of creation was passing through the sea of glass in a beautiful panorama of color and form but "without material accompaniments." The next thing I became conscious of was of myself standing on this same sea of glass. But there was no sense of solidity—I moved with perfect freedom as though I were moving only in the consciousness of Reality. Then I saw three marble steps suddenly appear before me. I ascended them and my vision vanished. I was transformed.

This vision revealed to me the three degrees of thought through which every mortal must pass before he attains the Christ consciousness and understands that there is nothing but Good.

I saw the objects of creation replaced by the ideas of Soul as they passed through the transparent consciousness of Mind. When the vision vanished it "ceased to be even an illusion" for nothing remained but my consciousness of Reality.

It was some time before I found the interpretation to my dream in the Book of Revelation,

fifteenth chapter, second verse, "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, (materiality) and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God." *I knew I had attained the third degree—spiritual understanding, the Christ Consciousness.*

This transparent state of mind enables me to see through the deception of a so-called "material world," "mortal mind" and an "Adam-dream." It gives me an absolute Principle from which I analyze every conception and arrive at Oneness, God. It is the vision of the Apocalypse, in which "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

My vision of the "sea" vanished and nothing remained but *Awareness*—pure Substance, Mind, Good. Through this spiritual perception I discerned the ideas which I commit to the readers of this book.

Sincerely,

VIVIAN MAY WILLIAMS.

The Absolute Truth

Chapter II »

ABSOLUTE TRUTH is based upon a demonstrable Principle—a Fact. Unless one perceives and accepts this Principle as his basis of all reasoning, he has nothing to demonstrate and no rule for its demonstration. Absolute truth is devoid of all theories for so-called error *can not be used in stating the truth about God and man*. The problem of *nothingness*, or “dust to dust,” has been solved, and “mortal mind” is without form and void, for individuals are beholding themselves as they actually are, namely, *spiritual beings in heaven, here and now*.

Absolute truth does not *approach* Principle—it is always at the standpoint of spiritual understanding and is demonstrated from that basis.

Principle is All-in-all. It is both Cause and effect for there can be nothing but Oneness. There is nothing *supernatural* for all is supremely natural to our spiritual senses—the *only senses*

which we possess. It is not *supernatural* for Good to sustain and support the *manifest universe, including man*, for good is permanent. Neither is it supernatural for us to prove our omnipresent Principle just as Jesus proved his divinity *right here on earth*. To believe that the manifest universe, including man, is governed by "material laws" which must be overcome before one can attain spiritual consciousness, is to doubt and deny the omnipotence of spiritual laws and refutes man as the true image and likeness of good. Just as the utilization of numbers demonstrates the principle of mathematics, so the exercise of your spiritual power demonstrates your Principle, Good, and is equally natural.

Popular theology has never given the true interpretation of God and His manifestation. We can not adulterate the absolute truth with "false beliefs" which do not even deserve a title, no matter how erroneous or mythical that title may be. One might exercise every conceivable theory in an attempt to overcome that which seems to oppose Good only to awaken to the fact that *he has been combating nothing but his own "false beliefs."* *He has not even been deluded for there is*

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but One Mind and it can not be deluded or deceived. There is no one to be changed for man is spiritual and perfect now.

“Ye shall know the truth, (about yourself, here and now) and the truth shall make you free.” Understanding that your identity is Soul,—not body—and that Soul reflects God (the only Self) you become *self-governed*.

There is but One Mind—your Mind and my Mind—therefore, all visible manifestations are under the dominion of our Mind. You cannot be controlled by “erroneous beliefs” when you understand that the only Mind you possess, and which possesses you is God. *There is no illusory mind to create or to sanction false creations.*

Why attempt any further to explain “nothingness” when such efforts can only result in defeat? Good is All-in-all—Self-explanatory.

The universe is no longer an enigma—the “mystery of God is finished.” We are now perceiving that we are actually God’s (Good’s) own likeness right here in the only heavenly universe there is. This perception has set us free from all “false beliefs” of “mortal mind” and “materiality,” and has opened wide the portals of im-

mortality through which we perceive ourselves as the "wisdom, knowledge and power of God," which Paul referred to as Christ, the infinite idea. Identifying ourselves with the Christ enables us to "master the infinite idea."

When you have perceived the oneness of God and man, you will no longer *appear* to be "mortal" or "material" but you will *understand* that you are pure Spirit, individualized as Soul, the "I" of you—a good, God-like man. Through this spiritual perception of the Christ you will attain unlimited beauty, joy and happiness—a perfect state of existence *right here* in the only tangible and real world that was ever created.

Man-made theories, dealing with a "suppositional material world" and "mortal mind," have given way, for they have failed to comfort in times of apparent distress. They are absolutely devoid of the Christ-power and can not be recognized or considered if we are to be loyal to the One Power.

Jesus said "But the Comforter—shall teach you all things." The Comforter is here and has led us into an absolute understanding of our true relationship to good. It has revealed the "mys-

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tery hid from the beginning” that we are God-like beings, living in the world of Reality, Heaven, governed by the Principle of all Good (God) *now*.

The Comforter has revealed the fact that we do not have to struggle to *attain our divinity*—we have but to *accept* it as Jesus did, and our demonstrations are assured. We do not have to *become* spiritual—*we are spiritual and perfect now*.

An inability to explain Soul has caused the majority of thinkers to believe in a supernatural power or Mind, called God, and in a natural all powerful evil which has been falsely termed “mortal mind.” The entertainment of such false beliefs is directly responsible for one’s inability to demonstrate the allness of God.

The illumination of absolute truth reveals the fact that *error is not even an illusion*, and establishes the inspiration of Love and Truth as the only admission to the Kingdom of Heaven, the presence of Good.

There are no arguments in Truth for there is no sense of separation or opposition in the all-inclusive Divine Mind. Truth is not a method

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which one uses to approach Principle—Truth is the Christ—we can prove it for ourselves. All utterances of the truth are divine for they emanate from the one and only Mind. Principle, Mind, is the only Thinker, Speaker, Actor,—therefore, Truth proclaims Itself by means of Its consciousness, man. The infallibility of absolute truth can not be demonstrated until the *letter*, as well as the spirit, bears witness to Good. Words that are not consistent with Life, Truth and Love can never reveal the nature of God. The inspiration of an illumined consciousness empties the “old bottles” of all “false beliefs” and fills them with the “new wine” of spiritual perception.

Unless we accept but One Power and *live* it, we can never demonstrate the Principle of our being or enjoy the “fruits of the Spirit.”

Absolute truth can not be reduced to a system or form of practice—its Principle is discerned spiritually.

A True Concept of God (Good)

Chapter III

A CQUAINT now thyself with him, (God) and be at peace: thereby good shall come unto thee." (JOB 22:21). With such passages of Scripture to point the way, we can no longer consider it treason to understand God. Scientific discoveries in the field of metaphysics are revealing dynamic proofs of the nature of God, and giving us indisputable evidence that we are spiritual beings in heaven right here and now. Thought has become so spiritualized that an entirely new concept of God and man has dawned upon consciousness and we are proving our Principle "by our fruits." Man's conception of Deity has evolved from a finite sense of a *personal God*, to a practical, demonstrable understanding of an omnipresent Self—the Self to which Jesus referred when he said "I and My Father are One." There are many theories per-

taining to the evolution of man's conceptions of Deity but in this day of spiritual enlightenment they have yielded to the absolute truth about God, so further speculation is not necessary. Demonstrations will prove whether or not we understand our basic Principle. There is but one permissible excuse for failure to demonstrate the Principle of being *and that is a limited conception of Deity*. Unless our conception of God is *true*, it is not demonstrable.

It is paradoxical to say that in order to discern the nature of God we must first understand the nature of man, and in order to discern the nature of man we must first understand the nature of God.

God and man are *inseparable* as Principle and idea; Spirit and identity; and it is impossible to refer to one without including the other.

In elucidating the truth, there is an inclination upon the part of teachers and writers to make a distinction between God and man thus imparting the limited sense of separation rather than uniting them in Consciousness. God must include His manifestation (man) for a Cause without its effect, or Mind without its idea is inconceivable.

Every apparent problem is due to a belief in a separate self-hood. "Man divorced from Spirit, God, would lose his entity," and Spirit divorced from man would be a nonentity. In other words, there would be no God, without man.

As shocking as it may seem to the unenlightened thinker I am compelled, through divine understanding, to state with positive conviction that God is man's highest conception of good. In Hebrew, the term for God is good.

Did you ever stop to consider the fact that your God is dependent upon your own conception of good for existence? If you did not have Consciousness, you would not have a God, for you would not know good. If we are to progress, we must look facts squarely in the face and discard all limited conceptions of God.

We have declared an omnipresent God long enough—the time is here for us to prove this Omnipresence. Tennyson wrote "Closer is He than breathing, and nearer than hands and feet." Can you conceive of God being any closer than the discovery that He is your own Consciousness? Permit me to call your attention to what I believe to be an important point in Science and

Health, page 544, line 16 in which Mary Baker Eddy wrote, "All is under the control of the one Mind, even God." I must confess my utter amazement upon discovering this startling statement several years ago. I have proven the validity of these words through demonstration but I knew the average student was not ready for such instruction so I concealed my revelation until the present time. The world is ready now for the "full corn in the ear." *As long as the individual has any sense of separation, whatsoever, from God, he cannot demonstrate Oneness, Wholeness and Completeness.* But to perceive that God, good, and our Consciousness are One, is to let "that Mind be in us which was also in Christ Jesus." We cannot demonstrate the power of God until we discover that *our Mind is the power of God.* *Then we readily perceive that all conceptions of good, even God, are under the control of the one Mind, Consciousness.*

Jesus did not demonstrate *things*—he demonstrated *his own Consciousness* which he proved to be his basic Principle. Without consciousness, nothing would exist for us—then why look outside of our own consciousness for anything?—

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not even God. In this way only can we make our atonement with *good*, God.

The savage had a limited conception of God, therefore his existence was limited. The Bible gives us a record of the various conceptions through which man's thought has passed. These false conceptions of God, in every age, have been dematerialized up to the nineteenth century, until God was claimed as *a practical, ever-active, living Principle to be utilized.* How can we use this Principle until we discover it within our own consciousness, thus placing it under the control of our own divine Mind? Does this startle you? If so, it is because the time has arrived for you to advance in spiritual understanding, and to dematerialize another false conception—namely, that there are two minds—the divine Mind (God) and the “human mind” of man. The more modern conceptions of Deity have not benefited the race much more than the old theological ones; they have simply changed the form of worship but still hold individuals in bondage to speculative theories.

No matter how reluctant the advanced thinker may be to admit some of his limited con-

ceptions, it is a positive fact that *the belief in "mortal mind" is holding as many people in bondage today as the old theological "Satan" ever did.* Nothing will ever break the shackles of false beliefs except the clear perception that *every conception, including God, good, is under the dominion of our own Mind.* When this illumined fact dawns upon your consciousness, you will have no occasion to look elsewhere, but *within your own consciousness,* for the Kingdom of God. For the first time in your life you will appreciate and enjoy the "peace of God which passeth all understanding," for you will have discovered the full meaning of Omnipresence, Omnipotence and Omniscience. You will have perceived that you are self-sustained; self-maintained and self-governed.

The argumentative theories pertaining to both good and evil are no longer necessary—in fact, a continuance of such beliefs retards spiritual progress.

Adherence to methods and systems whereby one expects to *find God* keeps individuals in bondage to *blind faith.* *When you actually know what God is, your life becomes a natural*

livingness—not a constant struggle to become that which you already are.

Individuals are “characterized” by their “highest or lowest ideals.” Jesus was characterized by *his high ideal of himself* as the Son of Good. He did not confuse the belief in personality with his Christ Self. He identified his mind with God and dared to voice his convictions even though he was crucified for speaking the absolute truth.

In this day of spiritual illumination, those who have caught the vision must have the courage of their convictions and voice the absolute truth in so far as they are able to demonstrate it. Withholding advanced ideas, just because you fear the opinions of others, retards your own progress. “Work out your own salvation” as St. Paul advised. Jesus’ whole ministry was one of *individual expression* rather than conformation to the opinions and advice of others. You will notice that he never looked away from his own Consciousness to “fulfill the law.” Had he ever made the least concession with “so-called error” he would never have overcome the world. *He proved his Principle to be One, and included himself in the whole, therefore he had nothing*

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to get rid of but everything to praise and glorify. He said, "I came not to destroy but to fulfill." By acknowledging himself as the Son of God, (Good) he naturally partook of that divine nature. Since Good can not know evil, it was impossible for Jesus to see "mortal minds" to be destroyed before man became spiritual.

In Ephesians 6:13, we read "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." Taking on "the full armour of God" requires one to lay aside all beliefs in two powers and to see only Good. It even necessitates the elimination of man as a *separate entity*, —*he must be included in the whole*. As long as one puts up any resistance to "mortals;" "human minds;" "counterfeits;" "symbols;" a "material world;" "false beliefs;" "cinema pictures;" "mists of matter;" "vibrations;" "lines of force;" "subconscious mind;" "matter;" "planetary influences;" the "devil;" "ether;" "mortal mind;" "false claims;" "illusions;" so-called "mirages," and a thousand and one other *excuses for ignorance of the Truth*, he merely accentuates his belief in them and continues to

remain in bondage. Such practice is not the functioning of divine Intelligence—it is the continuation of the “Adam-dream.”

Divine Intelligence is illumination, inspiration and insight; it enables one to see *through the deceptions* that have held man captive and prevented him from demonstrating the Allness of Good.

