

SCIENTIFIC PRAYER

... BY ...

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

WITH FOREWORD BY

DR. THOMAS PARKER BOYD

COMMENTARY AND EDITED

... BY ...

JAY WILLIAMS COOK

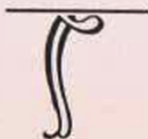
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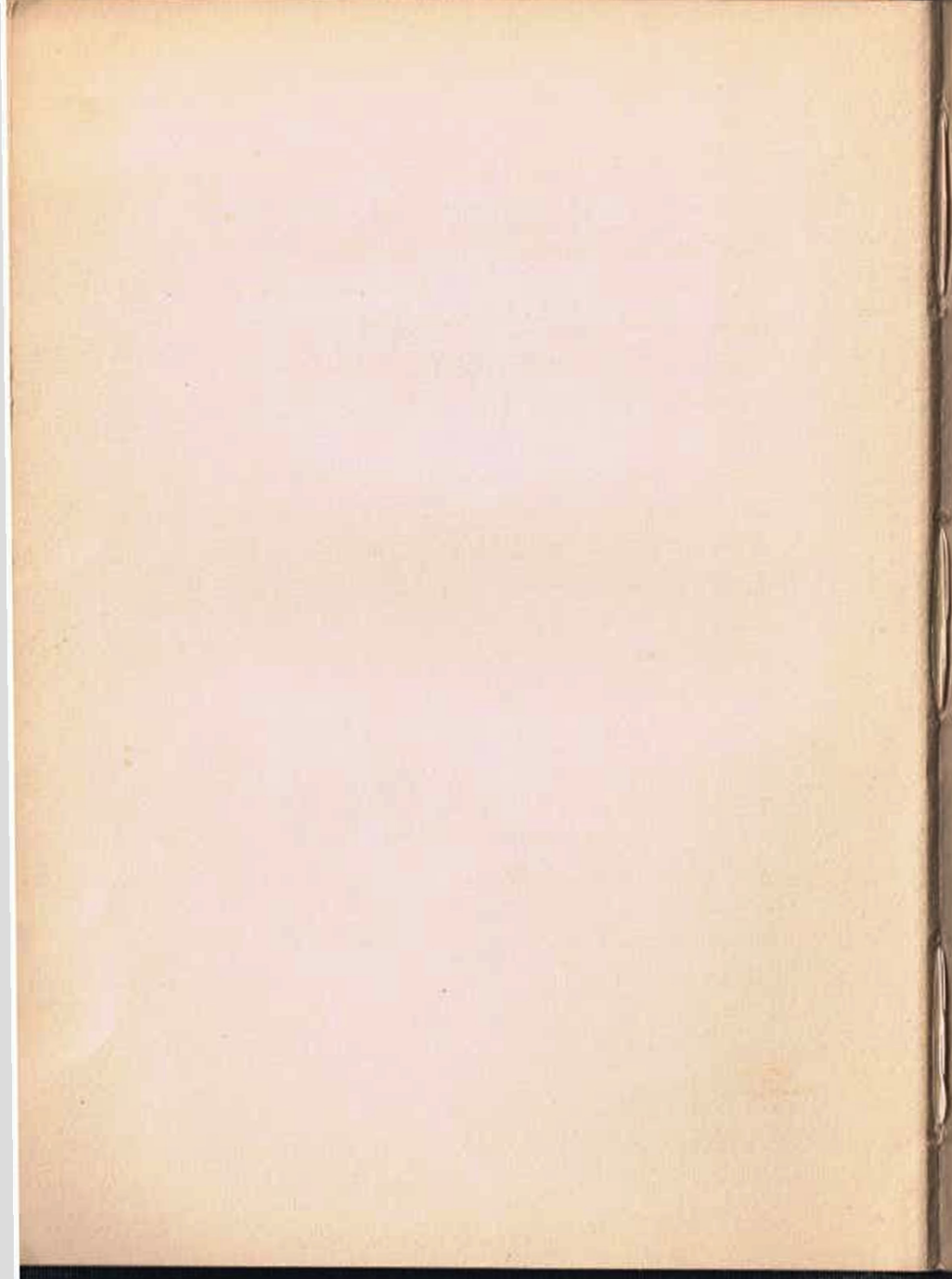
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SCIENTIFIC PRAYER

by

F. L. RAWSON





FOREWORD

It was my privilege to know Frederick L. Rawson in the heyday of his teaching brilliance in this country. I did not follow him in all his teaching or practice, but I did learn to know and value the spirit of the man. Once I asked him to speak in the church of which I was at the time Rector, and I asked him to present the sum of his truth teaching in that address and give a treatment. It was by far the best address I ever heard him give. It was reported by a stenotype artist who has preserved his address as he gave it and as it is printed here.

One of his sayings was that, "your very best idea of God is a treatment." It was worth having lived to have said that. He varied it by saying that, "your best idea of Jesus Christ, or your best idea of heaven is a treatment." But whatever the form the great mystical teaching was hidden in that sentence.

The address given out herewith has never

been published before but it has a volume of truth which warrants its being sent forth now. The earnest seeker after truth will find a trail of glory hidden in these pages.

