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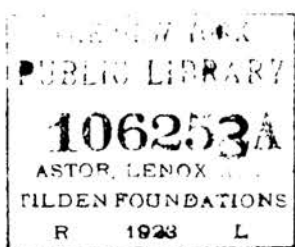
VOL. III.

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BY
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VOL. III.

MAY, 1899.

No. 1

THE CRUCIFIXION.

"And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be put on the candlestick?

"For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad.

"If any man have ears to hear, let him hear."—*Mark* iv. 21, 22, 23.

You will perceive that the sayings of Jesus recorded in the above verses are in marked contrast with the ideas and opinions of many theologians of the present time, who declare that there are certain mysteries that are unfathomable to the mind of man and we should not seek to understand them. Jesus declared that every hidden thing must be made manifest; and that every secret thing should come to light. "If any man have ears to hear, let him hear."

One of the greatest mysteries to be found in the New Testament is the Crucifixion; and if we have eyes to see and ears to hear, new light may come to our souls out of this mystery of the past. We may discern a greater truth and arrive at truer and holier interpretations. If the heart is

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dead to spiritual things, if the ear is dulled so that the Voice of the Highest can not be heard, if the eye is dimmed so that there is lack of spiritual perception, we will see and know of nothing but the crucifixion of a body similar to hundreds—yes, thousands—of other bodies that were crucified thirty years later at the siege of Jerusalem. How few among those claiming to be followers of Jesus get any other thought save that of a physical crucifixion. How few there are who see that everything made manifest in the visible world has its counterpart in mental or spiritual realms of thought. Everything made manifest in the visible is no more nor less than a type or symbol of the invisible. We worship the letter of things, and we miss the spirit. It is not possible to worship both. If we are steeped in a worship of form and ceremonial, we lose sight of all true spirituality; we are alive to the letter, but we are dead to the spirit.

In order to arrive at the true meaning of the Crucifixion, we must thoroughly understand all the things that lead up to it. Again, it is necessary to understand things from a spiritual point of vantage, and through the insight thus acquired, be better able to discern how things were made manifest outwardly.

Very little was known of Jesus as a child; little more is known of him as a youth. There is but one incident recorded of his early life, and

that is, that when a youth of twelve years he disputed with the elders in the temple, asking and answering questions. There is much that comes to us through legend; there is much more that we might surmise of that period of his life from childhood to manhood; but it would be only speculation at best. It is with Jesus as a man that we first come to know and understand him. I say *understand*. Do we understand him? This only can be done truly when we are imbued by the same spirit.

His baptism by John was the first notable event. This baptism by water, which seems to have been an old Jewish rite, signifying cleansing or purifying, was the outward symbol of an inward process. Jesus himself never instituted any forms or ordinances whatever. At times, we find him complying with Jewish rites and ordinances, but never instituting them. Strictly speaking, there are no Christian rites nor ceremonies. Even the last, known as the Lord's Supper, was but the observance of the Jewish feast of the Passover.

The second great event in the life of Jesus, was his being led by the Spirit into the Wilderness to be tempted of the devil.—Just a word in reference to this devil. In the original Greek we find three words used to designate the devil; translated into English, those words mean *enemy*, *tempter*, *adversary*. This enemy—this

tempter — is within man, and is not a personality outside him. It is something that appeals to man through his lower nature to gratify his selfish desires. The enemy is ever at war with all that is spiritual and true in the soul of man. This adversary comes in different guises, appealing to the lower, but never to the higher nature of man.

Under one of three heads comes every temptation that presents itself to man in this life: the gratification of the purely animal man; the praise of men; the desire for riches and power. Jesus met the enemy there in the Wilderness, and the final defeat of the enemy was the result of that great battle in the Wilderness. Many seem to think that the enemy never returned to Jesus; but throughout his mission on earth he was tempted and tried like as we are. The Scripture says: "And when the devil had ended all the temptations, he departed from him *for a season.*" The Crucifixion that ended on Calvary had its beginning in the Wilderness. It was the struggle of the soul to overcome the lower desires of the human nature through a recognition of the Divine.

The only enemy we have to contend with in life is the carnal mind, which is ever at enmity against God, which is ever in opposition to the Will of God in the soul of man. This is the adversary that is to be met and overcome. We

must crucify this mortal self, these vain and untrue desires that present themselves at every step in life. The old man—the man of sin—must be crucified so that the new man may become manifest.