Unless immortality and harmony are becoming more apparent in your every day life, you have not gained the true idea of God. “If Christ be not risen, then is our preaching vain.” In other words, if we have not exalted the Christ (the “I” of us) in consciousness, and discovered that we are the essence of good, then the letter of truth which we have studied and preached has been of no avail.

The spiritual origin of each and every individual is now a scientific fact because it can be proven. The “Comforter” has revealed our true identity and we know that the only man that our senses have ever dealt with is the *spiritual man*. *There is nothing but God and the spiritual man and our concepts about them*. If one insists upon believing that the spiritual man is “mate-

rial" with a "mortal mind," then that individual will be dealing with *his own false concept of the one and only man*. But all of the false concepts ever conceived will never change man from a spiritual to a "material" basis or vice versa. The only effect that such delusions can have upon one is to prevent him from seeing reality here and now.

Thinking of good never improved anyone, for "Which of you by taking thought can add one cubit unto his stature?" (MATT. 6:27). No matter what you think about yourself you always have been and always will be immutably perfect,—"*hid with Christ in God.*" And right here I wish to remind you that I am speaking of *you as you appear here in this world* for this is the *real universe peopled with spiritual beings* no matter how many arguments may have been put up against it. "Ye shall know the truth, and the truth shall make you free." (JOHN 8:32). When we perceive the true idea of God, we lose all sense of evil and we unfold from that basic Principle, just as Jesus did. When we arrive at this state of consciousness we will lay aside all personalities and leaders and follow Christ, Truth. Even the

personality of Jesus will fade away in the contemplation of the *Christ* which he demonstrated.

Leaders and organizations are stepping stones which will be laid off for they retard spiritual progress. *There is not a single text book in evidence that gives one freedom of thought or speech—they all include negative suggestions, methods, systems and formulas for setting a "mortal man" free, whom, they claim, never had existence or life.* How on earth can such delusions ever assist one to progress? Believing that you must adhere to any stereotyped method such as daily lessons, silences, and concentration, are beliefs that Mind has created man so imperfectly that you have to improve him. Such practices are the result of self-imposed "hypnotism."

If we are ever to demonstrate the Christ in our midst, we must forsake the foundation or basic lie of "material systems." That basic lie is a belief in a "mortal mind" that creates a "so-called mortal man" out of *nothing*, calls him *something*, and gives him power to oppose the only man that Mind ever created in Its own image and likeness.

Thousands of individuals are victims to this false belief today, and they are attempting to deny out of existence that which never was created. All of the treatments and prayers ever voiced, or to be voiced, will never dissolve "illusion," nor cause a "mythical man" to vanish into his "native nothingness." The Light (understanding) that has always been shining in darkness (ignorance) is now illuminating the consciousness to the extent that we are *seeing through the deception* and are enjoying the freedom that automatically accompanies Truth. There is not a single appearance that will annoy or alarm you when you know the truth of every situation. You will cease judging by appearances and will judge only according to Good.

Reason is our most active faculty, therefore, we must have a true foundation of Principle upon which to base our reasoning if we wish to put our ideas into practice. Our works must be consistent with our faith, otherwise we have no proof that we are spiritual beings in heaven here and now.

When these individuals walking this plane of existence realize that they are equipped with the

same power of good that enabled Jesus to perform his marvellous works, "These signs shall follow them that believe,—they shall take up serpents, and if they drink any deadly thing, it shall not hurt them. They shall lay hands (spiritual power) on the sick, and they shall recover;" thus will the prophecy of Jesus be fulfilled and his teaching revived instead of being lost to humanity.

Volumes might be written in an endeavor to explain the "*nothingness of mortal mind and matter*" but there are sufficient text books now that deal with these false theories without adding another to the "flood" that has almost drowned the Christ-idea. Such literature may have been necessary at a certain stage of evolution in the world's history, but our present stage of progress necessitates "putting off the old man with his deeds" and the putting on of the "*full armour of God.*"

A great spiritual leader of modern times fore-saw the present day of spiritual development and its adaptation to our needs. In *Science and Health*, page 570, line 1, she wrote, "The march of mind and of honest investigation will bring

the hour when the people will chain, with fetters of some sort, the growing occultism of this period. The present apathy as to the tendency of certain active yet unseen mental agencies will finally be shocked into another extreme mortal mood,—into human indignation; for one extreme follows another.” “Revelation XII, 15, 16. And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.”

In the face of one of the most strenuous periods through which the world has ever passed, I am compelled by virtue of the nature of God and man to shout the “everlasting gospel,” “There is nothing but God.” The “apathy” is being shocked “into another extreme mortal mood,—into human indignation” by those with sufficient spiritual understanding to see through the deception of the “unseen mental agencies.”

Just as it is presumed that divine Science symbolizes the “woman” who presented divine Science in the form of the “little book,”—so it may

be presumed that the "earth" is symbolized by the scientific thinker who can give the co-relative explanations so necessary to the elimination of false theories. The clear perception of scientific spiritual facts has caused the "earth" to open "her mouth" and "swallow up" the flood of "mortal mind" and "materialistic" theories that seemed necessary to use in elucidating the discovery of Scientific Christianity. One might even refer to it as the "tree of the knowledge of both good and evil," for careful study and investigation reveals the fact that there was as much knowledge of evil voiced and written into the pages of certain text-books as there was of good, God. It was apparently necessary in that day and age to deal with "materialistic" phenomena, but we have journeyed a long way in consciousness since then and "Error will be no longer used in stating truth." (*Science and Health*, page 126, line 2).

It is to be regretted that it was found essential to pour out such a "flood" of theories pertaining to "error" (the dragon) that the knowledge pertaining to it threatens to drown the true idea. "But why should we stand aghast at nothing-

ness?" (*Science and Health*, page 563, line 7). The "great red dragon" (error) has been discovered to be a *lie* about Mind and its manifestation (man). The spiritual idea will no longer be arraigned before the tribunal of "so-called mortal mind," for the "earth" with her scientific facts "has opened her mouth" and the "flood" of lies is being swallowed up by absolute truth. John, the Revelator, in foreseeing the future pictures of the world, prophesied that the very events taking place today would come to pass. The "spiritual wickedness in high places" threatens to be the downfall of those who persecute others in the name of good. But the "dragon" being a lie from the beginning is nothing—therefore it has no power and is reduced to "nothingness." Absolute Truth is guiding us triumphantly through the "Red Sea" so we have nothing to fear—Good is with us.

If the presentation of new and better ideas of God meets with "human indignation" and persecution, it is but a sign-post on the way pointing us to the necessity for clearer vision and a greater understanding of the *true idea of God*.

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There are certain words—God, Substance, Life, Truth, Love, Being, Principle, Reality,—that have the same basic meaning, *permanence*. As Herbert Spencer says: “What is permanent is real; what is not permanent is not real.” If we were to think of God as “*permanence*,” it certainly would give us something more tangible, real and practical than the hitherto vague conceptions to which mankind have clung.

The day of uncultivated understanding has passed. Individuals must either worship God according to the dictates of *their own enlightened conception* or remain in the darkness of opinions conceived by those who merely caught the first glimpses of Truth. Consciousness has revealed many marvellous inventions in the field of natural science during the last century—is it not logical to presume that man’s conception of God should evolve just as rapidly? *Unless your concept of God has changed or is changing, you are not progressing in consciousness; this is one of your tests or proofs.* Do not be alarmed when a new and better idea of God is presented to you, for the so-called “human sense” must be uplifted until it catches the vision of Jesus Christ. Jesus

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was persecuted and crucified because he spoke the truth about himself. In *Science and Health*, page 560, line 24, we read: "Persecution of all who have spoken something new and better of God has not only obscured the light of the ages, but has been fatal to the persecutors. Why? Because it has hid from them the true idea which has been presented."



The Unity of God and Man

Chapter IV »

I^N THE past we have dealt with God and man as two instead of one. And in dealing with just one, man has always been placed in a secondary position, yet man (manifestation) is the only visible evidence that there is a God. If we will replace the word "God" with the word "Good" we will be able to unify *God and man* to our entire satisfaction. In fact, in the ultimate analysis you will discover that there is but *one, and that one is the spiritual man*, (a Godlike man) demonstrating the omnipotent, omniscient and omnipresent Principle of Good, called God. We are speaking with "new tongues" for absolute truth is revealing demonstrable facts.

Jesus Christ represented the perfect unity of God and man. He was a perfect specimen of humanity who went about his business doing *good*—hence he and God (Good) were one. He spoke with authority because he understood that there was none other than himself—*he included*

Good (God) within himself and demonstrated it. The inclination of most students of truth is to try to become absorbed in Deity, thereby losing all regard for the manifestation and *failure to demonstrate* is the result. Why should you regard God more than yourself if you are his perfect image? We can never demonstrate the Principle of being until we make our at-one-ment with it. And we can never make our at-one-ment until we cease looking upon God other than an ever-active Principle of Good to be utilized in every walk of life. A realization of the fact that *God is not a separate being but is the omnipresent power of Good* will dispel forever a belief in the power of so-called "evil" and humanity will be free from the sense of duality.

It does not matter whether we refer to this unity as "God and man;" "Mind and Its idea;" "Cause and effect;" "Spirit and identity" or "Father and Son," for these terms all refer to the one changeless Principle and its idea which co-exist. These terms also apply to the *one* spiritual man who expresses all that Principle is. The idea of the numeral two is just as infinite as the principle of mathematics,—hence man is just as in-

finite as the Principle which he expresses. As long as we believe that God is superior to man, we can *never* unify the two and neither can man express power. It is obvious that *one can not be greater than the other and at the same time be alike.*

The use of the term Principle, in defining Deity, has more of a tendency to impersonalize the Infinite Being than the use of the word *God*—hence the frequency with which it is used. Always bear in mind that the word *God means good* for it will help you to revere universal good instead of confining your worship to the one term God.

God is not a distant potentate with whom you must plead, or pray to, in order to live in harmony. It is unfortunate that the pronoun "He" was ever used in connection with God, for it gives one an incorrect sense of God as a person. God is an ever-living, ever-active and changeless *Principle*, the omnipotence, omnipresence and omniscience of your own Mind.

In referring to God as Spirit, Soul, Intelligence, Principle, Life, Truth and Love, you can not ignore the fact that these are *terms* used to de-

fine someone's conception of Deity. You may accept these opinions and *base your reasoning upon their* conceptions, but do not lose sight of another fact *that you are always acting and depending upon your own conclusions. Nothing exists to you except your conception of that thing.* All conceptions are dependent upon *your own consciousness—even your conception of God.* You are either expressing power or lacking it according to your *conscious* realization of the Truth. Naturally, to discover that there is no power other than your Mind, Consciousness, is to make your At-one-ment with *all Power.* You not only *have* all Power but you actually *are* all Power for Mind is *individual* as well as universal if it is *All.*

Since Principle, Good, cannot reflect or express anything but Itself, it is logical to presume that the reflection or expression *must be* Principle, Itself. If you stand before a mirror, you *see yourself.* Consciousness is the mirror in which Principle (Mind) reflects its ideas and that reflection is *man.* If it were possible to reflect all of Principle, good, in a mirror, that which you would see would be *yourself,* God's reflection.

Your perfect understanding of God is your mental mirror. In this understanding you perceive or see ideas and these ideas are realities in tangible form, substance and color.

Do you not realize the immensity and totality of your own Mind? Can you not see that the divine Mind you have been worshipping is *your own conscious Mind*? All color, form and substance is *within you*. It is your own Principle or Mind that you must *demonstrate* for it includes all of the things which you desire.

Man is Mind's consciousness—the means by which Mind thinks, acts and appreciates Its own ideas. *Man is what Mind knows about Itself. Man is Mind's own Self-contemplation. Man is Mind's demonstration of Itself.* The Christ is the real man *and that is what you and I are*. We have been deceived long enough into believing we were sinful mortals, struggling to become spiritual enough to be even recognized by Principle. We have been told that the Infinite cannot know the finite. Certainly not! for there are no finite beings. Jesus said, "Ye are gods, and the Scripture can not be broken," and Paul said, "Ye are the wisdom, knowledge and power of

God." Let us *claim* this power and *act* as though *we are spiritual beings* here and now. You can not have a single thing until you claim it. You can not act like the Christ until you realize that you *are* the Christ, the true idea of good.

These are powerful statements but we must declare the whole truth or none at all. The warfare between Spirit and matter has waged long enough to awaken people to the truth about themselves. *It is ridiculous to go on declaring that Good is all-in-all and then continue to believe in a separate "mortal man," whom these same individuals recognize as the creation of a mythical "mortal mind."*

If we accept a false premise of a "material man," subject to sin, sickness, and death, we can never expect to demonstrate the Christ in our midst. Unless you can resurrect the "I" of you and include It *in* Principle and find Principle as your own Mind, you have no place in the At-one-ment. Jesus proved that his real Self, The Christ, was not subject to "material" beliefs.

You and I must fearlessly declare the truth about ourselves without making any apologies or without reference to either Spirit or matter.

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There are not *two* of you, so why be concerned about either? Is it not sufficient to realize that you just *Are*? And when you discover that you are Mind's consciousness, you will eliminate all sense of a separate self and your undivided attention will be given to *Yourself*.

Principle is not *in you* and you are not *in* Principle except in the same sense that you refer to the principle of mathematics as being one with its numerals and the numerals being one with the principle—they co-exist in your consciousness.

When you discover the absolute truth about *God and man* as *One*, you will have unified "them" in your own consciousness and then you are free; free from what? *Free from the false sense of a separate self*.