DR. THOMAS PARKER BOYD,
*President, I. N. T. A., and Leader, Society
of the Healing Christ.*

PREFACE

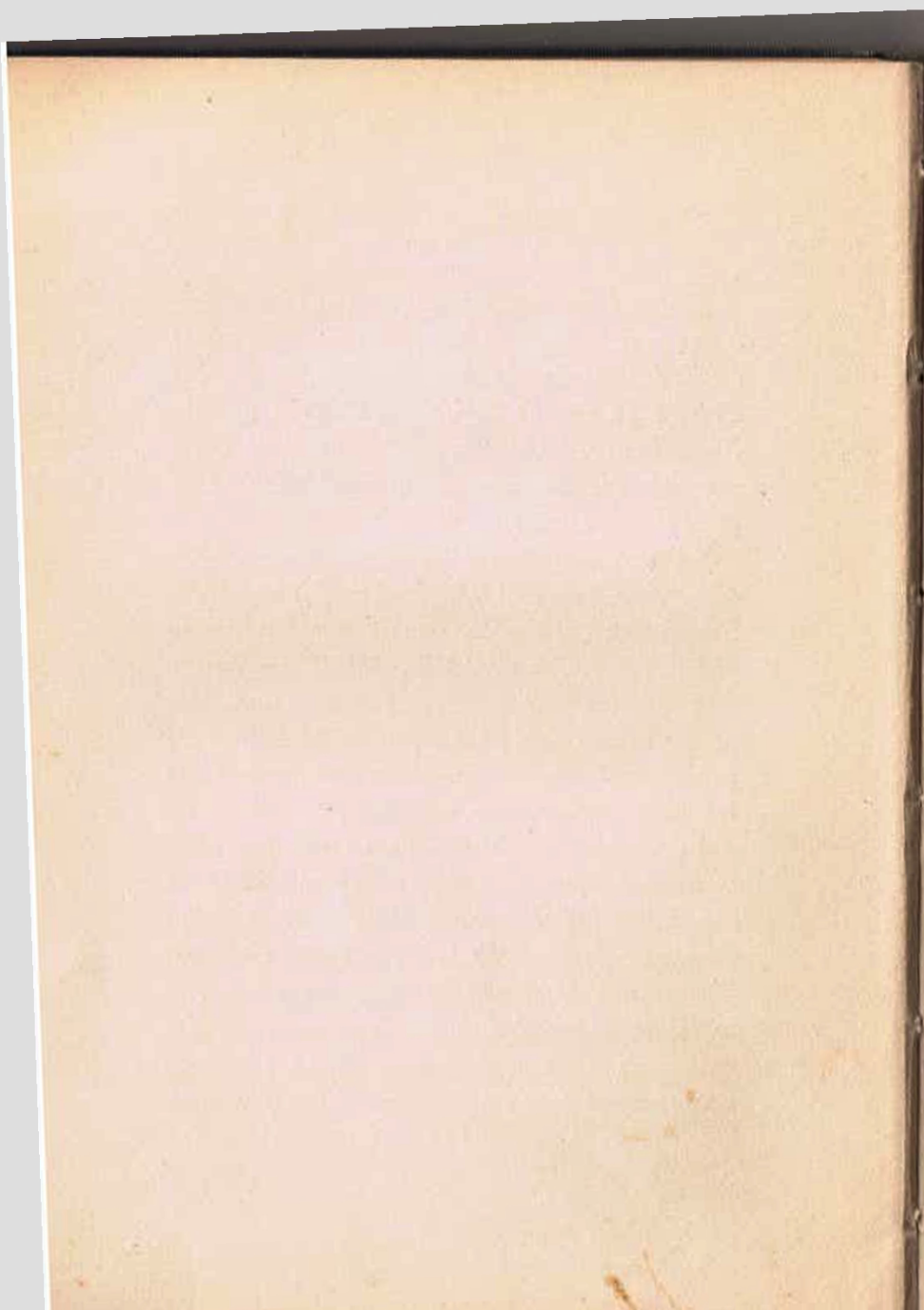
It has been my privilege to read the following stenotype report of a lecture given by F. L. Rawson in Rev. Dr. Thomas Parker Boyd's St. Paul's Episcopal Church of San Francisco, California, and I want to voice my appreciation, and recommend this lecture to the entire world.

I was a member of Mr. Rawson's staff for two years and a half. In fact, it was Mr. Rawson's clear teaching which enabled me to pierce the realm of philosophical conclusion and perceive that our God is an ever available active Principle which may be applied by all (saint and sinner alike) to the immediate solution of everyday problems.

Through the application of the practical method of prayer (treatment) set forth in the following lecture I have been able to demonstrate over the beliefs of sin, sickness, disease and death in instances too numerous to mention, and I unhesitatingly re-echo Mr. Rawson's statement, when he says not to accept what I say but to try it for yourself.

JAY WILLIAMS COOK,

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Field Secretary, I. N. T. A.*



SCIENTIFIC PRAYER

THERE is only one Mind, God, infinite Good, and man is made in the image and likeness of God, a perfect being in a perfect world, governed by a perfect God; and man reflects divine wisdom, intelligence and knowledge, for when man speaks God speaks. God speaks by means of man, for man is God's consciousness and is as infinite as God. Everywhere that God is, man is, for man is the reflection of God and reflects God, individualizing infinite power, infinite power of infinite Love.

Only ideas of Truth can be passed on by man, for man is God's consciousness by means of which God thinks and knows; and man is spiritual and divine, doing perfect work, for when man works, God works. God works by means of man. Man is spiritual and perfect for there is nothing but God and his infinite manifestation.

What I propose to try and do is to give

These opening statements by Mr. Rawson reveal his divine idea and constitute a treatment clearing consciousness for the lecture to follow.—J. W. C.

you some idea of the harmony between religion, science and metaphysics. Those are the three great schools of thought and previously through the world's history they have been more or less antagonistic; but now those three great schools of thought are coming into agreement. Each has had to give up rather cherished possessions.

First of all, in regard to religion: We are finding that God is not a distant potentate, someone to be beseeched, but is the Principle of good; Love itself, Life itself, Spirit, which gives goodness and holiness, Mind which gives mental activity, substance which gives permanence, Soul which gives wisdom and knowledge and lastly Principle—the principle of harmony, the principle of peace, the principle of joy; in fact, the principle of all the qualities outside those that I have mentioned.

Well, then, science has had to give up a very cherished possession. Science, until recently, thought that matter was a solid indestructible thing, but now we know that matter is not indestructible.

Just before the war, Dr. Le Bon, leading

physicist, carried out experiments and he found that not only energy, but matter, which appeared to be the cause of energy itself, could be caused to cease to exist and he said the whole of matter was disappearing. What was there, he didn't know.

