

LESSONS IN ABSOLUTE DEMONSTRATION

by JAY W. COOK



DE VORSS & CO., *Publishers*
843 So. GRAND AVENUE, LOS ANGELES

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By JAY W. COOK

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PRINTED IN THE UNITED STATES OF AMERICA

FOREWORD

IT has been my privilege to be associated with Jay W. Cook in his Truth work since 1925, first as student, then as secretary and now as fellow-teacher. During these years he has given to the world a pure, scientific teaching of Absolute Truth which, to my belief transcends any other message or method of practice being given today.

Perhaps his greatest and most far-reaching work is his *Weekly Letter* to students of the Absolute. These letters are really lessons, and have guided and sustained hundreds just at the moment when new knowledge of God and the right way to *use* that knowledge were vitally needed.

This particular set of Letters was written in 1928. I had not read them for years until recently, when I was so uplifted with the new light and inspiration they revealed, that I began using them in classwork on my lecture tours. I am sincerely glad that they are now to be spread broadcast in this little book which truly is a spiritual gold mine. Not once does Mr. Cook deviate from his Absolute basis that God, Spirit, is ALL and that which is not of God is *nothing*.

Hidden within every lesson are precious treasures of Truth for those who "having eyes, see; and having ears, hear." Read, fellow practicers of Truth, with the Spirit of Love which penetrates deep into the very heart and soul of every word—then you, too, will revel in the rich blessings held therein.

EDNA ANN KENNEDY

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FOREWORD

FOR eight years, a *Weekly Letter* to the students of the Absolute, has been sent forth from the San Francisco Center, by Mr. Cook, in the form of a weekly lesson. These letters have been widely read and distributed among students all over the world. We have received at Headquarters hundreds of unsolicited testimonials as to the efficacy of the teachings contained therein.

This book, in a convenient form available to everyone, has been issued at the request of teachers and pupils alike.

There are many teachers in the United States and Canada who use Mr. Cook's *Weekly Letters* as the basis of weekly study classes.

Should you be interested in subscribing to the current letters which are mailed to all parts of the world weekly you may write for information to the publishers of this booklet.

ELIZABETH CARRICK COOK

PREFACE

HUMANITY'S PARADOX

THE art of remaining free while being governed has been the object of pursuit century after century, with the result that we find the world in turmoil. The ceaseless change in the form of government through the belief that our difficulties are rooted in the old form, will finally fade out with the education of the race, whereby enough intelligence will be manifest to enable us to perceive that both government and freedom are wholly a matter of self-mastery.

As it is with the individual, so it is with the government. So long as the individual believes that he may buy himself out of difficulty and into happiness instead of disciplining his thought and treating himself out, he will continue an orgy of spending to that end, only to find that he has been deceiving himself in all directions with the necessity of an ever-increasing expenditure. This process leads to the belief that the trouble is an economic inadequacy and that the cure is to be found in the application of more economics.

This economic remedy applied to the belief of an economic inadequacy, is like applying more fire to a burned building with the result that only a deeper scar will appear.

What is the answer?

It is already solved. We all have the solution. We are all free. All we need do is to recognize this fact

by reversing our estimate of ourselves. Life is not the offspring of economy. Economy is only a mode of attempting to define Life, and when we mistakenly accept our definition of Life for Life itself then our personal life appears to be in and dependent upon the definition. A definition is a form of understanding, and form is image, hence so long as we worship the definition we shall be subject to economy and government instead of economy and government being subject to us.

A true perception of Life reveals economy and government as our servants, and it is neither intelligent nor rational to make them our masters.

Self is the power to define and to govern. Its playground is the infinite and eternal, and upon this playground definitions, conceptions, religions, philosophies, and governments may dance their ghostly dance of shadows with never a scratch upon Self. The entire history of the world never hurt anyone who was not of the world, and this applies to all of us in Truth. Jesus, the clearest seer of Life, informed us of this great fact when he said: "Greater is He that is in you than he that is in the world;" and "Ye shall know the truth and the truth will make you free."

Would it be possible for Truth to make us free if we were not already free in Truth? Truth was His Power to conceive which He named Father and with which He revealed His oneness. He proved Its supremacy through Its own Conception (Son) over all shadows or form.

He dealt with sinning, suffering, diseased or dying,

and even so-called dead forms as wrong definitions of the nature and presence of his Father (The omnipresent Power to conceive) and His right definition of what was actually present triumphed as an eternal testimony that we, when we put the Father (Power to conceive) first, have dominion over all conceptions whether named heaven or earth: "Unto me is given all power in heaven and earth."

Abraham glimpsed the necessity of subjecting his conception to his Power to conceive when he showed his willingness to sacrifice his concept in the form of Isaac, thereby gaining his freedom from the deification of form through dominion over it.

All thought is form hence that which is seen with the physical eye is only objectified thought-form and the recognition of this point is the first step toward the realization of the eternal freedom which is ours in Truth.

Gaining this point, our next step is to learn how to take dominion over thought. This is accomplished through the practice of reversing thought as first called to my attention by Frederick L. Rawson, who wrote *Life Understood, The Nature of True Prayer*, et cetera.

Through the scientific reversal of thought, we prove to ourselves the supremacy of Our Power to think, over all thought or appearance, which enables us to instantly free ourselves from the thought of sin, suffering, disease or death by thinking their divine opposites.

The effectiveness of thought reversal has been

proven by millions; but as yet the major tendency has been to heal temporary inharmonies of body and affairs. This has all been very satisfying as the first fruits of our understanding of Life and should encourage us sufficiently to undertake the "greater things" i. e. the final reversal of the universal evil beliefs.

When we take up and reverse the thought of a material universe through the thought of the spiritual universe, discovering (uncovering) our perfect spiritual natures as eternal identities of the ONE POWER TO CONCEIVE (THE ETERNAL GOD ALMIGHTY), we have sounded the "last trump," and stand revealed as the eternal sons and daughters of God in the here and now.

To the end that this ever-present vision may be clarified and substantiated, the following letters revealed through the acknowledgment and realization of the omniscience of our God, are published in this convenient form. With them go the love of God to every reader by means of,

Your fellowman,

JAY WILLIAMS COOK

LESSONS IN ABSOLUTE DEMONSTRATION



LESSON I

PRESENCE is absolutely All, for God is Presence. Presence is only Presence, hence is All presence—omnipresence, knowing only Itself.

Eternal Presence could not know a past, for Presence is never past and any belief in or of the past as past, is an ignoring of the allness of Presence or the allness of God.

This same analysis is applicable to future. Presence, God, is never future. Therefore it is quite evident that to believe in the past or future is to disbelieve in God, for God is never past and never future but is the eternal *now*-Presence.

Only that which is worthy of demonstration *NOW* should be held in Mind. To illustrate this, I will relate an incident in the field.

A man presenting his problem to me upon being asked concerning his knowledge of metaphysics said: "I do not know very much about the subject. I looked into Christian Science a bit but I'm not good enough for that."

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Upon explaining the allness of Presence and calling attention to the unalterable fact that he was as "good" as his idea of Presence was "good," he lost the guilt sense he had been carrying over from the past that was causing him to condemn his concept of Self in the Present, and was free.

Each of us, individualizing a power to acknowledge or cognize idea of Presence, is always as perfect as his idea of Presence is perfect at the instant of his consciousness of it, and as Mr. Rawson so clearly explains, demonstration is made in consciousness.

The scriptural statement: "Be ye therefore as perfect as your father in heaven is perfect" is not only possible of fulfillment but is now fulfilled, for it is an immutable law, that every individual is as perfect as his idea of Presence is perfect.

The divine idea of the perfection of Presence is impossible of perception by any of us who still cling to the belief that Presence is the offspring of an experimental past. Hence the necessity of denying the past in order to acknowledge the sufficiency of Presence. In fact, if we believe the present to be founded upon the past, then it is a continuation and could never be more perfect than the past is conceded to be. We would have to revise Jesus' statement to read "be ye therefore as perfect as your past is perfect" condemning us all to be burdened with a sense of guilt in the present for a sense of limitation in the past. Therefore again it is

repeated, if one's belief is in the past, it is not in God for God is Presence and Presence only.

Be ye therefore as perfect as your idea of Presence is perfect. Now—this very instant.



LESSON II

THE very substance of our being at this instant is God, Good.

Any individual apparently suffering from a claim, should make the above his claim and rejoice that it is given that we may claim the perfection of God as our own.

God is our Life; God is our Truth; God is our Love. God is actually all there is to us. God, God, God, God only. God first, last and always.

There is no divisible substance. God is indivisible. All forms reveal the same substance, and substance is not divided in the revealing. Hence unity is as true in manifestation as in invisible essence. One in all, and all in One.

God is our present support, hence every form of understanding is now at this very instant understood or supported by infinite inexhaustible substance.

No observation of form can deceive one into a belief in divisibility. Mind's spiritual perception, dis-

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cernment, and understanding now and forevermore maintains the race in a conscious realization of unity, wholeness, perfection; the glorious harmony of One infinite, eternal, all sustaining, all providing Love, embracing all manifestation within Itself as the radiant form of understanding Its own eternal being. No past impressions. Present expression reveals Mind's absolute freedom to state and realize the perfection of all Life unto Itself throughout all presence, and presence is all there is for Presence is God.

Never accept a claim from the basis of past impression or future speculation. Make your only claim the claim of the allness and perfection of the almighty God of peace, tranquillity and totality at the present. Presence is eternal.



LESSON III

“UPON earth there is not his like, who is made without fear.”

“He beholdeth all high things: he is king over all the children of pride.” Job 41:33-34.

“And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which He will shew to you today:” Ex. 14:13.

“The Lord is my light and my salvation; whom

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shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" Ps. 27:1.

"Say to them that are of a fearful heart, Be strong, fear not: . . . "

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea I will uphold thee with the right hand of my righteousness.

"Behold, all they (thoughts) that were incensed against thee shall be ashamed and confounded: they shall be as nothing, and as a thing of nought.

"For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

"Fear not, thou worm Jacob, and ye men of Israel; I will help thee saith the Lord, and thy redeemer, the Holy One of Israel." Isa. 41:10-14.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Lu. 12:32.

"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." Romans 8:15.

"There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." 1 John 4:18.