Individuals fail to demonstrate the "kingdom of God" (a perfect state of Mind) because they do not accept the "kingdom of God" as *their own state of Mind*. If "the kingdom of God is within you," then it must be your own realm of consciousness—accept it—demonstrate it!

There is far too much time wasted in words in an attempt to explain *nothing*. The author is making no attempt to elaborate upon this sub-

ject other than to arouse sufficient interest to cause individuals to appreciate the power resident within their own consciousness. The average individual depreciates himself by giving more credit to others than he claims for himself.

We must consciously release everything upon which we have depended, if we wish to demonstrate self-reliance. The "uttermost farthing" must be paid by surrendering every conception to the *power of your own Mind*.

It is not necessary to go into detail in an effort to explain the "*nothingness of error*" and the "Allness of God," for there are very fine text books that dwell extensively upon the subject of "mortal mind" and "error." To be very frank with you, since I understand the power of my own Mind, it is impossible to even acknowledge an "*illusory*" *premise* upon which to base any *legitimate cause* for the existence of "nothing," called "mortal mind."

Throughout the Bible we read that man is spiritual—that "when Christ, *who* is our life, shall appear, then shall ye also appear with him in glory (COL. 3:4). Christ has appeared in consciousness for we have discovered the truth which

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is the Christ. "Then shall ye also appear with him in glory" means this: When we discover the absolute truth about ourselves then this visible man (ye) shall "also appear in glory" for we shall see him as he is in heaven. In other words, we will no longer look upon ourselves as "material" beings but we will behold ourselves in scientific understanding as the *perfect man* here and now. This correct view will enable us to overcome the world just as Jesus overcame it while he apparently lived in the flesh.

It is quite evident that when you are working out a problem in arithmetic that the principle of mathematics is not changing—neither is it creating any more combinations of numbers; it simply means that *you are aware of more combinations* and as you proceed in your solution you re-group the numbers. This will serve to illustrate man's relationship to Principle.

Man stands in the same relationship to Principle, Mind, as the principle of mathematics stands to its numbers—the two co-exist for one cannot exist without the other. That which appears as a new creation in the manifest world is simply *the revelation to consciousness of dis-*

tant ideas of Truth. Man becomes conscious of the ideas which always were complete, tangible and real in Mind; he always possessed all things in substance but had never become *conscious* of them. At the time that people rode in ox-carts, the airplane existed in the same place, in the same Mind, simultaneously, but no one had conceived the idea. As man conceived clearer ideas of transportation, or movement, it has appeared as though new creations were presented in the forms of carriages, steam locomotives, etc., up to our present modes of transportation. Nothing has really happened, except individuals have enlarged their conceptions and are in a better state of consciousness. Instead of *adding new creations*, we are actually "*putting off the old man with his deeds*" and rapidly approaching the *demonstration of the instantaneous action of Mind.*

Just as the principle of mathematics would be of no avail without the numerals, Principle would be a nonentity without Its manifestation called man. It is quite obvious that the principle of mathematics is no respecter of numerals; in fact, it cannot conceive of them as separate from

itself. If we make a mistake in mathematics, there is no use in pleading with the principle to adjust our problems. Since Principle can not conceive of Its manifestation as separate from itself, it stands to reason that It is impersonal and has the same regard for one as for all. Since It can be aware of nothing but Its own perfect manifestation, it is conclusive that It can not conceive of anything in the form of a problem to be adjusted. The sooner we realize these facts, the sooner we will cease looking *to God for help*, and the greater effort we will make to harmonize our conceptions with Mind and be free.



The World of Reality

Chapter V »

IT IS given unto you to know the mysteries of the kingdom of heaven.” (MATT. 13:11).

We have demonstrable proof that we are spiritual beings living in the world of reality (heaven) now. The way in which we prove whether our knowledge of Mind and its manifestation, heaven, is correct or not is this,—if anything *appears* to be inharmonious and we can realize that we are spiritual beings in heaven *now*, governed only by Good, the apparent difficulty will vanish, *proving the truth of our realization*.

Every great mystic has taught that heaven is around us all of the time. Lao-Tze, the Chinese philosopher said, in speaking of heaven, “The further a man goes in search of it, the less likely he is to find it.” Jesus 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.” (LUKE 17:20, 21).

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“The true light which lighteth every man that cometh into the world” (JOHN 1:9) is the illumination of spiritual understanding that comes when a man knows the absolute truth about God and the manifest universe. It is unfortunate that individuals have been taught that the manifest world in which we live is a “material misrepresentation” of heaven. It has been called a world of illusion; a cinema picture world; a counterfeit world; a world of symbols; a world of false appearances; a suppositional opposite world and various other terms. *For this reason only is instruction necessary.* If individuals had never accepted *lies* about themselves, instruction would not be necessary. As it is, *we have nothing to learn* for we are now “the wisdom, knowledge and power of God,” but we have *every false theory to unlearn.*

The very fact that God is infinite good excludes the theory of a “false sense” which apparently creates a “subjective state of mortal mind” which this same “so-called mind” names “matter,” thereby preventing individuals from seeing themselves as the true reflections of good.

To even believe that an "erring mortal," "mis-named mind," has the power to produce organism or action is to break the First Commandment by having another creator.

For ages truth students have been *looking away from the manifest world* which has been termed "matter," to contemplate an unseen world called "heaven," consequently, the field of metaphysics is making little progress by way of demonstration. Why? *Because individuals are turning away from the world of reality and the manifestations which they desire to a world of nothingness*—no wonder the majority are demonstrating *nothing*. Jesus said, "Ye ask and receive not, because ye ask amiss." *Is it not asking "amiss" to turn away from the only world you were ever in, or shall be in, to contemplate a world that does not exist?*

The nature of Mind is to function every idea presented. If your idea of heaven is an *invisible world of invisible forms, you will always experience an invisible world*. In other words, you will continue to *think about heaven but you will never have it revealed to sense and sight as long as you continue to entertain such misconceptions*.

There are not *two worlds* so why should we turn away from this one? All we need to do in order to have "Thy kingdom come, Thy will be done in earth, as it is in heaven," is to bring our *thoughts down to the manifest world (earth) and see it as heaven, the world of reality.*

Despite the popular belief in "materiality," we can prove that this manifest world is the realm of heavenly ideas *seen in forms or identities.* Unless you accept this manifest world as reality, you have nothing tangible or real to demonstrate; you will merely have a theory based on nothing. Turning away from the manifest world is to deny the identity of Soul, the "I" of you. To fail to recognize the manifest forms as spiritual is to annihilate man and make Spirit a nonentity.

Subordinating the false teaching of the past to the facts of Absolute Truth, we cease thinking of two worlds, or two powers, and we actually experience the world of reality all around us.

Judging by so-called evil appearances, one gains a very imperfect sense of the real world—thus he functions duality. This world is no more material than your belief of it. When you realize there are no physical senses—that your five

senses are Spirit's senses—you will expect to see, taste, smell, feel and hear spiritual ideas right where you are. Why not, if you are Mind's consciousness? All sense of "matter" disappears when you realize that all is Spirit. This is the universe of Spirit, inhabited by spiritual beings, governed only by Good.

Individuals are gaining a correct view of the world and this understanding is expanding into self-completeness, finding nothing but Mind and Its consciousness, man.

The belief in a "material" world was a *fleeting concept* which prevented individuals from seeing reality. But it has faded into oblivion for those who have attained the Christ consciousness. *One must not look away from the forms for they identify Mind's ideas; but one must alter his false conceptions about this world if he would demonstrate the "kingdom of heaven" here on earth.*

Sixty years ago it was prophesied that the "education of the future will be instruction, in spiritual Science, against the material symbolic counterfeit sciences. All the knowledge and vain strivings of mortal mind, that lead to

death,—even when aping the wisdom and magnitude of immortal Mind,—will be swallowed up by the reality and omnipotence of Truth over error, and Life over death.” (*Miscellaneous Writings*, page 61). This prophecy is being fulfilled today through the pages of this very book.

We will never find the kingdom of heaven here on “earth” until we realize that every visible manifestation is actually the form or identity bearing evidence to the omnipresence of an eternal, spiritual idea. We have to first resurrect the true idea (Christ) of every form in our own consciousness, before we can gain dominion over the earth.

Since there are still many who believe in “evil manifestations,” it may be well to pause here and answer the most prevalent question in metaphysics. How does one explain the manifestations of disease, sin and death? St. John answered that question perfectly when he said, “All things were made by him (Good): and without him (Good) was not any thing made that was made.” It is quite obvious then that any manifestation which is not *good* “was not made,”—in other words, if a thing “was not made” it simply does not exist. “There is nothing but Good” and it

includes its manifestation, therefore, anything which bears the *appearance* of "evil" is a "myth" and is not to be considered.

Sooner or later every student of truth is confronted with the problem of finding the spiritual universe right here where there *appears* to be a world of inharmony and destruction. One must be taught to resolve things into thoughts and to replace the objects of sense with the ideas of Soul and then he will realize that he "lives, moves, and has his being in Good."

Jesus was in the world just like you and I but He held to the true idea (the Christ) and this clear vision enabled Him to see reality. His Mind was not divided between health and disease; Spirit and matter; good and evil; life and death,—He recognized but *One* and this constant acknowledgment of *one power* exalted Him until He "overcame the world" (the earthly sense) and He was lifted into heaven, a perfect state of Mind. *And you will notice that He retained His body or form which proves that "man is not absorbed in Deity, and man cannot lose his individuality, for he reflects eternal Life."* (*Science and Health*, page 259).

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It is very encouraging to each one of us to remember His promise, "He that believeth on me, the works that I do shall he do also,"—(you will notice He said "me" and not God). Jesus' great mission on earth was to teach mankind how to gain dominion over the "*false sense of materiality*" called "*error*"; this can never be accomplished while individuals believe the world to be "material" instead of spiritual. "Science, understood, translates matter into Mind, rejects all other theories of causation, restores the spiritual and original meaning of the Scriptures, and explains the teachings and life of our Lord. It is religion's "new tongue," with "signs following," spoken of by St. Mark. (*Miscellaneous Writings*, page 25). "Evil in the beginning claimed the power, wisdom, and utility of good; and every creation or idea of Spirit has its counterfeit in some matter belief. Every material belief hints the existence of spiritual reality; and if mortals are instructed in spiritual things, it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand." (*Miscellaneous Writings*, page 60).

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The true idea of the universe enabled Jesus to embrace it within His own consciousness and He automatically governed it instead of letting it influence Him. *This is positive proof that man (manifestation) is consciousness and not body.* Jesus was a true representative of the *individualized Mind*, and He demonstrated it by *controlling His consciousness which was His manifestation.* You and I stand in the same relationship to Mind and the universe as He did, and we shall perform the same works when we "believe in Him" (believe in His self completeness) and exercise the same authority with which He spoke and acted.

The true interpretation of the objects of sense gave Him the necessary appreciation of the spiritual universe surrounding Him, where those who lacked spiritual perception saw apparent discord and dismay.

St. Paul gave us the key to the spiritual universe in these words, "The invisible things of him (God) from the creation of the world are clearly seen, being understood by the things that are made (manifested), even his eternal power and God-head." The "things that are made"

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have been called "material objects," "symbols" and "counterfeits." The "invisible things" (ideas in Substance) are "clearly seen" (spiritually discerned) "being understood by the things that are made." For instance, every object ("things that are made") bears evidence to the omnipresence of an idea in Mind. Wherever you see the form of a rose, you understand there must be an idea ("invisible thing") or there could not be a form or identity. Wherever you see a figure 2, you know there must be an *idea* of a 2 associated with the principle of mathematics, therefore, the *manifest form* is just as essential as the *idea*.

We can no longer declare that "All is Spirit" and leave the manifestation called "matter" out of the question. To declare that "Spirit is immortal Truth; matter is mortal error" is anything but the science of being. A thing to be scientific must be based upon facts. To accept Spirit as the invisible substance or essence of all forms, and then to declare that the forms are "material" and "erroneous" is certainly a belief that Spirit manifests itself in "matter"; such false beliefs have held individuals in bondage and

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have given them a sense of duality rather than an understanding of Oneness. *Unless we can bring heaven and earth together, in consciousness, and have them function as a single unit, metaphysics will be nothing more nor less than a theory. The only proof, or demonstration, which we have is through the manifestations or forms.* Many teachers and practitioners ignore manifestations as “mortal error” and at the same time treat their patients to produce money, houses, lands, and every form of visible manifestation. If it is wrong to have a “physical body” then it is equally erroneous for a practitioner to treat or pray for a person to present even a healthy body. Any practitioner who believes in “matter” is a “house divided against itself” when she or he prays to improve “matter.” If “matter” is nothing, how can it be improved? But if *there is no matter and all is Spirit*, it is readily understood that one can have his prayers answered as readily as he can solve a problem in mathematics. Just as the answer to every problem in arithmetic is established in the principle of mathematics before you begin to use the numerals, so every problem of human existence

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has its answer established in Principle before you begin to pray—"Before ye call, I will answer."

If we were not absolutely certain that the visible manifestations, or forms, were not possible, we would never utter a prayer or make any effort to free ourselves from undesirable experiences. *It is hypocrisy to pray to infinite Spirit for any manifestation if you believe that all forms are "matter."* Jesus would never have reproduced His body if He had considered it "material"—He said it was the temple of the living God (Good). How would anyone have ever discerned His presence if He had not appeared in a form?