Then metaphysicians have had to change their ideas in regard to mind because they thought we had minds and that we thought, but it now turns out to be utterly incorrect and we find that the only Mind is God, that God is your Mind and my Mind, that the only thinker is God. The only thoughts are God's thoughts and as we recognize that and try to think in the right way we see the results of God's acting all around us in the way of dissipating the mist of matter that hides heaven from us, because heaven is not a future state to be reached by death; the kingdom of God is within us, our Lord says.

We make our own heaven and our own hell by the way we think. Practically all of us have had a touch of both and as you learn how to think and as you learn more of God, so do you leave the hell of the material world

and gradually find heaven opening up and you see heaven more and more as it really is.

Another school of modern psychology teaches that every thought a man thinks has its effect upon him. That is not scientific. Every thought a man thinks is followed by a result of a similar nature. You cannot increase, make or create evil. The whole of the evil in the material world was there millions of years ago at the so-called start of the material world.

The foundation key of all true science, of all religion and of all metaphysics is this fact, that nothing takes place in the material world of any kind or description except the steady disappearance of evil through the action of God. The evil destroys itself continuously and so heaven, God's world, comes shining through more and more.

When you recognize that fact there is a very great satisfaction and happiness in it, to think that you can't do evil, you can't increase evil. Evil could not increase; it is steadily being destroyed and that mere fact standing by itself is salvation to humanity

because what we have got to do, is to get rid of it as soon as possible. The material world is heaven seen falsely. We see through a glass darkly. That mist of matter must disappear and it does, as you learn to think rightly.

Psychologists think you bring evil upon yourself by your thinking. As a matter of fact an evil thought, when you know how to pray, is of value because it shows you the evil is there and by reversing the thought and turning the thought to God, the evil gets destroyed and you are just that much nearer heaven.

Now when you think good you mustn't think lies and think that you are well when you are ill. You must think of the highest possible good. The religious man calls that God and heaven; the scientific man sees that there is something back of all phenomena and he calls it Cause and he calls everything you see around you the manifestation of Cause. The metaphysician recognizes there is something back of phenomena and he calls it

Mind and he calls all the things you see, ideas in Mind, because the metaphysician has found that you can cause material things to appear and disappear by thought and therefore he says that there is nothing but Mind and its manifestation.

Now we are finding out that Mind is God ; it is not the material so-called mind at all. That mind is the carnal mind of which Paul speaks and which is to be got rid of. As you get rid of the carnal mind the real Mind which is God comes shining through the mist of matter and you will see God as He really is.

Now fortunately when you come to practical working, it is very simple. There is no difficulty at all, for all that you have to do, and the utmost you can do, is to "watch and pray without ceasing." What does that mean? Our Lord says at the close of one of the most important chapters of the Bible, "I say unto you, Watch." It means watch your thoughts because the only power that evil has is the power you give it yourself. It has no other power of any kind or description. All the

love, life, wisdom, joy, knowledge and beauty are a part of heaven, eternal; it must be so.

What is evil? Where do misery and sin and suffering come from? From our own wrong thinking and nowhere else at all. Now when you recognize that, it is a fight to keep the evil thought out. If you could destroy thought by holding up your hand you would never sin or be in want. We can't do that but when we know how to think rightly in a scientific way we can, because religion is a twin sister of science. If religion isn't scientific it isn't true religion; if science isn't religious it isn't true science, because science is true and accurate knowledge.

That is what we all want. That is what the religionist and metaphysician and scientist have been striving for, for years. Only now we are beginning to get that knowledge and that has been prophesied over and over again by the prophecies with regard to this knowledge that is coming to the world and it is called the second coming of Christ—because what is the Christ?

The Christ must be the nearest thing to

God without being God. What is the nearest thing to God? The true idea of God. The true idea of God, as far as we are concerned, is the same thing as God. If you had a true idea of God, you would know God. That true idea of God is the Christ and it enables us to form a better idea of God and His manifestation.

The word "God" in religion has been used not as Love, Life, Truth, Soul, substance, cause, and Principle, but it has been used as meaning God and His manifestation. We will use that, though it is not absolutely scientific. When we speak of God, we will mean God and His manifestation.

Now that true idea of God, the Christ, is breaking right through the mist of matter and people are beginning to see that God is not, as I said, a distant potentate who has to be entreated; but God is present, and when you recognize what God is, you will see that you can't put God in a place at all because heaven is not a place you have to reach. You don't get there by death. It is a perfect state of consciousness where nothing but God's

thoughts, absolutely perfect thoughts, come to man; and we reach that perfect state of consciousness by thinking the highest possible thoughts we can.

Now man, the true idea of man (because the Christ is the true idea of God, and man the true idea of the world of reality), turns out to be not a material being liable to sin, disease and suffering. He turns out to be a perfect being in a perfect world governed by a perfect God. He is God's consciousness, the highest part of God, by means of which God thinks. You are as necessary to God as God is to you. The difficulty in the past has been that we have made God man-like instead of recognizing man to be God-like. Right through the Bible from the very beginning to the very end, we are told we are sons of God.

The two creations are shown clearly; the first in the Book of Genesis. "And God created man in his own image, in the image of God created he him; male and female created he them," and everything that he made was very good.

Then there is the account of the creation

of the Adam-like man which rose from the mist of matter. There is no word of Adam's being made in the likeness of God. It is said he fell into a deep sleep and there is no record of his ever having awakened. As Buddha says, "Dreaming a dream; come to me and I will wake you up." And "Ignorance is the cause of all sorrow; come to me and I will free you from your miseries."

Christ taught practically the same thing. Paul devoted his life to preaching the gospel—and what is the gospel? The gospel is the tidings of salvation. It has come all over the world with the true knowledge of God and man.

The good tidings are that you are spiritual and perfect and that all you have to do is to know that, and you are free from all your miseries and troubles. That is the key to the miracles of our Lord.

There are two keys; one is, "Ye shall know the truth and the truth shall make you free." Buddha taught the same thing but there were 560 years more in which to forget it so they have gone farther astray than the Christians.