In the Twenty-Third Psalm we have the statement:

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou are with me; thy rod and thy staff they comfort me."

In calling attention to the above statements it is

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pertinent to mention that the major portion of one's mental work should be directed to the overcoming of fear. Fear can be entertained only so long as we have a suspicion that there is something beside good. Therefore our right mental activity should continue until the conviction of the allness of God, Good, eliminates all fear.

Each of us who have witnessed the power of mental conviction know that when all fear is eliminated from consciousness, a case is met. Both Mrs. Eddy and Mr. Rawson make this a point of emphasis in their writings. In fact, Mr. Rawson makes a very radical statement when he says that "fear is man's best friend next to God," by showing man *when* he should do his mental work.

It is quite easy to see why this is so, for we could not be conscious of a sense of fear in the presence of a conviction of the allness of God, perfection. Therefore the slightest trace of fear in consciousness is simply a sign-post to warn us of the presence of a belief that God, Good is less than all.

When fear is met, the case is met. The conviction of the allness and perfection of Life *now* meets it. For at this instant God, infinitely perfect Life, Truth and Love, is absolutely all and man is the glorious, peaceful consciousness of this fact.

LESSON IV

THAT we are now perfect spiritual beings in a perfect spiritual world, is an accepted metaphysical truth. Spirit being the only substance and being All there cannot be both Spirit and that which is not Spirit. Therefore the substance of the earth and all that is contained therein at this instant is Spirit. The substance of that which appears to embrace the earth and all that is contained therein is by the same analogy seen to be Spirit. Spirit is absolutely all, hence the only universe there ever has been, is now or ever could be is the universe of Spirit and therefore spiritual.

The metaphysical field has called attention to the fact that the present universe is the spiritual universe and that the material belief concerning it a lie. Mr. Rawson deals with material belief primarily as a suppositional opposite world, quoting Kant's designation of it as a "sensuous image floating before our present knowing faculty like a dream."

We are impressed by a dream only while it is held before our "present knowing faculty," just as we seem to be impressed by the belief of a material world only while our knowing faculty is present to it. We have all proven the freedom of our knowing faculty to turn away from this belief and to divine and declare the above stated truth, that all is Spirit, Totality, Unity—perfection, and to be impressed by this

divine Truth. This divine acknowledgment has been termed treatment or prayer. The scriptural instruction is to treat or pray without ceasing. Mr. Rawson states that "One's progress depends solely upon the number of seconds out of twenty-four hours that he is actively thinking of God and heaven." This is an important point, and one that it would be well for us all to examine closely. Our present tendency is to release our knowing faculty from its past impressions and treat or pray, i.e., to acknowledge, state, declare that there is no material world, that all is spiritual, perfect and divine. Declaring this to be Truth for five, ten, fifteen, twenty minutes or possibly an hour, and at the end of such declaring, treating or praying, allowing ourselves to again turn to the past impression and be reimpressed, and then wonder why the demonstration is not made. PRAY WITHOUT CEASING means the delivery of the individual from the level of impression into the level of expression, which is complete salvation, freedom, satisfaction, joy, peace and health in the Here and Now. For in Truth man is not a past impression of Mind but the present expression of Mind, therefore absolutely perfect, spiritual and divine at this instant.

Prayer without ceasing is to be so active in One's present acknowledgment or expression of the perfection of Being as to make it impossible for an impression of past imperfection to get into consciousness. Therefore "What I say, I say unto all watch."

LESSON V

TAKING up the Bible and opening it at random, which I often do, my attention was arrested by I Chronicles 21. Reading through the chapter, it was quite interesting to note the account of David yielding to a temptation that is common to all of us daily, and it is also very interesting to note the difficulty he had in restoring his vision of "God with him," instead of a belief of God against him as a result of his evident speculation as to his power being in the number of his people.

The chapter starts in by stating "And Satan stood up against Israel, and provoked David to number Israel.

"And David said to Joab and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan; and bring the number of them to me, that I may know it.

"And Joab answered, The Lord make his people a hundred times so many more as they be; but my lord the king, are they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?

"Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

"And Joab gave the sum of the number of the people unto David.

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“And God was displeased with this thing; therefore he smote Israel.”

Of course our present spiritual perception of the infinite nature of Mind or God, reveals to us that it is not Mind that is displeased, but we find David reversing his basis from the infinite or unlimited to the finite or limited, which would give him a tendency to rely upon the number of finite manifestations instead of upon the inexhaustible resource of Mind, believing his power to be in his people rather than in God. This attitude of consciousness would certainly find him open to the fear that he would be losing some of his power by losing some of his people. His fear crystalized or took the form of a pestilence and he was in a goodly way to lose sight of his Power completely unless he could acknowledge God before his people. This does not mean in the presence of his people, but means *God first*, in order that he might restore unto himself the vision that God is the only power and is not dependent upon numbers.

I was asked the question at one of my meetings in Vancouver, as to what Emma Curtis Hopkins meant by “mathematical guilt.” My answer at that time called attention to the tendency to rely upon a bank balance instead of upon God or Mind, and to feel called upon daily to take into account our visible resources first and to acknowledge God only when we find the visible assets insufficient to maintain our harmony.

In the limitless realm of Mind there is no mathematical guilt, for there is no past or future, there is only Mind, God, conscious of the Totality and Tranquillity of LIFE, TRUTH and LOVE as the only eternal presence.



LESSON VI

MAN *is always doing the right thing at the right time, led and governed by God and by God alone.*—F. L. Rawson.

The above statement by Mr. Rawson reveals a glorious idea of God. Elizabeth Carrick Cook refers to perfect expression as “doing the thing that we love to do at the instant that we love to do it,” which is another form of revealing the same idea.

Many have accepted this as an heavenly idea, and have set out to demonstrate, hoping through treatment to bring about a more satisfactory activity or occupation through a change in position or employment, and they thereby defeat their realization of the above revealed idea that “man *IS* always doing the right thing at the right time, led and governed by God and by God alone,” for God is the only worker. Note the statement is, *IS*. *IS* now. That which we are *NOW* doing is the right thing at the right time,

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and if we are not loving to do it, then the demonstration becomes, not one of changing the doing, but changing our attitude toward the doing. Our treatment then is seen to be a realization that the only activity is the activity of Love, and one should persist in this right mental attitude until he finds himself actually loving to do the thing that he is doing at the instant.

In other words, the demonstration of the above idea is to see to it that we are loving to do the thing we are doing at the instant that we are doing it.

We cannot too often reiterate that man is now a perfect spiritual being in heaven, for the "kingdom of heaven is here and now." The kingdom of all-presence. And when one devotes his attention to loving to do the thing at the instant he is doing it, he has entered into the kingdom of Love which is the kingdom of the Present, which remains hidden so long as the individual allows himself to remain in captivity to a desire or wish or hope to be doing other than that which Presence gives him to do.

One of the most subtle forms of desire is the individual's wish to demonstrate beyond the present rather than devoting the entire consciousness to the realization that at this very instant the whole perfection of Almighty God is finished and complete and is the only Presence, and to learn to love the activity of the present is to love God, for God is the only Presence, and Presence only.

God is Principle, and Principle is continuity (sequence) and every individual is presented with idea after idea in consciousness. Principle is omnipotent and can never fail to present the next idea in sequence. "Therefore give no thought for tomorrow," but rather let us devote ourselves to the wholeness of Love, Life and Truth in the HERE and NOW.



LESSON VII

BE CAREFUL for nothing; but in every thing by prayer.

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus (Truth revealed).

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Paul in thus exhorting, revealed his heavenly vision; truth, honesty, justice, purity, love, good tidings, virtuous and praiseworthy consciousness.

In Romans we follow him through the statement of his own emergence into the spiritual perception that:

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“There is therefore *now* no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.”

Interpreted in the light of present metaphysical perception—THERE IS THEREFORE NOW NO CONDEMNATION TO THEM WHICH ARE IN TRUTH REVEALED, WHO WALK NOT AFTER THE FORM, BUT AFTER THE FORMLESS.

Is it not clear to all that there could be no condemnation from the basis of the Formless, and that all form representing form of understanding the Formless, is in reality under the dominion of our Formless Mind, spoken of in metaphysical writings as Divine Mind, or God?

Seeing man as God sees him, we would see him as a form of understanding Self, now if we take the attitude that everything we see is but a form of understanding Self, we would soon cease to entertain any images of thought which we considered worthy of condemnation.

The race is rapidly coming into the perception that all form is mental. That is, everything beheld by the physical sight (so-called) is merely a thought form, and if not wholly satisfying to your sight can be negated and reversed. Mr. Rawson performed a mighty work in this direction by calling attention to the scientific application of the denial and affirmation, revealing to us that it is no longer necessary to allow ourselves to be confronted by images of sin,

suffering, disease or death. We have been taught to resolve all things into thoughts.

True or spiritual thoughts arise from a Formless basis, and every individual is now and forever free to turn to this basis and enter into a consciousness of Life commensurate with his individual capacity to think that which is beautiful and acceptable in the sight of Mind.

This true mental perception is being delivered to the race through almost every school of metaphysics, and is the key that opens the door of consciousness to the ideas of permanence and beauty of the Formless Spirit called God. But of what use is the key (mental perception) if we do not use it? Paul says, "Faith without works is dead." I say mental perception without practice is just as dead. "Pray without ceasing."



JUDGE not by appearances; judge righteous judgment."

Judging from appearances we would be deceived into a belief that we are divisible beings with a consciousness of life separate from one another, subject to relationship with parts, and our sense of ease and

well being at the mercy of shifting transitory phenomena, believing that we must contend for righteousness in ourselves and instruct others in this regard.

Glory be to the freedom and indivisibility of invisible God that it is given through the grace of Mind's own dominion that we now spiritually perceive that there is no such concept of Life to strive against, and no such beings to instruct, for in Truth at this instant the only consciousness is the consciousness of immutable, eternal God, for God is now absolutely all. Hence it is omnipotent divine Truth that every member of the race at this instant is conscious of God, and God alone, governed by the One Mind of eternal Love. Unrelated because of the indivisibility of Totality. Every individual one with, instead of related to, therefore perceiving, discerning and understanding all forms as forms of revealing or reflecting Self instead of other than Self.

Again—Judge not by appearances for at this instant every man, woman and child is in Truth conscious of the perfection, eternality, peace and government of Almighty God—immutable good.