Man represents the highest idea of Mind because he has the Christ consciousness to become aware of all other ideas. Man's body represents all of the powers and capacities of God individualized; it actually represents the universe. Jesus realized this and exercised the spiritual power which He had over His universe (the body). He knew that wherever His Mind or consciousness was that His identity (form) must be present—this explains how He appeared in the midst

of His disciples without having to take steps to get there or without even opening doors. The body is not solid and concrete as many presume—it is as ethereal as Mind itself. It is no more difficult for Mind to pass through walls than it is for the radio wave. Can you not sit in one room and see yourself in another? Why?—because Mind is infinite and so is *form*. Right here you may ask, “Why does my *form* not appear in the other room when I visualize myself there? It would if you did not believe your body were solid, concrete “matter.” When you realize that your body is as spiritual as Mind, then your *form* or identity will appear as spontaneously and as automatically as the figure 2 accompanies the idea of a 2.

“It is sown a natural body: it is raised a spiritual body.” (1 COR. 15:14). False belief has sown a “natural” or material sense of the body but spiritual understanding or absolute truth has raised the “human sense” and we now perceive the indestructible body of Christ ideas in form—this is the “resurrection.” The spiritual body came with the ascension—*the ascension in consciousness*. Jesus demonstrated the Principle

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of being when He presented His body absolved from death and the grave.

A few years ago it would not have been wise to introduce pure abstractions without their correlatives, for the average student was on, what has been termed, a "material" basis of consciousness. Today we are compelled to voice the absolute truth—that Spirit and Spirit's manifestation is all that there is. We need no longer "strain at gnats and swallow camels," for we perceive that there are not two powers, but One.

"Each successive period of progress is a period more humane and spiritual. The only logical conclusion is that all is Mind and its manifestation, from the rolling of worlds, in the most subtle ether, to a potato-patch." (*Miscellaneous Writings*, page 26). The importance of "symbolism" is that every object in the manifest world reveals the omnipresence of a spiritual idea, and by constantly *resolving the objects of sense into ideas of Soul*, we soon find the kingdom of heaven within our own consciousness. The world of reality can only appear in consciousness just as it appeared to John, the Revelator, when he saw the "new heaven and a new

earth." A recognition of the real world is possible without leaving the body, for we are living in a *mental* world now.

How are we to instruct "against the material symbolic counterfeit sciences" and find the "type and representative of verities, priceless, eternal and just at hand," *unless we refuse to accept the manifestations we see around us as "material" and see all forms as the manifestations of Spirit?*

When the universe, including man, is interpreted from the basis of a complete and perfect Mind, it presents the real world, heaven, as the spiritual image or ideal. This world is heaven seen "through a glass darkly" (through a mistaken concept). It appears to be spread out over time and space because individuals do not realize the spontaneous action of Mind and its instantly available Substance.

We have only to consider such manifestations as the wireless, the radio, and the airplane to be convinced that man has gained dominion over the earth and that heaven is right here. "Belief" says there are three thousand miles of space between California and New York City, as well as

three hours of solar time,—yet we can converse across the continent and hear each other on the instant,—this proves the omnipresence of Mind and the possibility of experiencing any idea instantaneously. We listen to programs being broadcast from the four corners of the earth. In some cases, such as Colonel Lindbergh's broadcast from China, to "mortal sense," he spoke one day, and we heard him on another, due to a belief in the difference in time; *but this was not true, for we heard him while he was speaking.* It may appear that voices are being broadcast from various stations but the truth reveals *the fact that each and every individual has access to every idea in Mind and instead of transporting ideas around the earth, each one of us "listens in" on our own universal Mind.* In other words, we prove the instant availability of any idea which we wish to function. What happens when you place a record of the voice of some absent person upon your victrola? Since it is impossible to confine a voice to a record or disc, it stands to reason that *the record assists you to alter your belief in time and space.* You believe through the use of the record that you can re-

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produce the person's voice and you do, but the truth of the matter is this, whether you realize it or not, the Mind and voice of the person you wish to contact are *your Mind and you listen to your Self*. The victrola, the disc, time, space and every idea exists in the same place at the same time and they are instantly available to your Mind.

The prophecy that "thought will finally be understood and seen in all form, substance, and color, but without material accompaniments." (*Science and Health*, page 310, line 6) is being fulfilled. As we advance in spiritual understanding our demonstrations become instantaneous for we realize that we are in instant touch with *heaven, which is our own realm of Mind*.

We are fast approaching the day when we will not need the mediums or accompaniments called radios and airplanes to overcome time and space; we will have realized the dominion and power of our Mind and will express it. I have helped many people to overcome the wearing of glasses by convincing them that they were looking through a *belief* instead of glasses. *Their belief, not the glasses, enabled them to see more clearly.*

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As we gain spiritual perception, we will manifest objects as readily as we draw our breath. Our lives will take on the heavenly aspect and we will become conscious of objects of creation which before were invisible. The universe, including man, is God's image which is eternally unfolding from the limitless basis of Mind.

Our only heaven or world of reality is a state of Mind which has dominion over every one of its ideas. The reason why students of truth are advised by their teachers and leaders not to take "material steps" is because they should act consistently with Mind. Since Mind fills all space, it is logical to presume that the image, or universe, must also be infinite. Since the *only movement is the movement of ideas in Mind*, it stands to reason that Mind simply becomes aware of its ideas. Since ideas are tangible and real to consciousness, Mind, then *every idea must be an object*. Therefore Mind does not "take steps" to accomplish anything—it merely *thinks* (reflects). Due to the spontaneous action of Mind, every idea or thought is instantly reflected or manifested just as an object held before a mirror is instantly reproduced.

The more one spiritualizes his thoughts, the more heavenly this world becomes to him. And just as Mind becomes aware of its ideas (spiritual objects) without going "outside" of itself, so do we become aware of our manifestations without any effort. This is commonly called "demonstrating," whereas it should be referred to as the *revelation to consciousness of the heavenly objects which surround us eternally.*

A heavenly state of Mind does not conceive an idea and then have to wait until it becomes a manifestation. In Mind every idea is a manifestation. For instance, the idea of a rose is a complete and perfect rose — it does not go through the belief in growth, maturity and decay, for every idea is an idea of *quality, Substance, complete and perfect at every instant.* Every idea is eternally accompanied by its perfect form just as the numeral 2 can not be separated from the *idea* of 2. The rose *precedes* the seed, for we would never plant a rose seed if we did not already have an image of a rose in Mind.

We can analyze every object of creation and find a spiritual reality, proving that we are in

heaven here and now. Thought has been changing from belief to faith, and from faith to spiritual understanding until now *the real man has appeared and is declaring that his kingdom has come here on earth.* We no longer separate the visible from the invisible but unify them as *idea and identity.* The visible manifestation (universe) at last is "man governed by Soul, not by material sense. Reflecting God's government, man is self-governed." (*Science and Health*, page 125, line 15). *We have discovered that we do not live in the universe, but the universe lives, moves and has its heavenly being within Us, I, or Principle.*



Demonstration

Chapter VI » **T**HE MOST legitimate desire that a truth student can have is to be able to demonstrate. Until one is sufficiently advanced to discern that God is the only power, he is liable to think that he has a great deal to do. Since the body and all of one's affairs are effects of which Mind is the cause, all adjustment, commonly called healing, must take place in consciousness,—this is done by altering the image or idea which one is holding. Just as an artist holds to the image or ideal which he wishes to portray, so the truth student must cling to the complete and perfect ideal as he realizes it must thrill in divine Mind, which is the only Mind he has. When one can perceive that his Mind is God, he can readily see that *his Mind can objectify or reveal only that which is good*. Any manifestation, which is not good, was never the result or effect of his Mind, therefore, it

must be of an illusory nature,—this realization will separate good from evil for all time.

When Jesus said "Take no thought for the body," He must have meant what the Absolute Scientist means today when he advocates that the student must give no thought or concern to the manifestation, for all healing must take place in consciousness. A perfect manifestation or demonstration will automatically follow as the result of a perfect idea held in Mind, just as a painting automatically reveals the model held in the Mind of the artist.

The student who still believes in a "mortal mind" and a "material" world will be inclined to use methods and devices such as constant repetitions of denials and affirmations, called treatments. "That individual is the best healer who asserts himself the least, and thus becomes a transparency for the divine Mind, who is the only physician; the divine Mind is the scientific healer." (*Miscellaneous Writings*, page 59). The main point to be considered in demonstration is that one is not to attempt to change conditions or to add anything to himself. The only purpose of demonstration is to *reveal the power*

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of *Mind, God*,—hence it is quite obvious that healing does not consist in changing disease into health, poverty into wealth, or sorrow into joy, but it is positive proof that health, wealth and joy are established facts and are automatically revealed when one ceases to believe in disease, poverty and sorrow.

To have attained the consciousness, whereby one realizes that there is *nothing to heal*, is far more credible than to devote one's time "treating" against negative conditions, which we are compelled, in Absolute Truth, to admit do not exist.

As soon as one apprehends that this man, with whom you and I have constant contact, is actually the spiritual man, "seen through a glass darkly," the sooner will that "dark glass" (false belief of materiality) disappear, and you and I will then deal with a man that can not be sick, sin or die. This spiritual perception has appeared to a few, just as in the days of Jesus Christ, and those who are truly seeking Truth, instead of loaves and fishes, will catch the same vision.

Jesus exercised the power of Mind which can be appropriated by each and every one of us as

soon as we, too, discern the fact that "God is individual Mind. This one Mind and His individuality comprise the elements of all forms and individualities, and prophesy the nature and stature of Christ, the ideal man." (*Miscellaneous Writings*, page 101). The great secret of demonstration is in being able to harmonize your thought with your own divine Mind, which is the substance, color and form of every idea which you hope to see expressed. You must understand that you do not bring anything about,—*you must realize that Mind is all things in substance,—it does not become things.* Thus you see that creation is finished, and demonstration is the revelation of ideas to spiritual sense and sight.

If you believe that your mind is "mortal," you will not be able to demonstrate the things you desire, for "mortal mind," being "mythology" (nothingness), can reveal nothing but its own nature which effect will be *nothing*,—hence your inability to demonstrate *something*. "Man is by no means a material germ rising from the imperfect and endeavoring to reach Spirit above his origin." (*Science and Health*, page 246, line 6).

Inconsistent reasoning in metaphysics is responsible for the apparent lack of demonstration.

The only mental work necessary to keep yourself in absolute harmony and peace is to study the nature of your own Mind, God. By so doing, you are "acknowledging Him in all thy ways" and since in God, good, you are naturally sustained, supported and kept in peace, this perfect protection and demonstration becomes a natural and constant expression of your own Nature, God. Paul said, "Ye are not saved by law but by grace." Grace is the action of God,—so if you are to be saved by God, good, you must know that you partake of His nature. *In fact, you are that Nature.* All of the so-called methods, formulas and systems (laws) ever conceived will never save you from false beliefs. Your only healing or redemption lies in the absolute truth that in God, good, you are eternally saved by virtue of what *you are,—living Spirit, Itself.*

Jesus Christ never told His followers to *turn away to God and heaven*,—He constantly called their attention to Himself—"I am the Way, the Truth, the Life." His mission on earth was to

prove to us that He was the spiritual man co-operating in thought with his Mind, God,—hence the necessity for not divorcing form (man) from Spirit if we are to do the works that He did. Jesus spoke as “one having authority” because He accepted the convictions of His own Mind as the facts of existence. He did not depend upon the words of others or ask how they would “handle” certain conditions,—He stated the absolute truth about God and man as they actually are in unity, oneness. His spiritual perception gave Him the necessary *transparency of consciousness* through which God and man could be seen in manifestation,—*this is the only healing that can ever take place.*

One no longer needs mental prescriptions or formulas when he truly understands that man is God's image. A repetition of another's words and a constant reliance upon text-books or lessons is to place yourself in bondage to the *personality* of another, rather than relying upon your own Christ consciousness. If we are to follow the teachings of Jesus Christ and heal as He healed, we are to *discard the letter and imbibe the Spirit of Truth.* You can never rid

yourself of a disease or any inharmonious condition through constant denial of its existence. Holding the belief of evil in thought is to perpetuate its apparent existence,—you rid yourself of the appearance when you understand its *nothingness*. The spiritual manifestation is not revealed through the denial of error but through the positive conviction that “God is all, and there is none beside Him.”

If the denial of evil were scientific, the so-called material world would have ceased its appearance long ago, for there have been sufficient denials and affirmations used to dematerialize several worlds if such worlds really existed. But since evil beliefs are responsible for the only false manifestations, it is quite evident that the majority of truth students and practitioners must still be deluded for they are denying “evil” instead of its *apparent existence*.

Affirmations and formulas for treatment stand in the same relationship to the truth student as materia medica stands to the body. To indulge in the former is just as hypocritical as the latter in the face of absolute truth. We should endeavor to uplift our thought until we

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are so completely at one with our divine Mind that there is no necessity for the indulgence of either. Since Mind and body are one, when we uplift the thought and harmonize it with God, good, it stands to reason that the body must automatically express the perfection of Mind.

“Call no man (manifestation) your father (cause) on earth, for one is your Father, even God.” This means that we are to realize that there are no false causes on this earth,—that good, God, alone creates and governs the universe.

We do not have to wrestle with error or false beliefs in order to annihilate them,—they vanish before the light of Truth just as the phenomena on a moving picture screen vanishes when the screen is flooded with light from the projecting room. Try to realize that the spiritual illumination of your own Mind, projected upon the dark screen (ignorance or deluded sense) of false beliefs will cause every evil manifestation to disappear, *just as laborlessly as the darkness disappears when light dawns.*

Healing would have been unheard of, and absolutely unnecessary, if every individual would but contemplate the truth of Being and not be

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the least bit concerned about "the loaves and fishes."