We don't put Buddha in the same category with Christ; I don't think he was, but he was probably the next greatest teacher after Christ, and we find him saying the same thing. Then Lao-tse says the same thing. Zoroaster would come next, I suppose, and he says exactly the same thing.

When you get these great teachers all agreeing it is time for us to look into what they taught and see whether it was correct or not. Fortunately, you can do so.

"Ye shall know the truth and the truth shall make you free." You cannot get truth from a human being; you cannot get truth from a book nor from an individual. Where can you get it? From God and nowhere else.

What I always say to people is, "Don't believe a word I say. It is wiser not to do it. Test it and see whether it is true. Then as you prove the statements you build up upon an absolutely certain foundation, which is one of the most important things."

When I was retained by the London "Daily Express" to make a professional examination into mental healing, the most im-

portant thing I learned was that you can get absolutely correct knowledge by prayer. If you want to know a thing, if you turn to heaven and realize that God is the principle of all knowledge and that the real spiritual man is God's consciousness, that man knows everything he needs—directly you get that realization clearly you will know what you need and it is the only accurate way of getting it. There is no other way of doing it.

You can realize that God is Truth and man knows Truth; the words don't matter, but you have to recognize that the real man knows what he needs, knows Truth, and if you follow along that line and obtain the knowledge that you need in that way, you will never go astray. It is like a broad, open path to heaven. You may stumble a little to one side or the other but always come back.

But if you say, "He says so, therefore it must be true," in the case of myself, for instance, I may lead you astray. I may lead you into a quagmire and leave you alone, plunging there, and get back myself and you have got to struggle; whereas if you turn to

God you will be led absolutely straight without a single flaw of any importance in any way. "Know the truth and it shall make you free."

The second key to the miracle is this: I will mistranslate them: "When you ask and pray, believe that you receive what you ask and you shall have it." Now that is wrongly translated. The true translation is this: "When you ask and pray, believe that you have received what you asked for and you shall have it." It is mistranslated because the true translation didn't make sense; yet in all the known originals it is in the past tense in every single case. It doesn't mean "think lies," because our Lord says "Ye shall know the truth." The Lord didn't say, "when you are ill think you are well." But, when you pray believe that you, the real you, has received; then the material thing that is not you, shall have gone and you are out of your difficulties. "Seek ye first the kingdom of God and all these things shall be added unto you."

As I was saying, right throughout the

Bible we have the two creations, and let us go to the words of our Lord, for I look upon Him as the most scientific man who ever lived; only now are we beginning to understand His teachings.

You remember throughout the Bible it speaks of the mysteries. They had three grades in the early church theory. There is no longer any mystery in regard to God or heaven. It is not only clear, and not only can I tell you what heaven is, but I can show you how to prove it yourself, because there is no use in acting upon blind faith. What you want is knowledge, absolute knowledge. Prove it bit by bit for yourself, then there will be no difficulty.

In order to do what is called a miracle—which isn't one at all; they are scientific and are based on regular laws and any one can do miracles if he knows how to think and if he leads a sufficiently unselfish life. Otherwise, if you are not unselfish you are always thinking of yourself and always treating for yourself and you get your own troubles so solidly

fixed in your mind that it is difficult to treat and overcome them.

But if you are always helping other people you will be continually getting results because other people's difficulties are not so vivid and vital as your own. If you have a raging toothache it is harder to think of joy and happiness than if the other man has the toothache.

Fortunately, it is absolutely simple when it comes to practical work. First, you must not think of the patient; you must not think of the material world.

Wilberforce, just before he died, came to me and said, "I wish you would tell me why I can't heal the Speaker's son." He was severely injured in the war and was dying. I said, "How are you praying now?" He said, "I think of God and then I put him right in the middle." I said, "Why put him in the middle when he is already there?" He said, "I have to think of him." I said, "Why? Who is healing him, you or God?" He said, "God is healing him." I said, "Why think of him at all?" But he said, "I must in some

way direct the action of God;" And I said, "No; let God do His business. It is God's business; we have to get ourselves out of the way." He said, "I will do exactly as you say. I will think only of God." I said, "Do that as often as you can through the day but do nothing more." From that time the boy began to recover and was out of danger in a day or two.

You must not think of the material world or the patient. When you pray it has got nothing to do with the healing. What happens is this: The action of God, called the Holy Ghost, or grace, in the Bible, sweeps away the mist of matter and you see your patient more as he really is, because man is the knowledge, the thinking, of God. Your spiritual self is always thinking of God, thinking of good. It can't think of anything else.

When the mist of matter is swept away you see the patient more as he really is, namely, thinking of God, thinking of good, but that sweeping away of the mist of matter in front of the practitioner doesn't heal. It is the ac-

tion of God sweeping away the mist of matter in front of the patient that heals. Then, instead of seeing through a glass darkly, you see through one not so dark and you see a man well instead of ill. You see the patient more as he really is.

That thing hasn't been recognized yet by the metaphysical world. It hasn't recognized that you mustn't think you are healing. Hitherto it has been thought that you are a channel and you have got something to do with the healing; you have got to do something else. That isn't the case at all. Directly you recognize you have nothing to do with the healing, naturally it is much easier to heal because you don't get yourself in the way.

Now the first thing, you see, you have got to think of God. You must not think of the material world or of the patient. Turn and think of God. It is not a laborious striving; it is a joyous striving. It is keeping the thought away from the material and thinking of God and heaven.

Fortunately, it doesn't matter what your

concept of God and heaven is, if it is your best concept, because the trouble comes from your own wrong thinking. It doesn't matter what your concept of God is if it is your very best concept of God; then you are not thinking of evil. Keep every thought of evil out of your mind and keep your mind stayed on God.

Then the third thing is this: You must not think that God won't act. This is the main difficulty. This is where faith comes in. It is not a blind faith; you must not think that a miracle is going to be done in a certain way. If so, you would be, so to speak, teaching God His business. That is the very thought that has to be destroyed to bring about the demonstration. It may be the very cause of all the difficulty. Therefore, you must not have a certain time that God is going to do this, that or the other thing. You must keep your mind off results.