Therefore let us rejoice that we may translate the second covenant in terms of Presence therefore terms of Truth and perceive that "All do (not shall) know the Lord from the least to the greatest" as it is this day.

LESSON IX

THE beauty of holiness.

The tranquillity of Totality.

The glory of all-perfect Life is now the only Presence, the only Mind, intelligence, and the only man at this instant is the consciousness of the all-perfection of Life, embracing all in tranquillity and Totality.

Every individualization of intelligence in the universe at this instant is radiantly conscious of the glorious perfection of his fellow-individualization, and revelling in the divine perception that his fellow-man knows nothing but his perfection in return, for all are of One Mind, absolutely perfect through Mind and there is none else.

No imaginary time and space conceptions can interfere with the instantaneousness of Mind. Hence, there is no time to fulfill, and no place to complete, for Life and its whole, beautiful form of understanding is now finished and complete and man is the unresisting consciousness, witness, testimony of Almighty, Omnipotent God to the eternal allness of perfect Presence. God's perfection *is* revealed. God's divine knowledge of the beauty of His own completeness.

There is no belief of unemployment. God eternally employs man, manifestation, to reveal the fullness of Presence, Spirit, Mind, Soul, Love, Life, Truth, Principle, intelligence and substance, maintaining and

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sustaining inexhaustible satisfaction, peace, joy, harmony, gladness, and sufficiency to, through and by means of all.

There is no belief of a material world in time. The only world in Truth is the world in timeless Mind, whose substance is Mind, and is therefore absolutely subjective and obedient unto Mind, therefore all, at this instant have absolute dominion over the earth and all that is contained therein through Mind, for Mind is God.

Therefore look unto Mind all ye ends of the earth and perceive Mind's dominion in the here and now for Mind is God and there is none else.

Have we a sense of any thing that disturbs? Then we must turn away from the sense of that thing to our sense of the all-perfect Mind, and rejoice in the perception that no such thing ever has or ever could exist in the all perfection of Mind. One's sense of Mind is one's sense of Spirit or spiritual sense for Mind is Spirit, the omnipresent invisible essence of all that is, and that is to be—HERE AND NOW.



LESSON X

THIS week my attention was called to an attempt being made by a student to demonstrate through fighting instead of through the realization of peace. Peace is the only power.

"Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity." Ps. 37:1.

"Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devised to pass.

"Cease from anger, and forsake wrath; fret not thyself in any wise to do evil." Ps. 37:7-8.

Fighting is a manifestation of fretfulness which represents a lack of acknowledgment of the Presence and sufficiency of the Peace of God.

". . . have peace one with another." Lu. 9:50.

"Glory to God in the highest, and on earth peace, good will toward men." Lu. 2:14.

"And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you." Lu. 24:36—Jno. 20:19.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

We cannot too often emphasize the power and use of mental peace. Jesus was termed the Prince of Peace, and his doctrine "the gospel of peace."

In Romans we find Paul stating "For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost." 14:17.

"And the fruit of righteousness is sown in peace of them that make peace." Jas. 3:18.

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"But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gol. 5:22-23.

"I will declare his Holy name for ever and ever." His Holy name (whole nature). God is Peace and God is all, and at this instant in Truth the Holy name or whole nature of Life itself is Peace and there is none else.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant.

"Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever, Amen." Heb. 13:20-21.

As it is in Truth, Here and Now.



LESSON XI

THIS week we will again emphasize the fact that things do not improve and become better. Judge not by appearances.

According to appearances a sick man appears to improve and get better. Is this Truth? Could Truth improve and get better? Of course not. Truth is immutable, eternally perfect, and working from this

basis the student does not look for improvement but authoritatively insists, through thought, statement and act, upon the glorious verity, that all is NOW perfect, spiritual and divine. "He spake as one having authority."

Declare the truth that there is not now, never has been and never could be anything but God and His perfect form of understanding; continue to declare without ceasing (pray without ceasing) and you find your limited opinions of person, place, time and transaction growing dimmer and dimmer as the form of understanding this great spiritual Truth becomes more distinctly delineated in consciousness.

One of the most subtle points with which a student finds himself confronted, is a desire to demonstrate over some thing, person, place or transaction, instead of giving his whole attention to the realization of the allness and perfection of God in the Here and Now excluding the possibility of the belief that there is any such thing, person, place or transaction in Life that needs to be demonstrated over.

In Truth there is no demonstration to make, and it is this realization of Truth that sets us free from the attempt to make the demonstration through the revelation that the demonstration is now, always has been and always shall be finished and complete.

Before we call we are answered. In other words before we even attempt to demonstrate the demonstration is already complete in God, Mind. It is this

loving and having being unto Himself, the only Self—the Self of beauty and completeness maintaining and sustaining the consciousness of the absolute perfection of all, at this instant, for God is All and there is none else.



LESSON XIII

RECENTLY we have had comment from a few of the Absolute students regarding our frequent quoting of Frederick L. Rawson in our Weekly Letters and in our instruction work. Some of this comment intimated a belief on the part of the student that we were taking a step backward in so doing. Such a view is not accurate, and in clearing up this point I shall quote from a letter written by me to a co-worker in the field as follows:

“Certainly, I endorse the Rawson message, for it led to my present Absolute vision, and if one cannot silence a thought through ascension to the Absolute he should actively reverse, until it finally dawns upon him that he is not handling patients or symptoms but is merely reversing or handling thought. For instance Mind is primary. Therefore idea must be of Mind. Infantile paralysis could not be an idea of Mind, hence the appearance of it would indicate a

thought, or concept of body. Body is not primary, but represents a form of understanding an idea of Mind. Body is not Self, for Mind is Self, therefore it is an utter impossibility for the Self of the individual to have any such thing. In order to perceive this we are compelled to lift consciousness away from body, the basis of the thought or belief, to Mind the true Self that is already perfect, and to identify the individual as Mind instead of body. Then the opinions of the physicians who are viewing the body cannot interfere with your idea of the perfection of the Self or Mind. Abiding in the consciousness of the perfection of Mind as the Self we 'give no thought for body,' and the perfection of Mind or Self is seen reflected by means of the body, as proof that divine Mind through Its idea of Itself has absolute dominion over all form.

"It would appear that Mr. Rawson's message did not indicate to, or was not grasped in the same measure by all of his students, but to me (and I spent more time with him than most of the students), his insistence that we rely upon our practice of the presence and power of Mind was magnificent, and as I practiced my 'eyes were lifted up,' symbolizing my vision was lifted up. I lifted up my eyes, until my present vision of the Absolute appeared, and the analysis that I have given to the field is the result and based upon the vision. This is a very important point, for it must be perceived that an uplifted vision

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is not based upon nor the result of analysis, but that the analysis is our mode of representation, expression or manifestation of the vision or idea of Mind, Life, and that the higher vision or idea must precede the analysis, and is, therefore, perceived to exist both before and after any and all analysis, or as spoken of in Revelation, 'which is, and which was, and which is to come, the Almighty. Rev. 1:8.' "

"Where there is no vision the people perish."
Prov. 29:18.



LESSON XIV

FIRST seek the kingdom of God (Spirit) and its righteousness (Idea of the all perfection of Life as Spirit) and all of these things (forms of understanding) shall be added.

This afternoon in opening "Unity of Good" by Mary Baker Eddy (Page 9) my attention was arrested by the following passage which some reader had marked:

"An incontestable point in Divine Science is, that because God is All, a realization of this fact dispels even the sense or consciousness of sin, and brings us nearer to God, bringing out the highest phenomena of the All-Mind."

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It is always pertinent to call attention to the fact that the thing, form of understanding or manifestation (phenomena), is subordinate to one's realization of Spirit or God. This enables the individual to relinquish his attention to the thing and to lift his consciousness to the "unthinged" or infinite, bringing out phenomena, commensurate with his realization of the all perfection of God, as the thing that is added.

One's conscious realization of God could be said to be dependent upon his ability to relinquish attention to the things, past, present, and to come, and to give whole attention to rejoicing in the Idea of the all perfection of infinite Life at the instant.

Once we have glimpsed the immutability of unformed Spirit as the source of all phenomena we may say with Paul: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers nor things present, nor things to come,

"Nor height, nor depth, nor any other creature, shall be able to separate us from the love (understanding) of God, which is in Christ Jesus our Lord."

In fact our perception of the instantaneous availability of God enables us now and forevermore to withdraw our attention from any thing (past, present or future) which disturbs, and to enter into spiritual rejoicing in the perfection of the All-Mind in the eternal NOW.

LESSON XV

THIS week we shall deal with the application of Principal in our daily living, demonstration or proof.

First, it would be well for the individual to observe the *modus operandi* of consciousness in the application of a principle with which he is familiar. For instance: One dealing with the principle of mathematics when applying that principle, directs his consciousness to that principle to the end that only ideas of mathematics can come to consciousness, and if any idea that is not an idea of mathematics attempts to get into consciousness, it is immediately banished, and only mathematical ideas accepted.

We could not demonstrate mathematics by giving our consciousness over to thinking of past or future personal experiences, for it is very evident to the individual that when he wants to work out a mathematical demonstration that he must put a stop to such thinking and give over his consciousness to that principle.

And so it is with the Principle of Life, referred to in demonstration primarily as Love. The application and demonstration of this Principle is just as exacting in its demand that consciousness shall be given over completely to ideas of Love, to the extent that only ideas of Love can come to man (manifestation). An affirmation prevalent in the metaphysical field is: "God is Love and only ideas of Love can come to man. Man is led and governed by Love and by Love alone."

Now just what would such an affirmation mean in actual practice? Having acknowledged Love as Principle and keeping consciousness stayed on Love, it is of course evident that only ideas of Love could be revealed and the individual would be governed by Love and by Love alone. Entering into the practice of the Principle of Love the individual takes the position of shepherd to his own consciousness and if any thought appears that is not a thought of Love it is a signal or sign to warn him that his consciousness is straying from the fold, and he immediately brings it back to Love.

Now we can expect to demonstrate Principle only through idea of Principle, and it behooves the individual to examine consciousness and find out if he is entertaining any unloving thought of his fellow man or any thing in consciousness, and if so to banish that thought from consciousness in the same way that a shepherd would banish a wolf from among his flock.