If you are ever to experience the healing of body or affairs, it is because you are healed now, —otherwise you could never experience it, for there is no future,—you always live *now*. Our reasoning must be from Principle, Cause, for God is all. If you attempt to remove anything which has no cause, such as disease, your treatment will be invalid. Mind is a perfect reflector, —just like a mirror. If your thought of man is one of absolute perfection, your Mind must reflect this perfect image and the result will be a report of a perfect healing.

It is a mistake to look for apparent causes of inharmony for it is an admission to oneself that there is a power other than God. You need look no further than your own thought to discover the intruder. It is not a question of what another may be doing or saying about you, or what influence certain conditions may be bringing to bear upon you and your affairs,—*it is a question of what are you accepting in consciousness,—what is your mental attitude toward the situation?* If you understand that you are the

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Son of the living God, heir to the kingdom of heaven, you will never be deceived by the illusion of the senses, and the acceptance of this fact is "the truth that sets you free." There is only one denial and affirmation necessary and that is a *denial in the belief of evil and the affirmation that God, good, is the only existence or life.* To deny that there is even so much as a *belief in evil* is to deny all of the other lies that are inherent in the one basic lie.

It is to be remembered that our statements are to be made about *God* for He is all there is. Our "conversation must be in heaven." If we are making a statement of truth about man, we must bear in mind that we are speaking of the individual Mind. If we say that man is sick, poor, unemployed, we should realize that we are speaking lies about *God*, for the Self of man is God. Taking this attitude in dealing with, or "treating," any situation, we will be more capable of impersonalizing evil beliefs,—thus establishing God right where we have always beheld so-called "mortals."

A very common expression heard among practitioners and students is "I must do my mental

work.” Then the procedure is one of combat and resistance rather than a glorious realization of the omnipresence of God’s man. It is not surprising with such erroneous mental gymnastics and “work” that patients go on indefinitely without having perfection revealed to them. There is absolutely no cut and dried system by which one can heal, no matter who the conceiver of such a system might have been, *for there is nothing to heal*. In the same sense, that by awakening from sleep, your dream creations disappear without any effort on your part, do the apparent false creations disappear without taking any action whatsoever, when you awaken from the sleep of ignorant beliefs and “know the truth about yourself.”

The truth is so simple that it has been hard to believe. Evil beliefs have no more *external* forms than the things you see in your sleep, therefore, you do not have to “work” to get rid of them,—they seem to disappear when you know they are not there in Mind.

Never overlook the fact that you are dealing with your own conceptions and not what the appearances seem to report.

The past and future play no part whatever in Mind. Whether you believe a negative condition has persisted for years, or whether you are looking to some future manifestation, it is to be dealt with at this very instant for "now is the accepted time." You can never go back into the past to make an adjustment,—you must deal with your *present thoughts* of the past. And since we can never live in the conditions we are approaching, called the future, we are compelled to also live the future *right now*. Do not place any more reliance upon the advice of others than you do upon the judgment of your own Mind, for what you actually do when you follow the advice of another is to act upon *your own conception of his advice*. We should rely upon the ideas, which come to our consciousness, more than we may have been accustomed to doing, for "ideas are emanations from divine Mind" and they are the only means of communication with God. You really cannot boast of absolute dependence upon God until you learn to respect and rely upon the power of your own Mind. "Hold fast that which is good," was Paul's advice,—it is the sum total of demonstration. Let your realizations be uni-

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versal rather than personal, and you will be as harmoniously taken care of as the "lilies of the field" and the "fowls of the air." In other words, the individual Mind (God) of you will automatically express its own perfection in form, demonstrating Its own loveliness by means of Itself. Again we say "There is nothing but God."



Questions and Answers

Chapter VII

WHAT is treatment?

Treatment is the term used to denote true prayer or scientific reasoning.

What is the method of procedure in giving treatments?

You must first learn your basic Principle as defined in the preceding chapters of this book—otherwise you have nothing to demonstrate. It is most important for you to realize that you are not to attempt to *demonstrate things*—your only motive in treatment is to prove your oneness with Principle. You need not be the least bit concerned about the objective manifestations for they are automatically revealed as the result of your understanding. Your success in demonstrating depends upon your ability to put all belief in a personal self, who apparently needs things, out of consciousness.

How can I prevent these false thoughts from coming to mind?

By remembering that you are a spiritual being in the world of reality, and that you are *now* in possession of the kingdom of heaven. Once you realize this you will cease pleading with God to bring things about and your prayers will be on a scientific basis, hence demonstrable.

Is there any particular formula or method to which one must adhere in order to demonstrate absolute truth?

None whatever, for absolute truth does not admit problems to be solved. If *good is all and "evil" is nothing* there is no need for a formula to dispose of that which has no existence or life. Since you reflect all good, then you can not add any more to your universe; your only method of procedure is to *understand* the absolute truth about yourself and be free from all so-called mental delusions. It is the height of inconsistency to admit that Principle is good and All-in-all and then devote hours of valuable time attempting to destroy or heal that which one admits does not exist. Lack of logical reason-

ing has kept thousands of people in bondage to practitioners for years. *Every individual should be instructed in absolute truth until he realizes there are no problems and then he will experience the "peace of God."* Thinking does not change a single thing. Spiritual understanding reveals the truth and in Truth you discover you always were free. No one can claim the distinction of being an Absolute Scientist as long as he admits there is a "mortal mind" or "matter" to be overcome.

What happens when you pray or treat?

Nothing. Treatment is proof that the action of God is taking place upon you, causing you to recognize your divine heritage. True prayer is like a weather vane—it is a sign that the winds of good are blowing upon you and your affairs.

If nothing takes place when you treat, what is the advantage of treatment?

You treat or pray because you can not prevent it. Principle is the only actor and this action is eternally taking place. When you find yourself treating it is an infallible sign that adjustment *has already taken place.*

Is God aware of one's personal problems?

Since God is impersonal good, it would be impossible for good to know "evil." Let us consider the principle of mathematics; do you think it is aware of mistakes in arithmetic? If Principle (God) could be conscious of problems, it would not be absolute, for its consciousness would be divided between both good and "evil."

How can God answer prayers if He is not aware of the problem to be solved?

A problem in arithmetic does not necessarily mean an adverse condition or situation—it merely denotes lack of the understanding of mathematics. When you are working out a problem in arithmetic, you are actually dealing with nothing but your own understanding of the principle—even the numerals are within your own consciousness. The manifestation, or combinations of numbers, in the form of an answer, constitutes the *demonstration* or proof of your understanding of the principle of mathematics. This same rule applies to the problems of life. Principle is *the answer to every prayer*, therefore, all we need to do is to harmonize our thoughts

with good and receive the answer which is eternally established. To believe that Principle *answers* prayers is to believe that creation is not finished and that there is still something being accomplished.

Should one devote a certain period of time to prayer or treatment?

If you believe that you have to adhere to any particular practice, it is because you believe there is "evil" to be destroyed. *Believing that everything needs a treatment is as much bondage as disease.* Once you understand your Divinity you will know that there is no power to harm you whether you are treating or not. Then your life becomes one constant acknowledgment of good.

What is meant by "going into the silence?"

No one can "enter the silence" until he learns to silence the false sense of "materiality." The word "silence," according to Cruden, means "total surrender" or "subjection to." When one subjects every false belief to the analysis of absolute truth, and surrenders all belief in "materiality" to spirituality, he has "entered the silence"

and is then prepared to commune with the "Father which is in secret." Meditation is not the highest form of prayer; active acknowledgment of good is "conscious communion with God."

Why are truth students reluctant to admit sin or disease, and invariably refer to them as "claims or beliefs?"

It is generally believed that a "claim or belief" in disease has less power than the disease itself which is nothing more nor less than superstition. If you *claim* a thing, you *accept* it, therefore you might just as well accept the disease as to accept the "claim or belief" of it.

Is it right to treat another without his consent?

When you understand that treatment is nothing more nor less than an acknowledgment of good, you certainly have every right to know the truth for every other spiritual being. In loyalty to Principle, you are compelled to see perfection everywhere and for everyone. Every other spiritual being is an individualization of your Self, therefore, there is no other one to be treated. If

you believe that there is a "material man" to be treated, you are entertaining lies about the spiritual man. Since these lies exist no where except in your own mind, if anyone appears to need treatment, it is *yourself*. "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." (MATT. 7:5).

What is a demonstration?

Demonstration is revelation or realization. When one makes a demonstration, it simply proves that he has become conscious of the thing he desired as it has eternally existed in reality.

How does one get a realization?

By reaching a point of conviction in your own Mind. Heaven is a state of *feeling*, therefore you can not *think* about the things you wish to demonstrate; you must *feel them* before they become visible manifestations. *Feeling is spiritual vision*. You must make a thing *real* to yourself if you wish to possess it.

Why do so many fail to demonstrate?

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Because they depend upon the dead letter of truth instead of animating their words and thoughts with the spirit (feeling). "It is the spirit that quickeneth—the words that I speak unto you, they are the spirit, and *they* are life." Life is existence, therefore, if you wish a thing to exist for you, you must give it spirit (feeling). Jesus words were "spirit and life" because they were audible expressions of his clear realizations of good emanating from the power of his own Mind. "For as he thinketh in his heart, so is he." (PROV. 23:7). If a man thinks in his *heart* he *feels* something, whereas if he thinks with his "*brain*" his thoughts are nothing but mechanical vibrations. For this very reason, people who depend wholly upon books and teachers do not progress for they have nothing but the letter of a message which means nothing until they realize (feel) it from the depths of Soul,—then it becomes a living reality.

Is it right to have a definite desire for anything?

Desire and fulfillment are one and the same thing. When you find yourself desiring any par-

ticular thing, it is an indication that the idea is already completed in Mind or you would not have become conscious of the desire for it. But you must not entertain *desire* in consciousness if you wish to manifest *fulfillment*. You merely recognize the wish or desire as a signpost which is pointing the way to fulfillment. Jesus gave us the secret when he said "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." (ST. MARK 11:24). In other words, when desire comes to mind, reverse it instantly by acknowledging the fact that every idea is instantly and eternally fulfilled. By so doing, desire becomes a very constructive idea, rather than a belief in lack, and serves to remind you that you are now in possession of everything you need. A knock on the door announces the arrival of someone; desire is like the knock on the door announcing the fulfillment in consciousness of the thing desired. Since you are Mind and not body whenever you conceive an idea *you have actually received the thing itself* for ideas are tangible and real to spiritual consciousness,—the only Mind there is.

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What is the virtue in the use of denial and affirmations?

They are of no avail unless you get a clear realization of the Principle that underlies them. Most students use them as a curative formula without the slightest knowledge of their meaning. In such cases, they are depending upon blind faith and the repetition of the mere words becomes "sounding brass and a tinkling symbol"—the very thing Jesus warned his disciples against when he was teaching them how to pray.

Is it possible for one person to send negative thoughts to another and malpractice upon him?

It is just as impossible to transfer thoughts from one person to another as it is to send the numeral two from one place to another. If Mind fills all space, thought must also be omnipresent, as Mind without thoughts is inconceivable. *Any one who believes another can malpractice upon him is merely a victim to his own false belief.* It is absurd to believe that another person's thoughts can enter your consciousness unless you accept them. This same thing applies to so-called hypnotism. No one can control another through

suggestion, but if one *accepts* the belief in hypnotism and *believes* another can control him, he will experience his own *belief* for the nature of Mind is to function every idea presented to it. Sixty years ago, people believed in malpractice and hypnotism and the belief is still quite prevalent among a certain class of thinkers. But those who are spiritually illumined are able to see through these deceptions and they are rapidly freeing themselves from such misconceptions.

Should one outline or visualize how a demonstration should work out?

“The Father (your Mind) knoweth what things ye have need of, before ye ask Him.” Your Mind being all Intelligence, and having the power to give form, outline and color to any idea, needs no dictation or outlining. *You* are the means by which Mind reflects its ideas in tangible form, therefore *you* have nothing to do but bear witness to its perfect work. If you do visualize, it simply means that you are actually seeing the thing which was predestined to happen but the act of visualization did not bring it about. If you could cause anything to happen by your

thinking, then God would not be the only Cause; thinking is an effect and not a cause.

If we are spiritual beings now, why is it necessary to study the truth?

When one is seen studying the truth, it is an infallible sign that the action of God, or the Holy Ghost, has “descended upon him.” The spiritual man never thinks of himself as a separate being. Since he is *God’s consciousness* he can only be *Self-conscious*—that is, conscious of his real Self, God. Those fortunate individuals, who find themselves turning to God, should be very grateful, for it is proof of Christ in their midst.

How can I truthfully declare that I am well when I feel ill? Declare abundance when I apparently have no money? Declare happiness when I am miserable?

Truth is always declaring Itself. Truth (God) is the only speaker. When you declare “I am healthy;” “I am wealthy;” “I am happy;” you are functioning in divine Intelligence. The “illusory sense” which reports disease, poverty and

misery is ignorant of its false conceptions. No matter what the false report may appear to be, you are eternally having a joyous and prosperous time in heaven. This is the *truth* that Jesus said would set you free.

If I am already free in Spirit, from what am I to be set free?

Through spiritual perception you will be set free from the illusory sense that believes there is a "material" man in trouble.

How will I know when I am on a spiritual basis?

When you are able to prove the *nothingness* of sin, disease and every day problems by demonstrating the allness of good.

When will "evil" cease its apparent existence?