You have got to think of God because it is right; you must be loyal to God and give no power to anybody but God. You find it easier to get your results working from that

point of view. You must not think, "Oh, the poor girl! I do hope she is better. I do hope I have been of some use." All that has to go because that has to do with God's business.

You have got to give up what I call blasphemy; you have got to give up believing that evil exists, that there is a power outside God. You have got to give up all that and you have got to heal yourself. When you are treating you are not healing a patient; God does that. But you have to heal yourself—give up your wrong ideas of God and man. By doing that you are getting yourself out of the way because God will always act if only we stop getting ourselves in the way.

There is an extraordinary thing, a thing you will hardly believe is possible, and I will show you it is true. That is this: that our troubles, all the troubles of material man, come from that selfsame blasphemy.

Now half—I might say ninety per cent—of the people who are able to heal sin and disease instantly know perfectly well that God is the only power, the only actor, the

only ruler; know that God is the only thinker; that there is nothing outside God at all—and that is now being recognized by scientific men.

Not only has Dr. Le Bon proved that matter is not a reality by electrical experiments, but it has been proved chemically. And Reynolds, one of the greatest mathematicians, has proved it mathematically. I, with thousands of others who are working metaphysically, have proved it metaphysically; by thought, by prayer. I have caused matter to disappear I don't know how many times; it is well over a hundred; and I have caused it to appear thirty or forty times with lost things, like the miracle of the loaves and fishes.

In Los Angeles I was treating for a woman with a big growth which she had to support with her hands. Right in the middle of the treatment it disappeared, the whole thing, showing that matter is not a reality.

As I said, God is the only power and the only thinker; yet the material man says, "I

think, I create, I do." It is all "I, I, I." Absolute blasphemy, setting himself up in opposition to God.

The whole idea in the material world is this: if you stop and let God do His business, God would destroy all evil, if you would only stop that belief in the personal I and in the self.

Take a business man who is slaving—I used to do it. Take a man in the medium class of life, especially nowadays when you can't get helpers. He gets up at six, helps his wife, hurries through breakfast, gets to his business, works hard until five-thirty or six; then goes out and does extra work and comes home half dead, works for his wife for another hour, goes to bed about eleven, and considers that he has been very good. The whole thing is, "Look what I have done; look how I have helped my wife." He hasn't been good at all. He has stopped the action of God taking place.

So you can understand better I give you an absolute fact. Directly you stop trying

to do things and pray, at once the difficulty is overcome.

The first case of the kind I had, an absolutely unquestioned case, was in one of the cities where a lady had been arranging everything for me in the way of lectures. When I arrived she said, "I am sorry I shall not be able to attend your lectures but for the last week or ten days I have been giving up my time to looking after your work and now I must attend to my own." I said, "Can't God look after your business?" She said, "What do you mean?" I said, "Don't you think you could manage to pray and let God do your work for you?" I reversed the thought (I didn't give her the regular treatment). I said, "Realize everything is perfect, everything is governed by God." Well, she did treat and didn't go to business. At the end of the week she told me she had the best week she had ever had in her life.

The last letter I opened in the train was a letter from a young fellow in Los Angeles and he said, "I gathered perfectly clearly what you said, so I thought I would test it

out; so I thought I would have a nice time and wouldn't go to business at all. I didn't and remained at home, working, reading, studying and praying, and everything went perfectly."

Man after man has found the same thing. It is the same with the housewife. As a matter of fact, if you could stop doing things and pray you would find the action of God taking place at once and all your difficulties and troubles would be overcome.

But it is a belief in the power other than God; it is a belief in your personal power that has caused all the trouble. We think we can do this and that; there isn't a word of truth in it.

No one can tell you what the origin of evil is; everyone has given that up. The material man can best be illustrated as a series of moving pictures that don't move. Everything was there millions of years ago at the beginning of the so-called material world. I know five hundred cases of fulfilled prophecies. Dates in many cases are given. Our Lord knew that woman's past

because it was there in the pictures. We put blinkers on and run around and call that man moving and talking and thinking, but the material man doesn't move or think or talk. That is all in the moving pictures. when it disappears you see heaven more as it is.

You can destroy evil in the future and in the present or in the past. A clairvoyant told me of the evil he saw disappear in the pictures.

Some of our own staff can see the future and destroy the evil in it. The most interesting case was where one of our own staff saw an aeroplane come out of the clouds in flames. It burnt out about a hundred feet from the ground, then cracked and fell. She knew this was going to take place; she knew the place and the time. She looked about to see what the men were like and she couldn't distinguish anything about them; they were burnt to a cinder.

She went out to the house of a friend which overlooked the field. At half past two she asked the lady of the house to come

up and help her. The two stood there praying. Suddenly the aeroplane came out aflame. It burnt and cracked just as she had seen it. There were two men in it and they were absolutely untouched. It was like the case of Shadrach, Meshach and Abednego. They were not even singed. One of them said, "I was about to throw myself out when suddenly a sense of absolute peace and safety came and I sat back in the machine." There he was in a furnace. That man turned out to be the son of the lady she had asked to come up and help her.

That is only one of many cases. I was taught what I know of the science of numerology by an Arab sheik. He said men can tell through mathematics the thoughts a man will think.

When Percival was shot by Bellingham in the House of Commons, Williams down in Cornwall dreamed he heard a man call that he had shot the Chancellor. One man said, "That isn't the Chancellor of the Exchequer; that is the Chancellor of the Interior." He described where they stood and even de-

scribed some buttons on his waistcoat. A man did call out, "He has shot the Chancellor," showing those thoughts are there before you think them.

Therefore the material man is a mere puppet. In the lectures I give, the first thing I try to do is to prove it, because I can prove it absolutely up to the hilt, and everyone admits it, that what we call man and the material world is only a series of pictures. When one has done that then they have got some chance of driving home into people's heads that they are spiritual beings in heaven now, because you are conscious; you *must* be conscious. If you are conscious, what are you conscious of first of all? You are conscious of good. And whose consciousness are you? You are God's consciousness. You are the highest portion of God, by means of which God thinks and works.