There is sufficient intellectual perception in the world today if put into practice to dematerialize it. Mr. Rawson calls our attention to the fact that instruction placed us "on the topmost rung of the philosophical ladder from whence we jump right into heaven." And the kingdom of heaven is HERE and NOW available to all of us, commensurate with our acknowledgment of the Principle that governs all manifestation in heaven.

LESSON XVI

FOLLOWING up last week's letter pointing out the application of God as the Principle of Love it is in order to refer to the teachings of Jesus wherein he laid down some simple rules for demonstration:

Mat. 5:44.—“But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

“That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

“For if ye love them which love you, what reward have ye? do not even the publicans the same?

“Be ye therefore perfect, even as your Father which is in heaven is perfect.”

1 John 4:6—“We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

“7 Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God.

“8 He that loveth not knoweth not God; for God is love.

“9 In this was manifested the love of God toward

us, because that God sent his only begotten Son into the world, that we might live through him.

"10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

"11 Beloved, if God so loved us, we ought also to love one another.

"12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

"13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

"14 And we have seen and do testify that the Father (Love) sent the Son (Idea of Love) to be the saviour of the world.

"15 Whosoever shall confess (state, acknowledge or proclaim) that Jesus (our spiritual ideal) is the Idea of God, God dwelleth in him and he in God.

"16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

"17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

"18 There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love."

This is about all we can include in this week's letter, but it would be well for each of us to examine

ourselves in order to see if we are actually practicing from the basis of the Principle of Love which is God. Note the portrayal of the unconditioned Love which is God. He sendeth rain on the just and the unjust. . . . Are we being as gracious in our love as God is in the rain?



LESSON XVII

MAN is always in the right place at the right time, led and governed by God and by God alone.

The above statement is one of the many used by Mr. Rawson in representing his mental or spiritual vision of Life.

Read it again as it is one of the highest utterances that has been voiced to mankind.

Now turn away from the statement itself and ponder a moment as to just what kind of an idea of Life the man had which enabled him to make such a statement. Note how his reference to, or acknowledgment of, such an idea instantaneously cleared his consciousness of all wrong or anxiety as to what his fellow man might be doing.

Looking at the so-called material world—or the image, and putting the image first, one might question—How can he say such a thing? In fact a woman at the conclusion of one of Mr. Rawson's

New York lectures was heard to remark "The man is mad but he has a beautiful face."

Science reverses the image basis and puts Spirit first, and when we start with Spirit and divine an idea of Life from that basis, is not Mr. Rawson's idea identical with the one we would divine?

From this divine basis rather would we say—how could he keep from saying such a thing?

Would we, individualizing the Power to divine man from the basis of infinite Spirit, ever divine man as being sick, sinful, or dying? Certainly not. Then is it not obvious, when we perceive that only the divine is true, that we should deny the appearance, and refer to or acknowledge the truth?

Let us not judge one another from appearance, but let us know only that which is divine and therefore eternal.

"For the things that are seen are temporal but the things that are unseen are eternal."



LESSON XVIII

GOD—Infinite Omnipotent Mind—is the only power. The power to know and the power to unknow.

The freedom or salvation of the individual is not so much dependent upon his use of this power to know and to accumulate knowledge as it is upon

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the perception and use of this power to *unknow*.

In recent Weekly Letters we have referred to Mr. Rawson's statement that "We have not so much to learn but a great deal to unlearn."

In fact that which the mental worker calls treatment could be said to be the individual's practice of unknowing, and so long as one is conscious of, or appears to know, that which is unlovely or unsatisfactory concerning his fellow men and the universe, he must continually practice to *be* unconscious of or to unknow that which is unlovely or unsatisfactory to the end that the only consciousness or knowledge cognized be that which is lovely, beautiful, of good report and wholly acceptable to his present peace and good will.

Therefore, the scriptural statement "Pray without ceasing" can be interpreted in the terminology of present day metaphysics as saying to treat or practice without ceasing.

It can be said when the practitioner demonstrates over a difficulty the satisfactory evidence appearing where unsatisfactory evidence seemed to be, is only an indication that the practitioner has succeeded in spiritually unknowing the evidence presented as a case.

Once the perception is gained that there is only One Power, and that that power is Good or God, and is our present power to know or to unknow, reject or accept, deny or affirm, the eternal freedom

from the domination of belief, opinion and knowledge itself has been glimpsed, and it can be said that everything seen, felt, tasted, smelled, or heard is a form of knowledge and in reality is under the dominion of the individual through the power of Omnipresent Mind to unknow or to know—to sustain as one (1) or to dissolve as naught (0).

Eternal blessedness is the Mind perceived to be greater than both one and naught—greater than the phenomena.



LESSON XIX

THIS afternoon my attention was attracted by a pamphlet gotten out by Mr. Rawson entitled "The Non-Reality of Matter." I had read this lecture by Mr. Rawson years ago but the former reading did not detract from my renewed appreciation of his masterly effort to remove the belief of solidity in, and the existence of, what is called matter, or a material world.

It would be helpful to the entire field to acquaint, or renew its acquaintance, with this little pamphlet wherein Mr. Rawson portrays the nothingness of so-called matter from all prevalent angles including the religious, metaphysical, philosophical and natural science points of view.

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We cannot overstress the importance of the student's perception of this point, as it is one's understanding of the nothingness of matter which enables him to distinguish between the true and false teachings in the field today. For instance any who believes in the somethingness of matter is on a material basis and can never get completely away from their basis in consciousness. Whereas they who perceive and acknowledge the nothingness of matter are on a spiritual basis and can leave the material basis completely when doing their mental work and are therefore absolutely free to divine an idea of Life which completely contradicts the material basis or appearance.

Persist in insisting that there is no solidity in the material world, that it is in fact nothing, until belief in it as a primary basis to think from, begins to disappear and we find ourselves thinking independently of it in the pure spiritual or mental realm. This perception of its primary nothingness disrobes it of any power to interfere with the instantaneous recognition of the reality of the pure mental or spiritual universe, called heaven.

Our pure mental practice has been called treatment, and so long as one continues to believe in the reality of matter even slightly, the belief would continue to appear to give the material world power to resist our spiritual practice or treatment.

With the complete removal of the belief in a ma-

terial world, there could be nothing to interfere with the individual immediately entering into a life of beauty and holiness commensurate with his ability to think that which is beautiful, lovely, complete or whole. Demonstrating or proving that the kingdom of heaven is HERE and NOW.

In fact in summing up one might say that our waking to see ourselves "as we really are, perfect beings, in a perfect world, governed by a perfect God," is dependent upon our complete renunciation of any belief in matter, through the perception of its nothingness.



LESSON XX

INSOMUCH as all criticism or condemnation is the result of thinking from the basis of the image, we cannot too emphatically call attention to the fact that one should never allow himself to indulge the utterance of critical or condemnatory thought, but should see that the temptation to condemn is but a sign-post to turn thought back to God.

We might possibly make it clearer by pointing out that scientific thought always puts God first. In the beginning God. God is always the first premise, and it is absolutely clear to all of us that if we start

with this divine basis, we cannot possibly indulge in criticism or condemnation, and if we do not start from this basis we are holding in consciousness and putting before God, the thing we are criticizing or condemning, thereby being held in bondage subject to the unsatisfactory thing; our mental ease upset and lost by the belief in the presence of something which needs be improved.

Never condemn. "Repent ye, for the kingdom of heaven is at hand." Repent—re-turn or re-think or re-cognize God. Put God first. In order to do so, we are compelled to instantly cast the unsatisfactory thing out of consciousness and to acknowledge God as All. "There is therefore now no condemnation to them that are in Christ Jesus, who walk (think) not after the flesh (image), but after the Spirit."

As regards criticism, it would be helpful to call attention to a very subtle point. Subtle, because it would appear that all progress has been made through criticism. Again "Judge not by appearances." The individual is enabled to criticize an existing form because he has mentally perceived a higher form. He compares one form with another, to say "this is better than that," and tells why, through comparison, which necessitates condemnation of one form of understanding, in favor of the other. Now it is legitimate to say "this is more acceptable at the present," and to function that which is "wholly acceptable" in the light of one's understanding, and to represent your

acceptable form for universal acceptance, but it is not legitimate to indulge in condemnation of the form which we put off for the new.

“And I, if I be lifted up from the earth, will draw all men unto me.” Note it does not state that “I shall condemn all men for being less than I,” but that “I will draw all men unto me.” In other words, if one reveals an uplifted idea, all men will be drawn to the idea. This law is operating daily, hence the acceptance of the modern inventions. Finding the automobile and aeroplane available, we do not condemn the ox-cart. The putting off of the old and the acceptance of the new should not only be painless, but should be accompanied with great pleasure, and so on, unto instantaneous being.

“And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: —

“Of judgment, because the prince of this world is judged.”



LESSON XXI

LET us follow up last week's letter and again point out how important it is that we should eliminate all critical or condemnatory thought.

Anything that we condemn appears to grow worse with every fresh condemnation, hence the more we

indulge in criticism of something held in consciousness the more do we lose sight of our satisfaction with Life, and before we can again acknowledge an idea of Life that is wholly satisfactory the thing must needs be cast out utterly.

So long as we hold in consciousness anything whatsoever that is not pleasing in our sight we cannot enter the kingdom of heaven (harmony), wherein "nothing can enter that defileth or maketh a lie."

Therefore at the beginning of one's spiritual practice or treatment, consciousness should be cleared completely of all conceptions derived through thinking from the basis of the phenomena, and pure unoutlined Spirit postulated as the only source of idea. It is then seen that no thing may hinder our mental freedom to divine man in the image and likeness of the altogether good, God, and to declare him so to be and to know that our statements are statements of divine Truth. They are statements of divine good, God, therefore they are the power of God manifest, for God, good, is the only power.

Any statement of divine good is a statement of God, therefore a statement of Truth, for only divine good is truth. Any statement made from the basis of that which is seen which does not acknowledge the presence of holiness or goodness is absolutely false, untrue. It matters not how accurate your statement appears to be from the basis of that which is seen if it is not an acknowledgment of the presence and

satisfaction of good it is a lie, for it is based upon image and not upon Principle.