"Evil" ceases for every individual in direct proportion that he ceases to believe in it. As long as you believe in "evil" you will have to contend with it. "*Evil*" is a *lie* about good. If you wish to experience constant peace and happiness, you must dispel the *lie* or *false cause* (evil) from your consciousness.

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Is it correct to say that a man creates his own universe?

When one is sufficiently advanced in consciousness to realize that God is "individual Mind" as well as universal, he also realizes who says "I create."

If it is wrong to use supplicatory prayer, why did Jesus say, "Ask and it shall be given you," and "Give us this day our daily bread?"

Jesus evidently realized that people were too "materially minded" to be told that they were spiritual beings in possession of the kingdom of heaven here and now. Even the disciples themselves did not understand until Jesus made his marvellous demonstration over death and came out of the tomb. The Lord's prayer has helped millions of people but it would not have been understood if it had been written in the way which Jesus must have prayed for himself. The key to miracles lies in Jesus statement "What things soever ye desire, when ye pray, believe that ye have received them, and ye shall have them." (MARK 11:24). In other words, believe that you are a spiritual being in heaven and have

received all good and ye shall have all you desire here on "earth." *Heaven and earth are but terms used to indicate invisibility and visibility.* That which you realize within the "invisible" will be "visibly" expressed in what is commonly called the "earth." Hence the prayer "Thy kingdom (invisible ideas) come on earth (be visibly expressed) as it is in heaven (let the two worlds function as one).

What will happen to the "material world" and the "material man" when we awaken to the truth of being?

The very same thing that happend to the flat earth when Columbus proved the earth to be a sphere. *The people ceased believing in a lie and the flat earth vanished "into its native nothingness" for it never existed.* When individuals refuse to believe in a "material world" and a "material man", sin, disease and death will vanish like the flat earth. *The lie about man is the basis of all inharmony.* Aristotle pointed out that "the animal soul ('mortal mind'), being conscious of perishable things, perishes with them". When people cease believing in a "mortal mind" then

the things which it appears to create, as well as the very mentality itself, will perish together for they are both one and the same thing—*myths*. And then shall we see each other as spiritual beings, face to face, “now I know in part; but then shall I know even as also I am known.” (1 COR. 13:12).

How can one prove that heaven is here and now?

If one seems to be experiencing an inharmonious condition and can realize the truth about himself as he actually is in heaven, governed and controlled by the Principle of good, the apparent negative condition will vanish and he will witness harmony instead of discord. This is called *healing*—it is proof that reality must be here or you could not experience it.

What proof have we that a man does not create his own thoughts?

There is no separate man to create thoughts of his own. Besides if one had the alternative of creating his own thoughts, he would create only heavenly ones.

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What is the distinction between "ideas" and "thoughts?"

An "idea" originates in the divine Mind and is always good. "Thoughts" are not always good, proving that their basis is changeable and illusive,—hence they have no real origin. This is why they have been termed "offshoots of the mortal mind." Ideas come from within; "thoughts" are termed "vibrations" by the natural scientist, and are external.

When I am "turning in thought to God and Heaven," how can I get the same intimate touch that I used to experience when praying in the old orthodox way "through Jesus Christ?"

You will receive the sense of real communication with God if you will acknowledge all good, all beauty, loveliness, life, joy and activity as emanating from God. Remember that *good* is *God* or "Immanuel with us." When you realize that God, Good, is *never so far as to be near*, you will feel the intimate touch with the Father (Cause) that you desire. Asking "in the name of Jesus Christ," simply means that in true

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prayer you are to acknowledge the nature (name) of Jesus Christ, whose nature is good.

Is it right to treat for a person who is at the same time under the care of a physician, or for one who is taking medicine?

There is but one thing to be handled in treatment and that is your own concept of the spiritual man. Whether or not you treat for one under these conditions depends upon your own state of mind. If you are sufficiently advanced to impersonalize evil, you will never hesitate treating for any one under any condition. Whether a person uses drugs or not depends upon his state of consciousness. When he is sufficiently advanced in spiritual understanding, he will cease being ill and there will be no necessity for the use of *materia medica*. I think Mrs. Eddy removed all condemnation for the use of "material means" when she wrote in *Science and Health*, page 444, line 7, "If Christian Scientists ever fail to receive aid from other Scientists,—their brethren upon whom they may call,—God will still guide them into the right use of temporary and eternal means. Step by step will those who trust Him

find that 'God is our refuge and strength, a very present help in trouble.' ” If you find yourself resorting to what is commonly termed “material means,” it is merely a signal to gain more understanding.

How would one go about it to interest a person in the study of Truth?

You should never force your opinions upon another. When one is sufficiently interested to ask questions, you can seize the opportunity to answer him by expressing the great joy and benefits to be derived from an understanding of Truth. Every time the thought comes to you that another does not know the truth as you do, for instance, you must reverse such false conceptions by realizing that “man knows Truth, loves Truth and desires Truth for God is Truth.” By acknowledging this you will find he will be seen to display more interest because you will have overcome the false beliefs that suggest there is a man who does not understand.

What is meant by “getting your thoughts clear” when endeavoring to realize Truth?

In true prayer or treatment, the aim is to put all thoughts of a "material world" or a "material man" out of mind, and to form as clear a concept as possible of the underlying Principle of reality. There will be times when your concept of the world of reality will be so clear that you will feel great joy and happiness while praying or treating. At other times it may seem difficult to think of Reality. In the first case of clear realizations, there are few negative thoughts coming to your consciousness. In the latter case, there are more negative thoughts which appear to form the "mist" (mystification) that prevent spiritual perception. Never force yourself to treat—it does not help in the least. "Wait patiently upon the Lord"—your consciousness will soon clear and you will discern things as they actually are in heaven.

If mortal mind is nothing, why should one try to improve it?

It is necessary in absolute truth to know what "nothing" means. Herbert Spencer says, "that which is real is permanent, what is not real is not permanent." The so-called "material man," sin,

disease and death, not being permanent are not real—therefore, they are nothing. It is evident that the only way to overcome “nothing” is to introduce something in its place. The belief in “mortal mind,” being a seeming absence of good, can only be overcome by introducing the *presence of absolute good*. The word “thing” means “something thought.” Wherever there is a thought there must be a thinker. Since Mind (God) is all there is then all real thoughts must emanate from Mind. Mind and its ideas are the only reality and the only permanence. *In absolute truth, we do not deny the apparent existence of sense impressions but we do deny the reliability and permanence of the apparent senses and their false impressions.* You should not work against “mortal mind” for there is really no such thing. To work against it is to accentuate your belief in it. “Mortal Mind” is a term used to indicate that which is contrary to good. Unfortunately, it has been accepted as something to be feared and guarded against, consequently it has been credited with a great deal of power. But the only power it has is the power you give it in your own consciousness. In treatment, you should not deal

with "mortal mind"—you should strive only to realize absolute good and the "myth" will automatically vanish. When you are fully convinced that there is but one Mind, you will have lost all belief in a "mortal mind" and you will waste no further time in dealing with "*nothing*."

I want something more than blind faith. If a problem is solved by realizing that I am one with the Infinite, what attitude shall I take?

Blind faith fluctuates between belief and understanding. The average truth student fails to demonstrate because he depends upon formulas,—such as affirmations and certain practices without realizing the truth back of them—this is a fair example of blind faith. *You must realize that all that Good is, you are.* This being true there are no problems to be solved.

What is the distinction between an Absolute Scientist and any other mental worker?

The test of an Absolute Scientist is whether or not he is recognizing one power or two. The Absolute does not admit opposites—therefore, if one believes that he must constantly protect

himself or others against so-called evil, he is an Absolute Scientist in name only. Jesus said "I came not to destroy but to fulfill." Believing in constant protection is to believe there is a power which can harm you and your treatment will be an attempt to destroy something which really does not exist. In such case, you are "a house divided against itself." You "fulfill the law" only when you cease to combat an illusory sense.

I recently heard a Christian Scientist say that all mental science outside of the church organization is "mortal mind" science. Will you please explain this statement?

In *Science and Health*, page 127, line 9, Mrs. Eddy wrote, "The terms Divine Science, Spiritual Science, Christ Science or Christian Science, or Science alone, she employs interchangeably, according to the requirements of the context. These synonymous terms stand for everything relating to God, the infinite, supreme, eternal Mind." And on page 127, line 23, of *Science and Health*, "There is no physical science, inasmuch as all truth proceeds from the divine Mind." These references completely answer the Church Scien-

tist who believes in "mortal mind science." If all truth proceeds from the divine Mind, and divine Mind is infinite then every one who voices the truth must be within the status of divine Mind. Since it is impossible to monopolize Truth (God) or to restrict it, it is logical to presume that Truth can express itself outside of a church organization as well as in it. In fact, there can be no *inside* or *outside* since Truth fills all space. To believe that the Science of Mind, God, is confined to any particular church is to believe that the finite can confine the Infinite. Any Scientist who makes such erroneous statements confesses her own ignorance of the teachings of her textbook.

If all individuals are God's image and likeness what is the meaning of the statement "mortals are not the children of God?"

That which constitutes a mortal is the false belief which is placed upon the spiritual man. One page 591 of *Science and Health*, "mortal mind" is defined thus: "Nothing claiming to be something, for Mind is immortal; mythology; error creating other errors; a suppositional mate-

rial sense, *alias* the belief that sensation is in matter, which is sensationless." If "mortals" are the offspring of "nothingness," "mythology" then there are no such people. It is quite obvious that God never created a "myth" (mortals) for everything he created has identity or form. The "mortal" is the lie that mystifies and prevents one from acknowledging the spiritual man who is eternally present.

Why is it so difficult to get rid of evil?

Because it is absolutely impossible to get rid of *nothing*. It can be scientifically proven that evil has no existence; that it is nothing but an *illusory sense*. Any attempt to rid yourself of "nothingness" only strengthens your belief in evil. You may argue that evil does exist for you see the evidence all around you. The flat earth existed to deluded individuals until Columbus proved that the earth always was round. It is absolutely futile to use any method or system whereby you expect to overcome evil; you have only to realize its *non-existence* and "the truth will make you free."

Why is it so easy for "mortal mind" to apparently create but so difficult for it to destroy its false creations?

The illustration of the sleeping dream answers this question perfectly. Suppose while you were asleep you experience all sorts of unpleasant creations. You are not aware of the cause of this dream, neither do you know that you are *dreaming*, for the creations are *very real to the sleeping sense*. Compare this dream sense with "mortal mind" and you will readily see *how ignorant it is of its false creations*. Since its own illusory sense is all there is to its creations, you can readily see that it can not destroy its apparent creations, for it is ignorant of itself. Buddha said, "Ignorance is the cause of all misery." It is quite evident that one continues to experience the unpleasant creations of the sleeping dream until he awakens. When the dream sense vanishes, the apparent creations vanish with it for the *dream sense is all that constitutes the creations*. Did it ever occur to you that there are no objectifications in your dreams, even though you seem to see solid objects? That which is termed "materiality" is no more solid or concrete than the objects you

see in your dream—*this is why everything is controlled by Mind.*

If there is no "mortal mind" who or what is it that says, "I am mortal mind?"

Suppose you dream that you are walking down the street and meet an old friend with whom you stop to converse. Since you are *the only man present, and you are in bed and not on the street, who or what is the man on the street? Is he not an illusory man carrying on an illusory conversation?* Can you not see how the "material man is a liar from the beginning and the father (cause) of lies?" *The mortal mind being a lie itself, naturally creates nothing but lies.* It can not know the Truth any more than Truth can conceive error, because each is foreign to the other.

I find it comparatively easy to demonstrate the things which I am not much concerned about, but my greatest desires seem to be withheld from me—why is this?

The nature of Mind is to function every idea impressed upon it. As long as *desire* is uppermost in your consciousness, you will not demon-

strate *fulfillment*. The reason you get the things you are not concerned about is because you "take no anxious thought," and they are automatically expressed as your divine heritage. Everything that you can possibly desire is already fulfilled in Mind, but a longing desire prevents you from seeing it visibly expressed. Many complain because they do not demonstrate but if they will examine the conceptions they hold in Mind, and compare them with their experiences, they will find them identical. "Ye ask and receive not because ye ask amiss." Mind gives you whatever you ask—therefore, if you wish to realize *fulfillment*, do not cling to *desire*. Every individual demonstrates one hundred per cent all of the time, but usually ninety-nine per cent on the negative side for he indulges more or less in that kind of thinking.

Do you believe a person should change his residence geographically if things are not as harmonious as he desires?

Unless one improves his state of consciousness, he will be just as unhappy in one place as an-

other—*he can not run* away from his consciousness which is the basis of his existence.

Is it right to give money to beggars on the street?

When the senses report a beggar “reverse the material fable” by thinking of God and the spiritual man. Bear in mind that there are actually no beggars there. If you give, *believing in poverty*, you are but *giving to your own false concept of the spiritual man and you are as deluded as the beggar who believes he is in want*. If you wish to live in absolute peace and harmony, you must not recognize anything unlike good. Whenever you contribute to any cause that admits lack, you actually help to keep the false belief alive. It is a noble thing to give when you do it with a sense of joy and love, but to give while admitting poverty, you merely subject yourself to the same limitation. There are no beggars—nothing but a false belief about the real man. If you will know this truth whenever you pass a beggar, you will help him far more than you would by contributing money. You will also help to free the world from the false conception of lack.

What is the meaning of "the end of the world?"