What takes place when the material man turns his thought to God? It may be put in this way: God is destroying the evil by means of your spiritual self. The material man can't do anything. He gets himself in

the way. You haven't free will to do even that. "No one comes to the Father except the Father draw him." It is the action of God. At once it looks as if it made it very difficult to know you can't even pray unless the action of God takes place upon you but I have shown this to thousands of people and never had any difficulty from it. Thousands have said that fact has helped them enormously because what happens is this: when you are using human will, you are intensifying the very thoughts that have to be destroyed by the action of God. What you have to do is to be selfless, give up your striving and worrying and imagining you can do anything yourself, and rely on God.

There are lots of workers who get instantaneous healing of disease and sin and sometimes they can't pray. The difficulty is that they have tried to force themselves to pray. They have used the human mind, doing the very thing they shouldn't do.

When you are like that turn quietly in thought to heaven; don't try to pray, don't try to use any power, just realize the per-

fection of God and heaven. In a few minutes you will be praying all right because you have stopped getting yourself in the way, stopped interfering with the action of God.

There isn't a word I have said to you that isn't in the Bible, only man has had such a belief in himself that he hasn't understood the Bible, that the mystery of God is finished. We know now what God is, what man is.

You can prove it; you can prove God is Love. The first time I realized that man was the love of God the patient was healed. It was a case of diabolical possession. Another case where a man was practically dead, the realization that God is Life brought him around. The realization that God is Truth made a witness after he had told only lies, turn around and tell the truth.

If someone says, "I forget the name; I wish I knew," realize God is the principle of all knowledge and you will say it.

You can prove nowadays what God is, up to the hilt. You can prove every aspect yourself. You can do it by thinking deeply; make

it real to yourself. You musn't think that God won't act. You are constantly trying to help people, trying to help them out of their difficulties and constantly getting results. "By their fruits ye shall know them."

That is why unselfish people get on so rapidly. The selfish people are always thinking of themselves. They say, "I must learn more about God to get rid of my headache." That is all wrong; there is no material head to ache. There is nothing but God.

It is proved now that the whole of the material world is a non-reality. You have got to learn what non-reality means and what existence means. The only thing that exists is God and God's manifestation. Existence means permanence. Herbert Spencer, a great authority on the definition of words, says: "What is real is permanent; what is not permanent is not real."

It is extraordinary to see the difficulties of the church, which has not followed St. Augustine, the founder almost, of Christianity since the time of Christ. Five times he states definitely that evil is not real. He

puts it logically. He says, "God is All in all. How can evil be real?" Luther taught the same thing.

Unfortunately, science has often made a howling mistake and religion has followed the scientist instead of keeping to the truth that they knew and had been taught. They have made the mistake of thinking that evil is real. It is merely an illusionary effect, a dream. You will say, "Who is having the dream?" because the spiritual self can't dream it. The real fact is that the dream and the dreamer are one. The material man is part of the dream, part of the illusion.

Now take Aristotle; in the olden days he was considered the ablest man that existed. For hundreds of years men followed Aristotle. Among the many wonderful things he said was this: He spoke of God as intelligence and he said the animal soul (by that he meant the human mind because he spoke of the ego as eternal and unchangeable)—he said the animal soul being conscious of perishable things, perishes with them.

Take your conscious, human mind. You

are conscious of matter, of human, material things. Dr. Le Bon has proved that matter is disappearing. The only thing about you is your consciousness, the knowledge that you exist, your consciousness of the things around. If the material things are going to perish, are going to disappear, where is your consciousness when they have gone? Because you can't be conscious if there is nothing to be conscious of. If the material things are going to disappear, as we know now they are, what is left of the material man? Nothing.

In other words, the so-called man, the thing that hitherto you have thought was yourself, will disappear. As it disappears, you wake up to find yourself in heaven. You wake up and find yourself a perfect being in a perfect world, governed by a perfect God. The sooner you wake up and know that, the better, because when you know that, evil begins to disappear.

When you know that you are God's consciousness, how can evil stand in front of you? Remember, the only power that evil

puts it logically. He says, "God is All in all. How can evil be real?" Luther taught the same thing.

Unfortunately, science has often made a howling mistake and religion has followed the scientist instead of keeping to the truth that they knew and had been taught. They have made the mistake of thinking that evil is real. It is merely an illusionary effect, a dream. You will say, "Who is having the dream?" because the spiritual self can't dream it. The real fact is that the dream and the dreamer are one. The material man is part of the dream, part of the illusion.

Now take Aristotle; in the olden days he was considered the ablest man that existed. For hundreds of years men followed Aristotle. Among the many wonderful things he said was this: He spoke of God as intelligence and he said the animal soul (by that he meant the human mind because he spoke of the ego as eternal and unchangeable)—he said the animal soul being conscious of perishable things, perishes with them.

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has is the power we give it. If you stop thinking evil, that is the end of evil.

This is easy enough in the conscious mind; go and read an interesting book. The difficulty is with the subconscious. Dr. Scofield wrote the first book of any importance on the subconscious mind. The religious man calls the subconscious mind evil; the scientist, the ether; the metaphysician, mist of matter or cinema pictures that hide heaven from us. There are many names for it. When you turn your thought to God some of this evil gets destroyed; the mist gets thinner and you see heaven more as it is.

Everything was made by God and is spiritual and divine. All you have got to do is to know that and the evil disappears. All you have got to do is to turn from thinking of evil and think of good.

The practical method is simplicity itself. The only thing you want to know is the practical method and that is what I want you to go away with today. Thousands of people who have written me to thank me for telling them the true method of prayer, do so be-

cause they find that it acts. The only proof is, Does it act? We are all sick of constant changing theories and miasma, of the mist of matter. But put it into practice and there you prove it yourself.