Some of us have a tendency to pride ourselves in being truthful, frank, outspoken, etc., and believe it a virtue to tell the truth about the image, or appearance. This is all very well if one is voicing such thoughts to a practitioner who has perceived the nothingness of the image basis and therefore the nothingness of the observer's thoughts, and who is therefore in a position to point out to the observer that his image or apparent truth is a lie; his frankness, the exposure of the lie, and his outspokenness from the image basis pure blasphemy.

For instance suppose one is speaking from the basis of the appearance of disease. Follow through just what emphasis would be given to the disease by such truthfulness, frankness and outspokenness from such a basis. Is it a virtue to think and talk of such a thing? Absolutely NO. START WITH GOD, DIVINE PERFECTION, and keep conversation captive to a divine basis, thereby letting "your conversation be in heaven."

Do not hold an unworthy experience or appearance in consciousness as a basis of conversation even in order to tell what you call the truth about it. Deny its presence, cast it out utterly. Return unto GOD, SPIRIT, and divine an idea that is worthy of testimony, thereby making man subject to Christ, the true idea of God in the HERE and NOW.

LESSON XXII

THE people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up.

“From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.” Mat. 4:16, 17.

This fourth chapter of Matthew relates Jesus subduing the personal sense of the image world to the point of imprisoning reason, (John); lifting his consciousness to the state of consolation (Capernaum) through unformed thought (by the sea) on the borders of elevated and active (Zabulon and Nephthalim) consciousness in order that the freedom of Mind (Esaiaas, salvation of Jehovah) might be fulfilled. Mat. 4:1 to 15 inc.

Then it was that Jesus began to preach and to say, “Repent: for the kingdom of heaven is at hand.” Repent—re-turn, re-think. That is, turn around and think from the basis of the unseen instead of the seen, in order that the individual may discover the freedom of Mind to think divine thoughts of beauty and holiness free from any influence of past image or experience.

The kingdom of heaven—the kingdom of ideas of Spirit—ideas of unlimited Life and Love, untouched by the limiting conditions of a belief of localized life in the image or seen.

The message has not changed “one jot or one tittle”

(Mat. 5:18) since voiced by Jesus and the inclusiveness or omniscience of his own perception enabled him to declare positively that there is no other way than the way that he perceived and revealed to the world. "Repent"—turn around, think and declare from the basis of the unseen instead of the seen, for the ideas of unseen Spirit are real and eternal while the opinions of the seen are temporal and fleeting.

Every individual individualizes the totality of the power to turn from the seen to the unseen, from image to Spirit, and the supreme office of instruction is to reveal to the individual the presence and freedom of this power, in order that he might live and have conscious being in the kingdom of heaven in the Here and Now.

Until this perception has dawned in individual consciousness, the individual has no choice but to continue in captivity to the suggestions reflected back to him from a phenomenal environment, and is accurately analyzed by relative philosophers as an automaton, but after this perception has dawned or been delivered to consciousness, the individual is then under grace and is free to enter into the holy of holies—the spiritual liberty of the children of God at every instant.

LESSON XXIII

CHRISTMAS—Christ-mass. The birthday of the revelation of the spiritual idea (Saviour, Emmanuel, God with us) to the mass.

The idea that is conceived in a virgin (pure intuition) of the whole form of understanding (Holy Ghost) God, Life, Truth and Love, born in a consciousness fruitful (Bethlehem) of praise Judea (mental or spiritual ecstasy).

The commemoration of that which is interpreted as an historic event by the setting aside of one day a year, has served to preserve the symbol which, when rightly interpreted, signifies the birth of an idea in every individual consciousness. It does away with the belief that man is born of the flesh and doomed to die in the flesh, through the revelation that he is a birthless, deathless form of understanding the One Eternal God of Life, Truth and Love, and is therefore NOW, in Truth, perfect, spiritual and divine. He partakes of the infinite inexhaustibility of the substance of Life revealed in unending sequence of divine individualized thought forms constantly being passed from individual unto individual (glory unto glory) with joyous abandon—the confident consciousness of Almighty God—Divine Intelligence.

In this glorious acknowledgment of the spiritual Selfhood of the race, all, children of All, we give voice to the season's greetings and God's blessing through unconditioned love, peace and universal good-will.

LESSON XXIV

THERE is no time. There is only Principle and Its idea; Mind and Its consciousness; God and His manifestation; Eternity (immutable infinity) and Its form of understanding.

There is no new Eternity, therefore there is in reality no New Year. There is only the instantaneous perception of the beauty and holiness (completeness) of Life itself, Truth itself, and Love itself HERE and NOW.

The perception of higher phenomena or forms of understanding immutable Life, is not based upon nor in captivity to time and in order that the race might be delivered from any such belief we might voice the following adaptation of the Lord's prayer:

"Our Father which art in heaven, Hallowed be thy name.

Infinity and Eternity which art in consciousness, inviolate is thy nature.

"Gives us this day our daily bread.

Gives us NOW our permanent understanding.

"And forgives us our debts, as we forgive our debtors.

And erases our past beliefs as we erase our past beliefs of others.

"And leads us not into temptation, but delivers us from evil;

And leads us to think of Thee alone, delivered from all sense of time.

For Thine is the kingdom, and the power, and the glory HERE and NOW and there is none else.

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

"And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer." Rev. 10:5-6.

(God) Infinity is not born and does not die. Man the image and likeness (form of understanding) of Infinity is not born and does not die.

Birth and death are founded upon and therefore require time. Eliminate all belief in time, and there is no alternative but to spiritually perceive, discern and understand man as the image and likeness of Infinity, instantaneously present, permanent as Infinity is permanent, birthless, deathless, wholly harmonious, wholly divine. As it is in Truth this instant.



LESSON XXV

GOD—Infinite Mind, is eternally free through dominion over Idea.

Christ—Infinite Mind's Idea, is subject to God or Mind.

Manifestation — Mind's consciousness of Itself is wholly subject to Mind through Idea or Christ.

God is the source or foundation of Idea or Christ.

Christ or Idea is the source or foundation of manifestation. "Other foundation has no man than that which is laid in Christ."

A perception of the foregoing reveals that man's substance is Idea, and that Idea's substance is Mind.

Man then may be said to be an idea (with a small *i*) of an Idea (with a capital *I*).

For instance, Love may be dealt with as an aspect or Idea of Mind and man as the love (small *l*) of Love (capital *L*).

Or we may say God is Life and man the life of Life.

Christ the Idea that identifies God is God, for Principle and Its Idea are One. God's consciousness of Self is thereby perceived to be His consciousness of Christ or Idea and man is the consciousness.

Discovering that man or consciousness is founded upon Idea or Christ, we perceive that man of himself can do nothing, that Mind and Mind alone governs Idea, hence the necessity for the fulfillment of Jesus' statement when he instructed us as man, to "Deny thyself, take up thy cross and follow me," saying that he went unto Mind (God).

That is: deny thyself as man, cross out the belief of identity (*I*) as man, and go unto Mind, the father of all idea, and there above the belief that man is Self, delight Self in the freedom of Spirit through the cognition, affirmation and realization of the Idea that is wholly satisfying to Soul—"Christ, the son (Idea) of the living God."

"Acquaint now thyself with Him and be at Peace."

"Prove me now, saith the Lord."



LESSON XXVI

PROVE me *now* saith the Lord.

Demonstrate the Lord, Law or Rule of God *now*.

The individual's Power to prove or demonstrate the Lord or Law is greater than the Lord or Law, and is unchanged by the Lord or Law.

Therefore the individual perceiving the presence and availability of his Power to apply the Lord or Law is above the Lord or Law and is said to be under grace.

The revelation of the scientific order of the Holy Trinity enables the individual to understand the Lord, and with this understanding he is enabled to apply, prove or demonstrate God's dominion over all phenomena through Christ or Idea.

"Prove me *now* saith the Lord."

"Be ye always abounding in the work of the Lord."

"Pray without ceasing."

True prayer is the scientific application of the Lord, Law or Rule of God to the individual's consciousness of Life itself, and can never fail when properly applied.

Every thought of one's Idea of God represents

just that much consciousness of God or Principle through the Idea, and consciousness is proof, demonstration or man.

Hence every individual, individualizing the power to cognize and acknowledge Christ or Idea, has just as much proof or demonstration as he has *active* acknowledgment.

It is pertinent, however, to call attention to the fact that any concept of an appearance or experience is not an Idea of the Unseen Principle and that the Lord cannot be applied from the basis of the image.

Therefore put God or Unseen Principle first in order that consciousness may be founded upon Christ, our divine Idea of the eternal, immutable, infinite God.



BLESSED is he that overcometh.

Metaphysics: Above or over the physical.

A study of life reveals to one that he is either being overcome by his physical environment or overcoming his environment through metaphysics.

Starting with childhood, we find ourselves confronted with a continuous stream of suggestion from our objective environment, even the doctrine of religion accepted by the individual being a suggestion dependent upon environment. Thus we find the en-

vironment governing and overcoming the individual until he is awakened to metaphysical perception and begins to overcome or govern the environment through his metaphysical or divine idea called Christ.

Many have been awakened to this metaphysical perception enabling them to apply Christ to their individual problems, but not all have observed closely enough to see that our fellow man is wholly a victim of his accepted doctrines and beliefs and not the creator thereof.

To understand fully would be to forgive fully, ushering in and giving precedence to the gospel of love and forgiveness as taught by Jesus, as against the present order of government based upon the doctrine of Moses.

No individual subscribing to the punishment of another rather than the forgiveness of all, is entitled to the appellation Christian, and as long as our present civilization insists upon government through punishment instead of love, service and forgiveness, it can be taken as a sign that Christianity has not yet arrived.

However, the signs are encouraging and can be measured by the constantly increasing interest in the metaphysical, with more and more daily enthroning Christ and forgiveness with its consequent "Peace on earth, good will toward men."

LESSON XXVIII

FIRST seek the kingdom of and His righteousness and all these things will be added: God—Principle—Father, Christ—Idea—Son, Man—Science—Holy Ghost.

God through Christ is manifest to Himself.

Principle through Idea is known (science) to Itself.

Father through Son is reflected (Holy Ghost) to Himself.

Starting with God. God knows His own Christ and this knowing is man.