The so-called material world is a lie about the spiritual world which is eternally at hand. Since a *lie* is based upon something true it must have had a beginning. Since the "material world" began (is a false concept) it must end. But the end is not to be feared for it simply means the end of sin, disease and death. When there are sufficient people knowing the *nothingness of evil and the allness of God*, then will all "tears be wiped away"—all misery will have vanished before the light of Truth. *When every student desires an understanding of Truth for Truth's sake, and not because he has a negative condition to overcome or some demonstration to make, the millennium will be rushed in and the kingdom which is now on earth will be equally enjoyed by each and every individual.* Those who know how to pray scientifically are called the "elect or servants of God," and they will "save the earth" by removing all false concepts from consciousness.

I have studied and declared the truth for many years, yet I do not get results. How do you account for this?

Declaring the truth with the expectation of *getting results* is not believing in completeness. When you declare the truth because it is *true*, your results will follow as naturally as night follows day. *Since sight is spiritual you can not see anything in what is termed the "material world" until you see (spiritually perceive) it in heaven for your spiritual vision is understanding. In other words, when you understand (see spiritually), heaven and earth become united in consciousness and function as one world.*

Is it possible to advance to a point in understanding where one gives up all forms of treatment?

Treatment has been exploited more than anything in the field of metaphysics. It has been used as a *device* for healing rather than an *acknowledgment* of the fact *there is nothing to heal*. If one is to "pay the uttermost farthing" all false practices must be abandoned. As one advances in spiritual understanding he forsakes all forms of treatment in proportion to his ability to discern *that there is nothing to treat*. *This discernment is the highest form of treatment for*

it acknowledges but one Power, God. When one has attained this place in consciousness, he automatically lays aside all *words as treatments* and rests in the allness and completeness of his own Mind—this is his perpetual treatment and protection. He then unfolds from the basis of Spirit, rather than using treatments to approach Spirit. When you know that 2 times 2 equals 4 you no longer talk about it or repeat your multiplication table—it remains an eternal fact and you demonstrate it at will.

Is it right to desire "material" objects?

There are no "material" objects—all objects are ideas or identities of Spirit. Too many people make the mistake of living in an "invisible world." If you wish to demonstrate the things necessary for your happiness, do not give your Mind the idea of "invisibility" or you never will experience the kingdom of heaven to sense and sight—it will always be *invisible* to you.

What attitude should I take when I read books on absolute truth?

Never assume the attitude that you must read or do your daily lesson because you have something to be adjusted—this would be rank superstition and will accomplish nothing. But if you read because you love to enjoy the truth about God and yourself, you will derive great benefit for you will be “dwelling in the Secret Place of the Most High.”

Is it possible to foretell the future or to prophesy what is going to take place?

St. Paul pointed out that predestination is true (1 COR. 6:11; ROM. 8:28, 29; EPH. 1:5, 11; 2 COR. 1:22; LUKE 12:32, and HEBREWS 9:15). There are numerous methods used for foretelling future events but they are not scientific unless they are based upon the same principle as demonstrated by Jesus and the ancient prophets. The book of Revelation is a record of the pictures of the world as foretold by St. John, the prophet. There is no advantage to be gained by what is commonly called “fortune telling” unless one is able to reverse any negative pictures (thoughts) that may be foreseen and to eliminate them through true prayer before they come to pass.

“And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams. And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy. . . . And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.” (ACTS 2:17-21). It is a great mistake to be looking to the future for as long as you do, you can not function the completeness of the Eternal Now. By striving to live only in the instant, you will be constantly protected from all beliefs in “material pictures” that are predestined to happen at any given moment.

Is it necessary for a student of Truth to constantly tithe in order to be prosperous himself?

There is no greater deception than the belief in tithing. To believe that you must give ten cents to God before He will give you a dollar is the rankest kind of superstition. Such teaching is blind faith because it advocates that one should perform a certain act without any knowledge of

the Principle back of it. When tithing is analyzed from the basis of absolute truth, it presents something vastly different than a beginner may detect upon the surface. This superstition has been exploited at the expense of thousands and to the enormous benefit of those who profess to teach the truth. Since "there is nothing covered that shall not be revealed," all deceptive practices must be exposed sooner or later. "Paying your tithes to God" means giving one tenth of your time in conscious communion. Since God is Mind, it stands to reason that you must give *thoughts and not money*. If you have a piece of work to do that will require one hour of your time, by first devoting one tenth (six minutes) to prayer, you will do the work more efficiently and easily for you will be depending upon God. This is the only true tithing. It is a noble thing to *give* but when you do so, give for the sheer love of it but not with an "axe to grind." Give as the sun gives of its warm rays without any sense of receiving. If you give ten per cent of your money expecting to receive one hundred per cent in return you are "seeking the loaves and fishes"—this is equivalent to *bribery*.

Why do spiritual teachers and practitioners charge for their services?

One who has attained sufficient understanding to practice and instruct is considered a professional in every line of work. Whether one has a definite charge for his or her services or works on a "love offering" depends upon the value one places upon himself. *I can not make any distinction between a definite charge or giving a person to understand that he must give a "love offering."* If one is actually rendering a service in metaphysics he is just as justified in placing a value upon his time as any other professional worker. I worked on a love offering basis until I learned the priceless value of the Christ consciousness. It is little enough to demand money in exchange for spiritual consciousness which is the one thing that every individual must attain before he "enters the kingdom." Practising and teaching the truth is just as much of an art and profession as painting a picture or practising the science of music. When one places a definite charge upon his time it is a sign that he has attained an abundant consciousness. Such a per-

son is qualified to help his fellowman and the "labourer is worthy of his hire."

Why is so much stress laid upon the capitalization of certain words in metaphysics?

Up to the present time there has been a great sense of separation between God and man. Mind (meaning God) has been and still is spelled with a capital. The word mind (referring to man's mind) has been and still is spelled with a small letter. These same authors teach at the same time that the only Mind of man is God. If this is true why not use the capital in both cases or eliminate it when referring to God *since God and man are one?* These inconsistencies can not stand up any longer—the light of truth is dispelling the darkness of ignorance. Good is always Good whether it is spelled with a capital or not. A rose is always a rose whether you capitalize it or call it by some other name. *If it were not for the fact that this book was written for the purpose of clearing up such discrepancies in metaphysics, and in doing so, it seems necessary to use capitals for the purpose of making distinct references, the author never would have capitalized the words referring*

to God any more than she would have capitalized all words referring to man, for they are one and the same nature.

What happens after death?

To admit eternal life, and then elaborate upon what happens after "death" is an attempt to explain *why you do nothing and go no where*. One does not have to elaborate upon the nothingness of 2 times 2 equals 5. By understanding that 2 times 2 equals 4 the falsity of 5 is automatically dispelled. One need not explain death and its apparent false associations in order to prove that *life is the only reality*. By postulating eternal life, the deception of death is revealed. Jesus said, "For by man came death and by man must come the resurrection." You will note that he said "by *man* came death and by *man* must come the resurrection." In other words, *man* is the one who conceived the erroneous belief in "death" and he is the one who must bring about the resurrection of life in his own consciousness. *Death is not* an actuality to be experienced before one reaches heaven—death is a *lie*—that is why it has been called "the last enemy." If death

ushered one into heaven, it would be a friend and we should all hasten to experience it. But death is a false concept and is to be classed with disease and every other limitation. It must be overcome in each and every individual consciousness before one attains heaven and until it is denied as persistently as one denies sickness, poverty and every other inharmonious experience, individuals will continue to experience "burying the dead." *Since no one can actually experience death in his own consciousness, he can only appear to be dead to the other fellow, hence Jesus' remark, "let the dead (deluded in consciousness) bury their dead." The ones who believe they bury their loved ones are the "dead" ones for they experience the belief in death. In order to experience a thing you must be conscious of it. Since the belief in death is unconsciousness, it would be necessary for one to function unconsciousness while still in a state of consciousness, in order to die. Since this is an utter impossibility there is but one conclusion that death is pure delusion and can be transcended by any one who catches the vision of his own eternal life, which is his own omnipresent consciousness. Jesus and John proved this great*

truth while still on this earth, proving that heaven is a state of mind and not a locality to be reached through the experience of such a negative belief as death. When each and every individual strives to overcome the belief in death in his own mind, then the "last enemy will be destroyed" as readily as we heal disease and then we will all awaken in consciousness to the eternal facts of life. It is logical to presume that those from whom we appear to have been separated by the false concept of death have never changed for Life is changeless. *The constant belief in death*, which includes separation and grief, distorts the vision and prevents one from seeing reality—hence individuals are unseen by those who believe "they bury the dead." Believing in death can affect one's business and supply as well as the body for it is a belief in the cessation of Life which is all activity. When one ceases to believe in death he will have less disease, for *fear* of death induces physical discomfort. Fear of disease induces poverty, for if one does not have money for food he believes he must die. People are afraid of the elements for they believe in death and destruction. Individuals are afraid to

travel for fear of accidents and death. In fact, every limitation can be traced to the "last enemy," death. All one needs to do is to reason logically from the basis of absolute truth in order to clear his consciousness of the false belief which causes more apparent grief than any other. First of all, we are spiritual beings—this fact excludes a "material" man who is supposed to die. Heaven is here around us so we can not go any other place. Since there is but one Mind and it is infinite there must be but one plane of consciousness. The theory of various planes through which one must pass before he reaches heaven is another false concept. It has been used as an excuse for the inability to explain the allness of Mind and the nothingness of the *illusion*. When the belief in death has been overcome, there will be no necessity for birth—both false concepts will vanish together. It has been stated by one of great understanding that if it were possible to take an accurate census of the earth, we would find the population never alters. The belief in birth and death gives the false impression of increase and decrease. Immanuel Kant wrote, "This world's life is only an appearance, a sensu-

ous image of the pure spiritual life and the whole world of sense; only a picture swimming before our present knowing faculty like a dream, and having no reality in itself. For if we should see things and ourselves as they are, we should see ourselves in a world of spiritual natures, with which our entire real relation neither began at birth nor ends with the body's death."

Please explain reincarnation.

The theory of reincarnation teaches that man leaves this plane of existence and goes out in various astral bodies and then comes back in about fifteen hundred years to complete something which he failed to finish on a previous journey. Such a belief keeps one in bondage to *time* and prevents man from ever reaching the ultimate goal. Spiritual man (the only man) has always existed in a perfect state of consciousness. *It is the false belief in the "atman" or "self" that wanders in a deluded state of mind until awakened by the absolute truth* and then the so-called misrepresentations, known as "astral bodies" disappear forever, for they are nothing but fictitious states of mind identical to the sleeping

dream. We should not be the least bit concerned about what theory says we might have been in the past or will be in the future—the important question is “Who am I now and what am I doing at this very instant.” Absolute truth reveals the fact there never was a yesterday for when we lived it, we lived it today—now. When tomorrow arrives, we will live it today—now—so it is quite obvious that we live in the Eternal Now.

Is it possible to see the departed or to commune with them?

This question is perfectly answered in *Science and Health*, page 75, line 21, “When you can awaken yourself or others out of the belief that all must die, you can then exercise Jesus’ spiritual power to reproduce the presence of those who have thought they died,—but not otherwise.” Since man is an “individualized consciousness, characterized by the divine Spirit as idea, not matter,” he can not lose his identity or be annihilated by death. “God is individual Mind. This one Mind and His individuality comprise the elements of all forms and individualities, and prophesy the nature and stature of Christ, the

ideal man.” (*Miscellaneous Writings*, page 101). “God is not part, but the whole. In His individuality I recognize the loving, divine Father-Mother God.” (*Miscellaneous Writings*, page 102). If we are to accept such statements as scientific truths, we can not admit separate beings subject to death. Since there is no death, and individual Mind is God, it is logical to presume that there can be no separation between individuals, hence *communication is eternally preserved*. In fact, the only communication there can be is the presentation of ideas from the divine Mind (God) to His own individualized Self, the ideal man, Christ. Since there is but one Mind and all individuals eternally “live and move and have their being” in the one Mind, who or what is there to sever communication? As long as one believes in death, he can not contact the ideas that constitute the consciousness of his loved ones who have apparently departed. But when one has overcome the belief in death, he is not only able to *think* about the departed but he can also *reproduce* the form, for form is an infinite idea in Mind. *Jesus proved this fact by walking and talking with his disciples after so-called death.*

As long as there is any question whether people in "this world" can communicate with the departed in "another world," it is quite evident that such controversy is based upon the belief in *two worlds* and *many minds*. But when we accept the fact that there is but *one Mind*, it is quite obvious that this divine Mind is in instant and eternal communication with each individualization of Itself. Since death is *nothing*, it never has and never will separate anyone from anything. We have proven the nothingness of disease by revealing health; the nothingness of poverty by demonstrating abundance; *our next step is to prove the nothingness of death* with its supposed separation by believing and striving to understand the evidences of perpetual life which are so often presented to us. If the only Mind we possess is God, is there any cause for doubt if we should behold the identity or form of combinations of ideas which constituted a loved one before his supposed death? Is not the all intelligent Mind capable of recognizing its own ideas regardless of whether the deluded sense says they have "departed" or not? This is not "spiritualism"—it is the truth of being. "It is the pre-

rogative of the ever-present, divine Mind, and of thought which is in rapport with this Mind, to know the past, the present, and the future.” (*Science and Health*, page 84, line 11). Despite what another may say upon this subject, I am thoroughly convinced that there are no “departed spirits.” When we have destroyed the “last enemy” (false belief in death) then shall we see “face to face” our loved ones who have never departed—thus we will prove the omnipresence of God and His individualized Self, the Christ.

Is it necessary to explain evil in order to destroy it?