We come now to the next phase in the life of Jesus: the preaching of his gospel of glad tidings—the gospel of peace and good-will to all men, wherein he teaches: “Whatsoever ye would that men should do unto you, do you even so unto them.” A more unselfish doctrine has never been preached. None of the world’s great teachers has ever revealed a gospel to mankind which contains within it more joy and hope, more peace and good-will, more health and strength, more life and love, than that contained in the gospel of the lowly Nazarene. It is a gospel that breathes with blessings. But O, how we have misinterpreted it in the past! God grant that we may better understand it in the present. It is a gospel of being and doing; it is a gospel of self-forgetfulness; it is a gospel that teaches that only as we lose our lives in thinking and caring for others, will joy and peace flow into our souls, making our lives complete. He disclosed one great truth in his gospel that had never been shown by any other Biblical teacher: namely, that the kingdom of heaven is within one; that the Father must be sought and found within; that this outer personality is of very little importance; and

that the spirit is the quickening power in every soul. Jesus, in his meekness and lowliness, refuses to accept any honor or glory for his own personality. Over and over again we hear him saying, "I can of mine own self do nothing." "The Father working within me, He doeth the works." In no way does he seek to attract attention to his own personality, but declares that the words that he is speaking will bring life and liberty to those who entertain them; that freedom comes through knowing the truth, then being one with the truth, and acting in accord with it; that it does not and can not come through a worship of personality, but through a worship of God in spirit and in truth. His whole life, when rightly viewed, is a protest against materialism, and against forms and ceremonies that had become meaningless. In turn, through materialism, his physical body was to be crucified.

Had Jesus enjoined upon the people an observance of all the Mosaic laws and rites, he would have suffered little from the priesthood. But because he saw that the soul was superior to any law that had ever been made by any one to guide it, he came in direct conflict with them. His law was the law of truth; it was the law of righteousness, transcending any Mosaic law. His authority rested on the Word of God, as it was made manifest in his own consciousness. It was not necessary that he should quote Moses as an authority.

"He did not speak to the people as the Scribes or Pharisees, but as one having authority."
'The law may say what it pleases, but what I say unto you is superior to law.'

While the priesthood observed the law outwardly, they had lost all spiritual conception of it. They had their ritualism, their external creeds, or laws, but that was all. Now ritualism and creed will eventually do one of two things for man. When, through discerning the inner meaning of them, he comes to see their emptiness, they will cause him to reach beyond them for spiritual food that will satisfy the longing of a hungry soul; or they will cause him to become an infidel or an atheist. If, seeing their hollowness, he yet tries to conform to them, something worse than atheism and infidelity enters the soul—rank hypocrisy; and this last was the condition of the priesthood when Jesus appeared on earth. This hypocrisy was what he had to contend with among the spiritual leaders of the people; and it was this that eventually crucified his mortal body.

The thing in the life of Jesus that appeals most to man, is his utter unselfishness. All his time, all his thought, all his energy, Jesus spent in caring for others: relieving their suffering, comforting them in their sorrow, scattering blessings wherever he went. He left such a record behind him that if not a page of his life had been written, yet the account of his doings would have de-

scended by word of mouth from generation to generation, and would shine as brightly in the present time as then. His whole life is an example of what man should be and should do. Man may become Christ-like—he may be like Jesus, do as Jesus did, if he will but crucify his lower self; if he will die to his own weak selfish will, and allow the Will of God to become the supreme motive power in his being.

Another great event in the life of Jesus was his triumphal entry into Jerusalem, where he was received with the acclamation of the people who believed he had come as their temporal ruler. But his kingdom was not of this world, and the people that hailed him as king on that day, on the morrow joined with the priests and rabble in the mad cry, "Crucify him, crucify him."

The end was rapidly nearing, one event following another in quick succession; the Last Supper with his disciples, the sorrow that must have filled his heart because he was about to be betrayed by one who had been with him, listening to his teachings, being his follower in name, at least; the prayer in the Garden where he gave utterance to the one thing that ever had been uppermost in his life: "Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt." This had ever been, and continued to be

the thought of his life—Not my will, but the Will of the Father be done.