Thus: One of the main ideas of God is the Idea of God as Love. God's form of understanding of His own Idea of Himself as Love is manifest as the heart. Hence when we start from God through Christ (idea) our spiritual discernment reveals the heart as an individual form of knowing, or consciousness, the means by which God is conscious of His own Love.

When we start from the heart we reverse the divine order of Being and the material heart then appears to be a counterfeit rather than real and spiritual representing God's knowledge of Himself as Love.

So it is with Life, another of the main ideas of God—God's individual form of knowing His own Idea of Life is represented to Himself by the *lungs*,

and so on throughout the body we find individual forms of knowing or consciousness of eternal ideas of God, ushering us into the spiritual perception that the body is not a physical structure but a body of consciousness of Christ.—God's pure unclouded eternal consciousness of the perfection of His own Self through Christ, and therefore "as perfect as your Father in heaven is perfect." "As it is this day." These underlying formless ideas constitute the eternal verities or spiritual realities.

One might at this point call attention to the unseen principle of mathematics and its ideas. We have an individual form of understanding each idea which is represented as a numeral, and so long as we use the principle of mathematics the individual form of recognition of its ideas is available to us.

God the Principle of Life has an individual form of understanding of every idea of Himself and man is that understanding, eternal as God is eternal. God governed and God supported through Christ his eternal foundation. "Other foundation has no man."



LESSON XXIX



WE HAVE just completed reading two articles in November, 1927, *Cosmopolitan Magazine* labelled "Latest Views of The Two Most Individual Thinkers

of Our Day," Messrs. Dorsey and Durant. Mr. Dorsey's article is captioned "What Every New-Born Babe Should Know," while Mr. Durant writes under the heading of "What Really Is the Meaning of Life."

Both make much of the babe and its environment but do not appear to penetrate to Principle, the unseen, indivisible Unity of which the babe is a form of understanding—a mode of re-presentation—yea, a transparency, through which one may behold the eternal Life, Love and Truth of God.

Looking at the things that are seen, it is quite natural that one would be susceptible to the sense picture of a child being overcome by its environment and carried through a transitory temporality of childhood, youth, maturity and decline, which appear to be the perpetual heritage of the children of the flesh, casting a shadow of doubt and despair in the path of the sincere seeker who has not yet perceived that the observed is a form of understanding *of* Life and not Life itself.

However, it is given that we may divine the babe appearing as an individualized mode of understanding or revealing of the infinite and eternal Principle of Life, called God, and to know that already in the Mind of the babe IS the totality of that Principle embracing the eternal immutable ideas of Truth and Love, insuring its immortality as a child of eternal God, Principle, instead of a transitory product of temporal environment.

It is our failure to divine this basic Truth which leads to the deception that the education of the child is the pouring in of knowledge instead of the leading out, or revealing of the ideas that are already inherent in the child as an individualization of indivisible Totality.

The vehicle called the *babe* should not be dealt with as a foundation to be built upon, but as a fount or channel through which to draw out the beauty and completeness of God, or Principle, and as a manifestation or form representative of the Presence of Mind. It should be treated as such and serve as a constant reminder that its very visibility is a living testimony to God's Own Presence.



LESSON XXX

LET US be watchful lest we become captivated by metaphysics as a thing in itself instead of a philosophic name or designation that has been given to the availability of the ideas of unseen Principle that are above the physical.

A knowledge of metaphysics as a study in itself does not mean freedom to the individual. It is quite true that it points the way and is therefore relatively termed a stepping-stone, but the real demonstration of health, wealth, love and expression that constitutes the real freedom of being is available only through

the actual practice of that which is metaphysical. For instance, when one is thinking of and about the metaphysical teachings in the world, or even making a study of the beautiful theories or hypotheses that have been presented under that heading, they are not necessarily actively demonstrating an idea of the living God.

We might say that six minutes of actual acknowledgment and expression of one's idea of the perfection of the unseen is better than an hour's study of and about it.

"Be ye not hearers of the word only but be ye doers."

While the individual is studying this subject he is likened unto the hearer, but when he turns completely above the physical to his high idea of the perfection of God in the here and Now, giving himself up wholly to the appreciation that this high idea of perfection is an idea of Truth NOW, he enters immediately into the rejoicing that the unseen idea does not have to be demonstrated but is already demonstrated through one's very perception of its presence in Mind.

Judging from appearances, we appear to yield to the temptation to believe that the seen has dominion over the unseen, but "Judge not by appearance" and "Yield not to temptation," but continually prove to yourself the power of the divine idea, one's idea of the perfection and omnipotence of the eternal unseen, to demonstrate over that which is seen.

LESSON XXXI

GOD the Eternal unseen Principle of Life is the only source of idea.

Our beliefs of and about man as man always have been, are now and always will be wholly erroneous and a complete missing the mark (sin).

You will notice the phrase "wholly erroneous," not "partially." A belief or opinion of man as man is a lie from the beginning and the believer "a liar and the father of it."

To one not yet ascended to a perception that the Eternal Unseen is the only true basis of idea, this appears as a hard saying.

When Mr. Rawson called attention to the fact that the highest good in the "material world" was always more or less evil, it aroused consternation among some.

Mrs. Eddy says in *Science and Health with Key to the Scriptures*, "matter is sometimes beautiful, *always* erroneous."

"In the beginning God"—Mind. Note it says: "In the beginning—God." If God, Divine Mind, thought from the basis of man, then man would have had to precede God in order that God have a basis for His thinking.

The one lesson of the Absolute student, is to learn to acknowledge God, the Unseen, first. "Cast your net on the right side," the side of invisible Principle,

and one begins to see that the immutable Unseen is now the foundation, support, and sustenance of the very Life that is our Life in the Here and Now, "The only Presence."



LESSON XXXII

GOD is omnipresence.

God is not an organization and God is not in any organization.

God is not a church and God is not in any church.

God is not a movement and God is not in any movement.

Therefore so long as the individual is interested in and devoting his time to the service of an organization, church, or movement of any kind he is not serving God.

Does this sound radical? Then consider this: "He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is above all." Jno. 3:31.

"He that is of the earth is earthly, and speaketh of the earth." He that is of the church is churchy, and speaketh of the church, or organization or movement.

Mr. Rawson stated that man's progress depended solely upon the number of seconds out of every

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twenty-four hours he is actively thinking of God and heaven.

"The time cometh and now is" when we shall no longer allow church, organizations, and movements, which merely represent forms of understanding, to stand between us and the perception that we are now One in all and all in one. That Unity is established—finished and complete and needs not the assistance of formal organization.

We are not the offspring of the earth, and therefore earthly, but the offspring of intelligence, Spirit and therefore spiritual. We come from heaven and are above all, heaven is our home NOW. NOW are we the sons of God and NOW entitled to "the spiritual liberty of the children of God."

No prophet has ever been the offspring of an organization, but organizations have been the offspring of prophets with the resultant demand that men and women submit themselves to the organizations as though an organization were God.

Absolute perception renounces all organization as an image devoid of Life, Truth, substance or Intelligence, and recognizes the immediate Omnipresence of God to all outside of and never in organization. Therefore the membership or lack of membership in any movement is powerless to help or hinder the instantaneous availability of God to each individual. "Ye shall know the truth and the truth shall make you free."

Each individual "cometh down from above and is above all." Hence let each individual, whether in or out of organization, serve God as being above all organization, and discover this day that the Unity at which organization aims, is now an established Truth in the Mind of God even before the foundations of earthly organizations were laid.

If any of my readers be a member of an organization let them serve God through the organization, and they will be thrown out of the organization into their own freedom, but let none of us attempt to serve an organization through God, thereby putting the image above the Spirit.



LESSON XXXIII

HAVING been asked to further clarify "Notes from Lecture on ETERNAL LIFE" as set forth in my book *Lectures on Absolute Science*, pages 121 to 147 inclusive, we shall use the Weekly Letters as a medium to that end.

A specific question having accompanied this request we will deal with the question first:

Q. "There is only one Jay Cook on earth, yet hundreds of people have hundreds of 'ideas' about him. How could he seem to be with loved ones who

have 'died' to him and still be one individual 'on earth?' "

A. There is only one God (Power to conceive) individualized by all. There are as many Jay Cooks on earth as there are people to have "ideas" (opinions) about him. This has been testified to by people who have told me of dreams they have had wherein Jay Cook appeared to be present to them, while my conception of Jay Cook was at the same instant otherwise occupied. Now the Jay Cook that appeared to them in the dream was just as real as the Jay Cook to whom they related the dream, yet was not conscious of the association with the other as related in the dream, and so it is with all phenomena.

In Reality Jay Cook does not exist as a thing within itself, but exists only as a form of understanding God or Principle, and God or Principle can be understood through Christ or Idea alone. Christ or Idea of God is universal and all people representing forms of understanding God through Christ are based upon Christ and are permanent and universal in Christ. ("Other foundation hath no man (form of understanding) than that which is laid in Christ Jesus.") ("Our life is hid with Christ in God.")

Therefore every individualization of the Power to Be conscious of Idea has instantly and eternally available any or all people necessary to represent the area of the individual's understanding or love of Principle through Idea.

Concerning the "loved ones who have 'died,'" we must cease to regard the form of understanding which we called the loved one as the Self of the loved one and perceive that the Self of the loved one was an individualization of the Power to Be conscious of Idea. Then it becomes quite clear to us that it is our form of understanding of the loved one that appears to die and not the loved one, and that our belief concerning that form of understanding that identified the loved one to us, can in no way interfere with the Totality of the loved one's Power to Be conscious of the phenomenal universe, including all persons who represented that individual's understanding of Life.

So long as we continue to be deceived by our sense testimony into regarding a form of understanding of an unseen reality as a thing within itself and give a name to the thing, the thing itself will appear to stop, obstruct or dam our vision hiding the permanence and beauty of omnipresent, immutable Reality from us. This does not mean that we are to condemn form or image, but merely that we shall use it as a transparency through which to view the Reality—permanence—of God's infinite perfection, as it is in Truth this very instant.

LESSON XXXIV

CONTINUING the definition of the non-existence of death.