Evil is self-destructive when you realize the *nothingness* of it. “We must not consider the false side of existence in order to gain the true solution of Life and its great realities.” (*Miscellaneous Writings*, page 65).

Does every thought create a condition if one does not handle it?

Thoughts do not create anything—they merely indicate that there are conditions which will be manifested if you do not reverse them. “You

must control evil thoughts in the first instance, or they will control you in the second.” (*Science and Health*, page 234, line 26). In other words, if you do not reverse the evil suggestions which indicate the predestined condition, as they come to mind, “in the first instance,” you will have to handle the condition “in the second.” Only thoughts that reach a point of conviction are expressed. Thoughts and things are one and the same. So-called evil thoughts have no more power to harm than one’s belief in them permits. But once you accept a false belief, you animate it with the power of your own Mind; therefore, you are responsible for the only power which it has. This explains how people unconsciously “malpractice” upon themselves.

Is absent treatment as effective as the personal contact?

It is often more effective because the practitioner sees and hears less of the condition to be healed, thus enabling her to clear her own consciousness more readily. Some of the finest results I have ever obtained have been through absent treatments. There is no time nor space in

THERE IS NOTHING BUT GOD

Mind, therefore it is not necessary for a patient to be present when treatments are given.

Why is it easier to realize the truth for others than it is for oneself?

This is all a matter of belief. If you make any law for yourself, you will be subject to its influence. The apparent problems of another never seem as real as your own—that is why it is easier to deny them.

Can problems pertaining to finances, business, domestic life, et cetera, be healed as readily as sin and disease?

Just as the principle of mathematics is applied to all problems of arithmetic, so the application of the Principle of being applies to all apparent problems of life. In fact, it is by demonstrating the Principle under all conditions that you prove your understanding.

Are audible treatments more effective than silent prayer?

The most scientific practitioner is the one who knows there is nothing to be healed. Until one

reaches this state of mind he is inclined to deny evil and affirm good in either audible or silent expression. Some people believe the audible word is more effective than the silence, but this is only a matter of one's own belief. *Every denial is but an affirmation of the evil which one denies and whenever indulged in, it becomes more or less hypnotic.* "That individual is the best healer who asserts himself the least, and thus becomes a transparency for the divine Mind, who is the only physician; the divine Mind is the scientific healer." (*Miscellaneous Writings*, page 59).

Is it necessary to discover the cause of sin and disease before they can be healed?

Looking for the cause of disease and sin is an attempt to discover a power other than God. "The Science of Mind disposes of all evil." (*Science and Health*, page 473, line 4). It is not necessary to call a disease by name or even argue against it. If you do continue in such practice, it is because you still believe in evil. "My first discovery in the student's practice was this: If the student silently called the disease by name,

when he argued against it, as a general rule the body would respond more quickly,—just as a person replies more readily when his name is spoken; but this was because the student was not perfectly attuned to divine Science, and needed the arguments of truth for reminders. If Spirit or the power of divine Love bear witness to the truth, this is the ultimatum, the scientific way, and the healing is instantaneous.” (*Science and Health*, page 411, line 3). The author has witnessed many instantaneous healings by realizing *that God never needed a treatment*. If your Mind is God, your only consciousness must be the Christ consciousness,—therefore when your Mind (Spirit) “bears witness to the truth, this is the ultimatum, the scientific way, and the healing is instantaneous.” Why? Because there is but one Mind present—the “individual Mind,” God. *When God bears witness to truth, it is because the healing has already taken place in heaven* (God’s consciousness). I was once called upon to heal a girl who had been given up to die by three prominent surgeons. Had I attempted to deny negative symptoms, I would not have

known where to begin. I got a realization of the fact that I was *Consciousness*, Mind, and not body. I also realized that Mind could only be conscious of life, health, freedom, happiness. I did not deny doctors, hospitals and nurses which seemed to surround her at the time—I *included them in my Consciousness as perfect ideas*—thus I had no sense of duality—only Oneness. The healing was instantaneous and proved conclusively that all that is necessary to heal is to let the Spirit (your own Mind) bear witness to perfection. She was healed in one treatment.

Do the planets have any control over man?

Astrology is one of the most accurate methods of foretelling the future. The position of the planets indicates what is taking place or is predestined to take place on the earth plane. Even though astrology is one of the most accurate sciences, it is not true, for predestination is subject to change through true prayer. The advantage to be gained through the study of astrology is that you have the advantage of being forewarned and can alter the negative thoughts (vibrations) before they come to pass.

Why is it so necessary to give before one can receive?

Since there is but *One*, it is logical to presume *that the giver is also the recipient*. It is quite obvious, then, if you wish to *receive*, you *must give to yourself*. The person, who withholds with the idea of enriching himself, is impoverished in due time for he is withholding his own riches from himself. *Since God is all, He must have given to Himself, and in return He received His own manifestation*. It is impossible to lack or to be deprived—no matter how much you give—when you realize that you are giving your own substance to yourself. This realization excludes all fear, the only thing which prevents you from demonstrating abundance. To begin with, in giving you never use your Substance. The attitude you take in distributing the symbols which seem to constitute your “earthly” supply indicates whether or not you have attained the clear perception that *God is the only giver and receiver*.

If one constantly thinks of good, will he prevent evil from happening?

Thinking of good is a sign that false thoughts are not attacking you. If you will bear in mind that thinking is an effect and not a cause you can determine what is about to happen by watching your thoughts.

Why should one always turn in thought to God before he makes statements of truth?

If God is all, there is nothing else to make statements about. One's success in demonstrating depends upon his ability to turn away from all thoughts of a separate self or "material world." *Since you are demonstrating Principle and not things, you must declare the truth about Principle.* By observing this rule, you will be seeking "first the kingdom and all things will be added."

Please tell me of the shortest, plainest and most certain way to make my at-one-ment with Truth?

I can not conceive of a better way than to realize that there is no separation between you and your divine Nature, Spirit. If you live, move and have your being in Spirit, you must partake of the same Substance. If a single drop

of the ocean could realize that it was already in the ocean, it would have made its at-one-ment with the ocean.

Since all error is unreal, why not understand that God, Good, is all and let it rest there than to spend so much time dealing with suppositional cause and effect?

Whether one deals with suppositional cause and effect depends upon his spiritual understanding. When he is sufficiently advanced to perceive the allness of God, Good, he automatically rests from all false practices.

What is meant by Jesus' saying, "Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing?"

No one can come out of the false sense of "material" bondage until he has surrendered every belief in poverty, sin, disease and death to the allness of good. The uttermost farthing is self-surrender (denial of a separate self) to the allness and completeness of the Christ-Self.

How does one find the "Peace of God which passeth all understanding?"

Peace is the result of mastership. Jesus was a master because he had mastered himself. When you realize that you are self-sufficient, self-reliant, self-maintained and self-sustained, you will have realized your divine nature and you become peaceful and poised in consciousness.

If each and every individual is a complete representation of the male and female within himself, why do people marry?

Until the "earth is clean dissolved" and all sense of separation has vanished, marriage will continue. A perfect union of male and female in marriage comes about when the individual has realized his or her own completeness. For instance, when the female realizes her male qualities of Mind, and the male realizes his female qualities, this realization will result in the demonstration of a perfect union (Love wedded to spiritual understanding). One often hears it said that a spiritually minded person never marries—this is an erroneous conception. All people are spiritually minded for there is but one Mind.

T H E R E I S N O T H I N G B U T G O D

Every realization of Truth is visibly expressed, otherwise it is not absolute truth. A perfect marriage on this so-called plane of existence bears evidence to the unity of the male and female qualities in the individual consciousness, the same as the realization of Substance demonstrates money. The reason that there is no marrying or giving in marriage in heaven is because heaven is a perfect state of Mind, wherein there is no conception of separation—hence there is no necessity for a union. The most important point to be considered in metaphysics if you wish to demonstrate the Principle is the union of the male and female qualities of Mind. You can not demonstrate Absolute Truth until you realize the scientific fact which underlies this realization. Apparently the whole of creation, from the lowest to the highest manifestation, represents the union of the male and female qualities. This creative process appears to be material and physical but in reality it is spiritual. When a person realizes that the creative process takes place in Mind through the union of the male and female qualities, his consciousness is in a state of individual completeness and he automatically demon-

strates this realization. To accept this union in your own consciousness as your premise, is to base your conclusions upon completeness and the result must be a perfect creation or demonstration of anything you desire. I have proven this beyond all doubt and watched it work out miraculously in regard to the demonstrating of money. Why should it be most noticeable in demonstrating money? Because money is the symbol of Substance expressed. When the "two (male and female) shall become one" (in consciousness) you will have made your at-one-ment with infinite Substance and you can never lack.

If every form or manifestation represents a priceless, eternal verity, "just at hand," what does money symbolize?

Money is Substance expressed. Many people find it difficult to manifest money because their attitude toward it is wrong. At the very time when their desire is to demonstrate abundance, they are entertaining a feeling of lack. Fear of the lack of money prevents one from fulfilling his desire for it. Did you ever stop to consider if God, Substance, fills all space that there is noth-

ing but God? If everything is God, Good, then *lack* must be good in its right place—then why condemn *lack* just because you associate it with the ideas that you wish to see visibly expressed? As long as you see *lack as the absence of Substance*, you will have an enemy that will deprive you of your desires. *But when you realize that lack is a constructive idea and when used rightly it brings as harmonious results as abundance, you will have loved your enemy and you will never be deprived again.* To make your at-one-ment with anything is to gain dominion over it and to cease combating that which heretofore seemed like a limitation. A desire for money is perfectly legitimate because every idea of Mind must be visibly expressed. “If you wish to know the spiritual fact, you can discover it by reversing the material fable, be the fable *pro* or *con*,—be it in accord with your preconceptions or utterly contrary to them.” (*Science and Health*, page 129, line 7). When we consider the “material fable” concerning money, we discover that it is a belief of exchange. The whole world recognizes it as power—this is why it seems hard to get. The symbols called dollars and cents are in the realm

of man (manifestation), therefore any dependence upon money, without a realization of the Substance which sustains and supports the *idea* of money, is equivalent to depending upon a light globe for light without connecting it with the power of electricity. If you consider money a *material* manifestation, you will limit your expression of it. Money is a most important idea when its *spiritual* significance is taken into consideration. What is the spiritual fact to be discovered when we "reverse the material fable?" It is this. Truth says that Mind, God, is the only Substance. We can not possess money until we perceive that the Substance of our form or identity is the same Substance or wealth of which money is the identity. If you believe that you are *spiritual* and money is *material*, you separate yourself from it by accepting such a belief. But when you realize that money is a *spiritual* idea that stands in the same relationship to Mind, God, just as a rose, it will be visibly expressed without anxious thought. Since money is a symbol of exchange in this so-called "material" universe, it must symbolize or counterfeit some definite idea in the world of reality. The only exchange that

can possibly take place in heaven is the exchange of ideas, since heaven is the realm of Mind. God, Mind, being *all*, it is logical to presume that Mind circulates its own ideas by means of its consciousness, (Christ) the power of God. Mind does not circulate money—Mind circulates its ideas in consciousness which is its own substance, color and outline. If we wish to demonstrate money we must first realize that the Substance of our own consciousness is our only support and that it gives the substance, color and form to every one of our ideas, no matter the nature of the idea. *Money does not give you anything—it is evidence of your understanding.* When you build a rich, abundant consciousness of life, love, truth, beauty, joy, wisdom, intelligence, etc., you will automatically demonstrate money for *money is Substance or understanding expressed. Money is not something to be acquired—money is Substance.* Jesus proved this by demonstrating his understanding of Substance. Whenever a person depends upon money for his support and considers it a *material* manifestation, he is destined to lack it for *there is not and never can be a material manifestation in any form.* On the

other hand, when you realize that money is a definite idea by means of which Mind circulates its ideas of happiness, comfort, support, and the many beautiful things that man is capable of expressing when he possesses money, you will appreciate its value in terms of *Substance and not hard cash*. Any individual, who has money and clings to it because he believes his very existence is dependent upon it, is just as impoverished as though he had none. Circulation indicates an abundant consciousness because it lacks fear. When one is afraid to circulate his money, it is because he believes it is his substance, rather than understanding that his Mind is his Substance. When you depend upon your *ideas* instead of *money*, you become Self-sustained and Self-supported because you are depending upon your Mind, God. *Ideas constitute the wealth of Mind. Belief in a separate self causes people to depend upon cash for their support.* Another erroneous belief is that form, such as money, is separate and apart from you—such a belief tends to separate you from the manifestation of dollars. *Substance does not become gold or silver—Substance includes its ideas, forms and colors, the same as*

the substance of a mirror gives form and color to any object (idea) placed before it. The color and form must be contained in the nature of the mirror, otherwise it could not reflect it. Likewise every object, whether it be in the form of a body, money, or a rose, must be the same identical Substance. When people learn this great fact, they will no longer separate themselves from any object, and the result will be the spontaneous visible manifestation of each and every idea. Always bear in mind that you are not to attempt to demonstrate money but you are to demonstrate (prove) the Substance of your own consciousness. Mind and money are one and the same Substance. If you are the individualization of God, Mind, you are Soul (identity) and not body. If Soul reflects Substance, Spirit, you must be the same Substance. If you are the same Substance you are now all abundance—then why ask for money? If you partake of the nature of Substance, and money partakes of the same Substance, then you can not lack money for you are eternally one with it. There is no space between the idea of money and the form of the idea—therefore, wherever there is an idea there must

be the form or manifestation. Identify yourself with money as Substance and you will always demonstrate abundance because you will express what you really are in *Totality*.