The secret is this: When the evil thoughts come into your mind—for instance, you see a man whom you think is angry and by thinking so you are making it worse because you are intensifying the angry thoughts. But a thought is a high tension current above the Marconi wave. Every thought cell has its own rate of vibration. If the cell is clean the angry thought will have no effect because they do not vibrate together. If you put pitch upon a tuning fork it vibrates at a different rate. You can't help the angry man until you know how to pray.

You have no control of your own future until you know how to pray. Then turn the thought to God, deny the existence of evil in heaven and know the truth, namely, that there is no anger in heaven. Directly you realize that, you will have gotten away from thinking of the angry man in the material

world and instantly he stops being angry because the action of God has destroyed the thought.

That is only temporary relief. He will be as angry another time until you realize the truth, what the Bible calls the "two-edged sword." I think of God as Love and man as loving. If you think this clearly enough, that man will never be angry again. He is completely and permanently healed of his anger.

Until a few years ago I never had a single man come to me to be healed of sin without being healed instantaneously and going out free, except in one case where I had to treat twice. By reading "Life Understood," two wrote me they had been able to get rid of sin they couldn't stop before.

That is the proof. If you say, "Please, God, take away my sin," you are believing in the sin. You are believing that man, made in the image of God, is made capable of sin; whereas if you turn and know man cannot sin, man is made in the image of God, man

is absolutely loving, the sin will go and it must go.

You can do it for anyone else, any one in your family, for instance. I don't care how little you know, if you turn to God in heaven with the object of saving that man, that man absolutely must be free of his sin sooner or later. It isn't a question of may; it is a question of must, because you are not doing it at all. The action of God makes you turn to God. That is called the action of the Holy Ghost, or grace.

The sin is destroyed to the extent you stop blocking the action of God. I don't care what the sin is. It is only a question of whether you are loving enough to continue day after day. Every time you do it that man is to a certain extent free of his sin. Every time his mind is not quite so bad and the sinful thoughts have not quite the same effect.

You cannot increase evil, make evil or cause evil. The evil is there, was there millions of years ago, and nothing takes place except the action of God destroying evil; consequently the mind can not get worse.

Every time you treat for yourself or a man you are better and less liable to respond to those evil thoughts.

Don't go blaming people because they sin; they can't help it; they never made their minds, they have no free will. You can see the sin before he commits the sin. They have records of this now. One of the greatest criminologists says no man should be hung because you can see the crime before he commits it. Therefore the sinner is the one to be helped, to be pitied, especially if the sinner is sinning against you.

When you know how to pray you can protect yourself. You cannot have the sin without the punishment following; it always follows. You may say, "I know a man who is an awful sinner who is always happy." You haven't looked into the cupboard yet and seen the skeleton.

Dr. Campbell said never again would he be certain that a man was happy. Many people looked upon him as a happy man, yet he committed suicide. It was found he had

been blackmailing for twenty years and no one knew anything about it.

You don't know that your business is all going wrong as the result of something of the previous day. We never put these things together. But you find that you cannot sin without having the suffering.

Now comes an interesting thing: It is not your fault; you cannot help it. But when you know how to pray you can help and protect yourself. That is the only way. Suppose your trouble is anger. If you treat and then do what you are ashamed to have done, you won't get punished. You have done your best. No man can do more than his best. If you turn the thought to God you find you won't get punished. Why? God doesn't punish. God is Love. The punishment comes from your own wrong thought, your own belief in evil. Therefore, when you refuse to let the evil thought in, you don't get punished. It isn't fair that you should be punished.

The best way to look at the material world is a suppositional opposite world. In the

material world you haven't any law and order at all but you have in heaven. Our laws are found to be absolutely incorrect, but they vary in different places.

The experiments are interesting because the only explanations are two things that I have taught and proved, namely, there is no such thing as time and no such thing as space, even in the material world. The whole of the material world takes place at the same moment. I proved that by direct experiment, because the result of the prayer has already taken place. Isaiah says, "Before they call I will answer." The action of God has already taken place and destroyed the evil. You can pray afterwards.

Sir William Crooks said to me, "We don't know whether we are standing on our heads or on our heels." The scientific ideas of today will be changed next year. All scientific knowledge is changing with terrific rapidity. They know now that matter can disappear. Soon they will know that matter can appear. It is all in the subconscious mind, in the cinema pictures. A good clairvoyant can see

the things that are going to appear, beforehand. That is how they get the wonderful results they do get. You go and see a man that looks like your father. He will tell you what has happened, or to go and dig behind the tree in the orchard and you will find a certain thing. You would be certain it was your father were it not for this, that you realize if there is only God, where is your father. The subconscious mind of man can materialize matter and knows everything in the material world, past, present and future.

Every time you pray your mind is permanently improved. Every time you pray you don't require so much sleep; you show more tact; you show more wisdom. By prayer alone can you alter the human mind, so if you pray without ceasing it means constant prayer, constantly living in the presence of God, living in the presence of good instead of evil.

I would like to finish by giving a treatment, to help you understand better. Remember, this material Rawson is a cinema picture; nothing passes from me to you. We

are spiritual beings in heaven at this time, interchanging spiritual ideas. You have a concept of what the spiritual Rawson is saying. I cannot help you in any shape or way whatever. God is the only thing that will help you. The reason that you are being healed is that the action of God through your prayers and through those who pray for you, has so improved your mind that you form a good concept of what you hear.

I am constantly learning from the spiritual Rawson, learning from God. I learn from what you say because when people speak to me I think rightly and I learn. Otherwise I would close my mind. What happens is that we are all being taught of God, I, just like yourselves, listening to what God is saying.

The treatment I am going to give is with the object that we all understand what God says to us better. The mist of matter is dissipated and you form a better concept of God and man and of heaven and are better able to help others because the only thing we have to do is to be happy and make other people

happy. Let God do your work. If you will only stop getting in the way of God you will find He will do everything better than you can yourself.