Q. "This idea that you mention of 'no-death' is new to Christian Scientists. We have been taught, and so far it seems clear to me, that altho we can pass through a stage that is called sickness, still we can see all the time that it is not real or true but only seeming. Thus with 'death.' We may seem to die and be separated from our loved ones, but we will know that it is not the truth, but only a seeming. Mrs. Eddy has said that the 'dead' waken with healthy bodies unseen by the living . . . and that they feel themselves separated from us because of the belief that they have died . . . Now, in your book, it seems that one never knows that he has passed through what is called death, and while the one 'on earth' feels separated from the one whom he thinks has died, still this one knows nothing about it and is associating all the time with his loved ones as always."

A. As it is with the Scriptures so it is with Mrs. Eddy's writings—"How readest thou?"

In Mrs. Eddy's book *Unity of Good* page 69, first paragraph she states: "Jesus accepted the one fact whereby alone the rule of Life can be demonstrated,—namely, that there is no death."

Page 63 *Unity of Good* first paragraph, states: "In reality there are no material states or stages of consci-

ousness, and matter has neither Mind nor sensation."

The above query using the illustration of sickness simplifies the definition of the non-existence of death through the perception of the non-existence of sickness.

For instance: Does the practitioner handle the patient's belief about himself as another, or does the practitioner handle his own belief about a patient? In Absolute Perception it is the latter, hence the practitioner is the only patient, for he already divines that there is nothing but God and His manifestation, hence a patient disappears and perfect man appears as he abandons his own belief to the contrary. Mr. Rawson made this extremely clear when he pointed out that what was seen as a sick man was in reality a perfect spiritual being seen wrongly. Therefore if I see sickness in my fellowman the sickness is not in him but is in me as the seer of it, and I cannot escape taking up the burden or cross, denying my idea of a self that could see sickness and bringing sense captive to Christ, the Idea of the Self, that is "of too pure eyes to behold sickness."

As it is with sickness, so it is with death. Perfect spiritual being could not die. Therefore if we appear to see one of our fellowmen appearing to be dead, it is not he who is dead but our conception of a perfect spiritual being, and the conception being my conception it would be I as the seer and believer in the appearance that would be dead and not another. Hence Jesus' statement "Let the dead bury the dead."

Note that Jesus emphatically stated: "Verily, verily, I say unto you, if a man keep my saying, he shall never see death." To me that does not mean that I shall conform to the teaching of Jesus and save myself though I see others die, but its full significance becomes clearer and clearer as I am drawn nigh to the Unity of Being revealing the glorious fact that there is not now, never has been and never shall be any death, and that which appears as such is merely the result of putting the form of understanding (image) before God. To see as God sees, is to never see death, for God is Life. Therefore the practitioner should always meet every physical or mental suggestion that anyone ever has died, is now dead or ever could die—with his immediate reversal. Any other procedure would constitute a denial of the immutability of Life—a missing of the mark—or sin.



LESSON XXXV

THIS week I will quote from *Teaching and Addresses* by Edward A. Kimball, C.S.D., page 89:

"As against the statement frequently made by Scientists—"Well I suppose we must all pass through the belief of death in order to get rid of this material body," we are warranted in this statement: There is no "this material body" to get ride of. The very state-

ment itself, so often made by Scientists, is a death sentence in itself. Moreover, a mortal cannot die out of the belief that body is material. He has to live out of it. There is no way out of the belief of death but to live. Life is Love, Spirit, and if we would overcome the false material sense of life in matter, we must love our way out. He who loves not, lives not, for Love is Life. In order to get the body that manifests life, we must begin to declare for it, and gradually, or rapidly, come into our own—namely eternal body.”

The above is presented under the caption “OVER-COME MATERIAL SENSE OF BODY BY LIVING, NOT DYING.”

Continuing Mr. Kimball states:

“In your treatment of the sick, be sure to declare the facts about body. Some physicians show a more correct sense of body than do some Christian Scientists. Dr. W. A. Hammond, former Surgeon-General of the United States, has recently said that there is no physiological reason why the body of a human should die. He refers to the capacity of the body to renew its tissues and to continue its functions, and says that this would go on indefinitely if it were not that the eliminating process becomes defective.”

On page 88, Mr. Kimball says: “BODY CONSISTS OF RIGHT IDEAS.”

“One infinite Mind and Its ideas constitute the whole of Being. One infinite consciousness, wherein the infinite aggregation of Mind’s ideas manifest

activity, constitute the one body, or the embodiment, of Mind. Hence, there is one infinity of body and that body is our body. Body is the infinite manifestation of Mind. All the things of body are eternal, complete, perfect and perpetually active as ideas. The law of Mind to body is the law of perpetual harmonious action. Body will always be body: it cannot fail, be sick, or change. It is the manifestation of vigor, vitality, strength, power, force, and perfect impulsions; and the divine law unto it is the law of strength and normal action."

"In your treatment, if the only sense of body is the right one, then there is no body that is sick, or can be sick."

I will add that the last sentence could be stated thus: "In your treatment, if the only sense of body is the right one, then there is no body that is dead, or can be dead."

In the preface of this book we find a reference to page 297 of *Miscellany*, with the following declaration by Mary Baker Eddy:

"My beloved Edward A. Kimball, whose clear, correct teaching of Christian Science has been and is an inspiration to the whole field, is here now as veritably as when he visited me a year ago. If we would awaken to this recognition, we should see him here and realize that he never died; thus demonstrating the fundamental truth of Christian Science."

LESSON XXXVI

THE tendency to judge by appearances must be overcome completely—not partially—if we would demonstrate the nothingness of death.

For instance in the case of such individuals as Mrs. Eddy, Mr. Kimball and Mr. Rawson, the question naturally arises as to why these individuals with their tremendous perception had to “die, pass on, or pass out.”

This question is clearly a question arising from the basis of the appearance and the judgment accepted by the individual from this basis would place the burden of demonstration upon the thing seen rather than upon our own unseen Mind. Again “Judge not by appearances.”

The practitioner in handling a case of disease does not place the burden of demonstration upon the patient and does not bring about the demonstration of health through any belief about the patient, as a thing seen. That which the world calls death, is only an intensified condition of disease and should not be renamed “passing on or passing out” and allowed to stand as a thing undemonstrable, or beyond the power of Mind, but should be dealt with in exactly the same manner in which we deal with disease.

The practitioner demonstrates over disease by knowing that the divine idea of life never was, is not now, and never could be sick, and the same *modus operandi* applies to death.

If a practitioner fails to demonstrate a case it is not the fault of the patient who merely represents the practitioner's form of understanding Mind through Christ, but a failure on the part of the practitioner to prove his own understanding of the permanence of the form of understanding of God wrongly seen as the patient.

It is just as erroneous for the practitioner to say that the so-called patient is not dead but has passed on or passed out as it would be for him to say the appearance called a patient is not sick but is passing on or passing out.

Let the metaphysical field plant its feet firmly on the permanence and totality of Truth and insist upon this grand verity rather than compromising with an appearance by giving it another name. Then we shall fulfill the scriptural statement that "there shall be no more death," in the Here and Now.



LESSON XXXVII

WE perceive that the form seen is not the Self of what we term another. It is merely an image representing our understanding of an unseen eternal individualization of Intelligence. We see that the Self of the so-called other is as present as Intelligence, and our failure to sustain the proof, evidence or form of

understanding is powerless to alter this eternal fact.

Failing this penetration of the image or form to the real Self, we are deceived into a belief that the form is Self, and in the absence or non-manifestation of the form, we are called upon to imagine planes other than the Present to account for the permanence of the Self. Whereas there is no plane other to Presence, and the Self of the other is always present as unseen Intelligence, instantly available for re-presentation. Hence the instant availability in dreams of the ones believed to be dead. Here we find it possible to re-present them to ourselves as alive and well as ever.

The availability of the form of understanding of the other in the dream, is not dependent upon our going onto another plane to dream, but upon the eternal verity that reveals the Self as omnipresent. The unseen essence or Spirit.

The deception of the image shifting our investigation from the omnipresent to the future, would keep us in a continual attitude of waiting to catch up with that which we believe to be future, rather than undertaking to demonstrate or prove the totality of presence Here and Now.

Do we wait to see the so-called patient well before we declare the Truth? Certainly not. We declare or realize the Truth in spite of appearance and the apparent healing is "the thing that is added" as proof.

Then should we wait to reach an imaginary future plane in order to declare the Truth that there is no

death? Just as emphatically, No! We do not expect our healing to take place in a future plane, and we are not consistent with the totality of presence if we expect the resurrection to be demonstrated outside of the immutable Here and Now.

Perceiving the only Self there is to be present now, let us declare and continue to insist upon the present availability of every form of understanding that Self, in order that we may enjoy the harmonious association with our friends in the All that Is. The Eternal Now.



T LESSON XXXVIII

HERE is no death. Life and its forms of understanding are now eternal and are to be demonstrated by us as it was by Mary in the resurrection of Jesus as recorded in St. John 20.

After the investigation proved that nothing could be demonstrated by contemplation of the sepulchre, Mary had two "uplifted thoughts" which caused her to question herself for weeping over the whereabouts of the body. Turning away, she perceived the availability of form, but did not immediately identify it as Jesus. Having made her demonstration, she failed to recognize it, but her spiritual understanding triumphed over memory, and identity was established.

Jesus perceiving that she comprehended his form

but not his source, said to her, St. John 20:16—
“Touch me not: for I am not yet ascended to my Father: but go to my brethern and say unto them, I ascend unto my Father, and your Father: and to my God and your God.”

Had he allowed Mary to touch him, she would have set the disciples to seeking him in the flesh rather than in Mind, God, or Father. Mary in repeating to the disciples this message directed their consciousness away from the tomb to Mind or God, and instead of seeking Jesus in the flesh they shut themselves in a room and found him where he had instructed them to look, in omnipresent God, Eternal Mind. Having demonstrated Jesus' availability through God or Mind, they immediately began to bestow upon him the credit that was due their God or Mind and lost sight of him once more, and also failed to grasp the greatest lesson he meant to convey: that is, that the Mind that is our Mind, the God that is our God, now embraces within Itself the power to enable us to re-present the living presence of those whom we believed dead.

Now that uplifted thought is again calling our attention to this possibility. Let us turn our backs upon the grave, and shutting out the belief in death, devote our attention to the God of Life, in order that we may prove that all are now alive, for “God is not the God of the dead but the God of the living,” and God is All hence all live NOW. God is Here, hence all are here. God is Spirit.

Let us not therefore seek in or through the grave for our forms of understanding but in and through Spirit, God, and we have the assurance, "Seek and ye shall find."



LESSON XXXIX

If you asked, "Can NOTHING be more powerful than SOMETHING?" you would get no serious answer.

But how do you explain this fact, announced by German science and proved by convincing experiment? A hollow magnet is more powerful than a solid magnet.

The absence of magnetized metal inside the magnet increases its magnetic strength. A magnet containing four hollow lamellae has as much lifting power as one containing nine solid lamellae.

Everything is possible in chemistry and physics, now that atomic construction and the horrible power and speed of the tiny electrons have been added to human knowledge. But that hollow magnet news is a thing to puzzle science.

THE above is the content of a newspaper clipping sent to us by W. Mark Hodgson, of New York, and is pertinent inasmuch as it calls attention to the fact that physics is beginning to discover that nothing is always more powerful than something, yet *nothing is something*, it is an idea, and can be employed in its proper order in the operation of a camera.

Atomic structure is the nearest to nothing physics has been able to approach, eventually they must discover that their atomic concept was and is a concept

of the underlying nothing, which appears to be the first idea of Spirit, and when they shall break through to this basis they will find all power, for then there will be nothing that can resist their thinking, for the immutable Essence, Spirit or Nothing is the Thinker and the thought is within It (Nothing), hence the appearance of power in the hollow magnet.

First, the phonograph, showing permanency of the spoken word.

Second, the radiophone, portraying the universal presence of an expression of Life.

Now the television illustrating the omnipresence of image or body.

We are indeed a chosen generation. Two years appear to have passed since Absolute perception began calling attention to the potency of Mind through its idea Nothing, and now physics acknowledges it.

Metaphysics by the acknowledgment of the omnipresence of sight and hearing laid the foundation that enabled the radio and television to appear, and Absolute perception is just as surely laying the foundation for the resurrection (re-Presentation) of the so-called dead, through the perception of the fact that there never has been, is not now and never will be any death and that all are present in Essence now, awaiting our recognition and demonstration of this glorious fact in the Here and Now—Presence—The All in All. God.

LESSON XL

CONCLUDING the series of letters on the dominion of Mind over its form of understanding, called manifestation, image and likeness or ghost, it is pertinent that we re-emphasize the importance of dismissing or negating such phrases as "passing on" or "passing out" and declare, or acknowledge the truth that has already been made available. It should not be lost sight of that the declaration or active acknowledgment is the demonstration, hence every suggestion from the basis of an appearance should be met instantly with a mental reversal, in order that one be actually conscious of the fact that he is not deceived by the appearance, but is judging righteous judgment from the basis of divine Principle.

We do not judge by appearance in mathematics. For instance, if "3 plus 5 equals 7" were to be placed before us, we would "judge not by appearance but judge righteous judgment" from the basis of the unseen Principle of mathematics, thereby negating the possibility of conscious acceptance of the suggestion of the appearance.

Let us be as consistent in our "righteous judgment" from the basis of the unseen Principle of Life and quit placing the burden of demonstration upon the thing seen, for a thing seen—even the human body—has no Life, Truth, intelligence or substance of itself, and could be compared to an image on a black-

board, whose function is to bear evidence to the presence of the intelligence which placed it there, and we surely do not place the burden of appearance and disappearance upon the numerals, and we certainly should not expect that which we call a corpse to resurrect itself, for it represents to us only a form of understanding our own unseen Principle or Self, and righteousness or science compels us to quit judging by appearance and judge from that basis to the end that "ye shall never see death."

"The Signs Shall Follow"



"MY DEAR MR. COOK:

Will you kindly mail a copy of your *Lectures on Absolute Science* to me at the above address. Many thanks for your bulletins which came to me at the different cities in Europe and were always a source of spiritual enlightenment and joy. Your teachings are the perfect key to the seemingly jig-saw puzzle of existence, thru which we are able to mold the perfect pattern of beautiful, harmonious, and colorful experiences, an expression of the One Mind. With grateful appreciation and warm personal regards to Mrs. Cook and yourself, I remain

Cordially,
F. L."

Isle of Wight, England.



. . . "I find that my thorough foundation in Science, as given me by Mr. and Mrs. Cook is my only salvation. Truly this Truth is Life, itself! I have made some wonderful demonstrations—and several instantaneous ones, so that I am sure my thought-process is correct. I have never ceased my studying . . . it means everything real in life to me, and . . . I am so deeply grateful.

Cincinnati, Ohio.

M. M. B."



"DEAR MR. COOK:

Words cannot express my appreciation for your *Absolute Science Weekly Letters*. . . . The demonstrations made every day are a constant witness to the truths contained in them. Thanking you

Sincerely,
Mrs. T. L. H."

Salt Lake City, Utah.

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"DEAR FRIEND:

Enclosed find my check for a year's subscription to the Letter. They are a constant inspiration to turn to Spirit and acknowledge having received.

San Diego, California.

Yours in Truth,
N. W. S."



"MY DEAR MR. COOK:

. . . Your recent Weekly Letters on *Life* have been such a tremendous help. They begin to make it seem quite possible for us to realize the presence now of anyone that we think has "passed on" and it seems as if it should be just as simple to see the appearance of them as of any other manifestation, if nothing has happened and all that is ever going to be true, is true now.

Portland, Oregon.

Very Sincerely,
K. De S."



". . . Your letter this week is excellent—you are laying the ax to the root of all evil and I just want you to know that I appreciate it and that I am working right along with you.

"This adamant of error—self-will, self-justification, and self-love co-operates with will power and appetites and passions and they all must go down together. We must be careful and not see these evils as personality as mortal mind so often attempts to deceive us. Mrs. Eddy makes it plain on Pages 192:11 and 490:3 in *Science and Health*. Your use of the word "solution" makes it so plain and shows just how matter which seems solid, may be made *liquid* in thought—flowing easily and freely. It is the only way to dematerialize matter.

"Let us keep right on, dear one, dissolving and resolving and we are certain to be absolved (loosened from) all evil and so realize our oneness with the Father. God bless you and keep you safe in His dear Love.

Oakland, California.

As ever,
K. B."

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"MY DEAR MR. AND MRS. COOK:

Herewith enclosed please find the sum of \$5.00 to pay for the letter during the past year. . . . We really get much from it and we would not know how to function without it. We do not wish to miss a single copy of the letter. It brings tidings of great joy and always fills in a gap that otherwise would be void. . . . Things are looking up for me in a fine manner and I know great good came from your efforts in my behalf along the lines of supply. It is all ours. The mist is clearing. You, Mrs. Cook, had the right cue when you remarked to me away last summer that possibly a change was what was needed in my case. It came. I took it and the result is assured. Thanks a thousand.

Most truly,
R. A. H."

Redwood City, California.



"MY DEAR SISTER:

M. V. sent me a copy of the report of your Sunday eve sermon—as she promised. I want you to know how much I am pleased with what you say. We will each of us say *It* in our own way but to truly say *It* is the greatest thing in the world except the living of *It*. On the train I read your *Science of Prosperity* and I liked it. You stand by the Christ quality of Life and there is nothing else so important as that. Bless you. I am so glad that you came to New York and I am happier than I can say that you stand on the Rock. I have had a very wonderful trip. I had a very happy week at Browning. And here I am having a royal welcome—for which I am grateful to the Father for the Kingdom's sake. I may see you in San Francisco when I get there in August. With every Christ blessing I am yours in Christ,

Spokane, Washington.

Albert C. Grier."



"MY DEAR MRS. COOK:

When I entered your Teachers Class last February I appeared a helpless cripple, now my legs appear normal to the public except for the slightest limp which will be gone within a few weeks. Since I have taken your class friends are asking me what

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is happening to my hair. They are noticing a growth that will soon do away with baldness. Business prospects are so good that I can hardly restrain my enthusiasm. I will admit that for a few months after taking the class nothing miraculous happened, perhaps I was going through the tunnel which you speak of, but since then, I can only take the cream of the good things that come my way. For these things you have my appreciation and thanks.

Los Angeles, California.

Very sincerely yours,
R. E. S."



"MY DEAR CARRICK COOK:

I can't tell you what your short visit with its divinely inspired lectures has meant to us. Lovely things have been happening right and left: Lost articles found, false beliefs overcome, business connections made and best of all there has been a delightful spiritual uplift with its attendant joy, happiness, appreciation, etc. For all these signs we can but express our deep gratitude and appreciation that indeed God does exist and man is . . . His consciousness, spiritual perfect and divine.

Ever and ever so much love and appreciation,
Philadelphia, Pennsylvania.

C. M. B."



"DEAR MRS. COOK . . . Now for the good news:—

Really you do not know the joy I have received from studying and practicing the treatments as you outlined and I have concocted some of my own to cover specific things I desire corrected in my own self.

"For the last 10 days at least, I have used at least 15 minutes in the morning on the whole treatment. One you OK'd and mine combined. Then as often during the day as I could educate myself to allow myself to be a channel for good, I did. Likewise reversing negative thoughts, and worldly conditions which I contacted. There is still lots or room for improvement during the day time. During the evening I have no idea how much time I have devoted to this work. I would judge at least an hour. That's quite a change from newspapers and magazines, etc. I

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know some evenings it has been several hours. There is so much to learn.

"The result so far. Well, tithing—that's what it is, has paid in peace and happiness—that has no price. Business—Oh! that's different. Last week's business was double any previous week that I have had with this company and mark this—our business is built on radio broadcasting and in Oregon, *where I am working*—they discontinued it *entirely* the first of the month. They did not expect much but what a shock they will get when they receive my report for the week.

"Does tithing pay—the truth way? Well I am increasing my tithing of time.

"I *tried* it out in letter writing—It worked.

"I *tried* it out in Wire—telegraph—It worked.

"I used it in business. It worked.

"Now I *know*—Am not *trying* it any more for I use it all the time. I use it on the car—It works easier and better.

"I am lead to places and business comes with no apparent effort. Idea after idea. It's wonderful.

"I anticipate a steady increase in business from now on.

"These are facts so you can use them in your weekly letter if you so desire . . .

"Many, many thanks for the marvelous aid your course has been to me. It has solved so many perplexing problems that I do not know how I can repay you.

Sincerely yours,

H. W. B."

Portland, Oregon.