The object of heaven is joy and happiness for all concerned, so in this material world all we can do is to be happy and make other people happy; by that means we get our greatest happiness, while God is constantly destroying the evil. Let Him do His work and don't keep getting in the way by imagining you can do the work yourself.

In the treatment don't think I am working. I simply make the statements of Truth and try to make them clear to myself. First of all, work against mortal mind, alias the devil, false medical belief and fear.

Fear, when you know how to pray, is a friend; it is the very best friend you have, next to God, because for instance in this letter the young man pointed out that he treated until fear had gone, then he knew he was safe in giving up his business. You can't give up your business if you have been used to material slavery. You can't go and say,

"I am going to give up my business." You must pray and when you have prayed enough depends upon whether you have got rid of fear. Fear is your recognition of evil. If there is no fear there is no recognition of evil. Fear is the very devil when you don't know how to pray; when you do, it is of very great value to you, showing you what you have to pray for.

* * *

No mortal mind can have any power; there is only one Mind, God, infinite Good. There are no false medical beliefs; the only thoughts are God's thoughts and man is the compound idea of God, the true idea of Love, Life, Truth, Soul, Spirit, Mind, substance, intelligence, Principle, including all right ideas; and all around are thoughts of God. Therefore, nothing but good thoughts, God's thoughts, can touch man.

There is no fear; man has absolute trust in God, trust in good. There is nothing but good and man knows there is nothing but good. Man is absolutely fearless.

(Then I state what man is). For man is

God's consciousness, as infinite as God, by means of which God thinks and knows, reflecting infinite life, infinite love, infinite truth, infinite wisdom. Man is spiritual, perfect, divine and holy.

(Then one works in the case of a patient, against the trouble; in this case, to get away from the belief that we don't know, we don't understand the truth. It is not true, because you are the very knowledge of God, God's consciousness.)

There is no want of understanding, for God is Truth and man knows Truth. Man is the knowledge of God and the wisdom of God and man is spiritual and divine.

There is no false theology, for God is Truth and man knows Truth. Man is the knowledge of Truth and understands Truth and loves Truth and rejoices in Truth.

There is no malpractice against the truth, for God is Truth and man loves Truth and rejoices in Truth, for God is Truth, giving man every idea that is needed.

Man is spiritual and divine and governed by God. Man is God's consciousness, know-

ing everything he needs instantly. Only ideas of Truth can come to man; only ideas of Truth can be passed on. These ideas unfold with perfect sequence and are passed on in perfect sequence.

God is the principle of all law and order and man is governed by law and by order. All is spiritual and divine and perfect and governed by God.

Man has spiritual perception, spiritual discernment, spiritual understanding and knows truth, always thinking rightly, reflecting divine wisdom and divine intelligence.

Truth, God, gives man all knowledge. Mind knows, for Mind is God and man is the consciousness of God, as infinite as God, by means of which God thinks and knows, reflecting infinite Life, infinite Love, infinite Truth, infinite wisdom. Man is spiritual, perfect, divine and holy.

Man knows instantly everything that he needs. The demonstrations of Truth and Love are instantaneous because God works,

not man. Man is divine, a perfect being in a perfect world, governed by a perfect God.

Man is the reflection of God, the thinking of God, and reflects or manifests God, individualizing infinite power of infinite love.

There is no malpractice. Man is surrounded by Divine Love. The only thoughts are God's thoughts.

There is no hypnotism, God alone acts.

No deceitful thoughts, all is Truth.

No tyrannical thoughts, all is Love.

No animal magnetism, all is spiritual.

God is the principle of good, the principle of all purity and holiness.

There is no mental assassination, all is Life Eternal.

There is no malice against the truth; man loves Truth and knows Truth and rejoices in the truth, for God is Truth.

There is nothing but God, nothing but Truth, for God is Truth.

God is Love and Love is ever active. Man is loving toward all. Man is surrounded by infinite Love.

These statements cannot be reversed. They are statements in Truth. Man cannot retrograde, for man is divine, and there is nothing but God, in Whom we live and move and have our being.

F. L. RAWSON,
*St. Paul's Episcopal Church,
San Francisco, California,
February 14, 1920*

ADDENDA

"There is only one Mind, God, infinite Good, and man is made in the image and likeness of God, a perfect being in a perfect world, governed by a perfect God; and man reflects divine wisdom, intelligence and knowledge, for when man speaks God speaks. God speaks by means of man, for man is God's consciousness and is as infinite as God."

In the very opening paragraph of this lecture Mr. Rawson reveals his divine idea. In fact, the first two opening paragraphs are a revelation of just how Mr. Rawson treated or handled his thought previous to giving the substance of the lecture, and it is very helpful to call attention to the fact that as soon as the lecture was delivered Mr. Rawson again turned his thought back to God by closing with a treatment.

My association with Mr. Rawson as a member of his staff enables me to appreciate how completely he relied upon God and insisted that we all do likewise, constantly

reminding us that we could not gain knowledge of God through the seeing of the eye or the hearing of the ear ("Having eyes ye see not, and ears ye hear not"), but that we could always get the right knowledge at the instant by realizing God as the principle of omniscience, and man as God's consciousness, knowing anything that he needs to know instantly.

The reader of this book will note that the keynote struck and maintained throughout is that man, without a practical idea of God, is merely a series of cinema pictures, whose so-called future experiences and conversations are as fixed as the characters thrown upon the screen in our present talking pictures. However, do not lose sight of the fact that it is maintained that time, space, the pictures and all (including our belief in past, and future) exist at one and the same instant, and the idea of the allness of God and His manifestation, acknowledged or realized, transcends it all.

It might be a bit discouraging to the student to be told "you can't even pray un-

less the action of God takes place upon you," but when his attention is called to the fact that when he finds himself reading a book of this nature it is evidence that the action of God is taking place, any discouragement is immediately turned to encouragement, and in all likelihood he will find himself re-reading the book with renewed interest, and will find that with each reading the so-called material world, including any belief of trouble or limitation, appears more and more as non-reality and God and spiritual manifestation, the actual, the real—the ALL.