Next came his betrayal, followed by the examination before Pilate; the dispersal of his disciples; the indignities heaped upon him by the Roman soldiers; the crown of thorns, the mockery of those who hailed him as "King of the Jews," and last of all, his crucifixion on the cross. Even in that last hour his thoughts were not so much centered upon himself but that he could think of his mother.

Though nailed to the cross, yet he saw, not far from him, the disciple whom he dearly loved, standing with Mary, his mother. "He saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home."

But even those who were his enemies were not forgotten in that hour. The command that he had given years before to his disciples and the people: "Love your enemies, bless them that curse you, do good unto them that hate you, and pray for them that despitefully use you and persecute you," he himself fulfilled in that last hour; for he prayed, "Father, forgive them; for they know not what they do."

For one brief moment of time—only a moment—ere soul and body parted, showing that even

yet human feeling had not died in his soul, that it had not passed from under the spell of the things of this world, he uttered in his final agony, "My God, my God, why hast thou forsaken me?" But it was a momentary thought only, and was quickly followed by, "It is finished. Father, into thy hands I commend my spirit."

Yes, the struggle with the world had ended; and the soul that had been tempted and tried like as we are, had passed from death unto life. The veil of the temple was rent. No more should the priest enter in to offer up sacrifices for the people. Jesus, the Christ, had shown a new and a living way; a way that, if followed, would bring man out from under the bondage of his lower selfhood; a way that alone disclosed life and immortality. The temple might be destroyed, the veil rent, but the Word of God, as it is written in the soul of man, shall live forever.

"And of his fullness have we all received, and grace for grace."

"Life is the victory of the grave,
Christ is Lord of the Lord of Death."

THE SPIRITUAL MAN.

"I say no man has ever yet been half devout enough.
None has ever adored or worshiped half enough.
None has begun to think how divine he himself is, and how certain
the future is."
— *Walt Whitman.*

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—
II. Cor. v. 17.

The Bible speaks of Christ being in us and we in Christ. This does not mean the personal Christ; it means that the Christ-spirit abides in each one of us. In Genesis it is written: "The fullness of the Godhead is in every soul." We may not have realized this, but the Image is nevertheless in every soul. The first great truth, then, to be considered is the God-presence within our lives; and the second truth is that we dwell in God. Thus we see that all is the expression of Eternal Power, and that man is the highest expression of the Power of God. It is the spirit, then, that is to be considered, for the flesh is of no profit. Ye can not serve two masters.

As Spiritual Scientists we have risen to a new life, and we can conform no longer to the standard of the world; for the old things have passed away. We have left them behind. We can not bring the old thoughts into the new life. Jesus said, "Be ye in the world and not of it." Those who have accepted the whole truth of Spiritual Science are no longer in bondage to the

things seen ; but those who have accepted partially — still holding on to the material props — have never derived the full benefit.

Spiritual Science is true or it is not true. If we have weighed it carefully and believe it to be true, let us live the life ; let us free ourselves forever from the old limited thoughts, and work with the force of life, thereby gaining help and strength. If people have only a glimpse of the spiritual, that is, if they fulfill but few of the conditions of their spiritual being, they have not been made fully alive to the spirit. Now, the one thing in life is the development of the spirit. What many have been trying to do is to take the things of the lower up to the higher. When things are misplaced they are out of place ; they act as barriers to keep us from rising. When we are alive to one plane of consciousness we must be dead to the others. " But if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."

Let us either get everything out of the material, or else let us look to the spiritual for everything. The Spiritual Scientist can not be a materialist. People say: " Yes, there is a great deal in Spiritual Science ; but the material sciences are all good, too. We believe in them also." Now, is the soul or the body the real man ?

If you are a Spiritual Scientist you must believe that spirit is all-important. The study of Anatomy, Physiology, and Hygiene are all good. But all the knowledge of this world can not make a man well, can not make a man clean in his body, if his thoughts are unclean.

Spiritual Science deals with the unfolding of the soul, not in a partial way and not through material science; for material science deals with the outward—or form of things; and form will pass away. So, if we place our dependence on the material—the seen—we shall fall; but the things that are unseen are eternal.

The knowledge that we acquire in this world may not be used in another plane of existence. The knowledge that develops mental faculties will give place to spiritual knowledge. Faith and love are soul-states, and can be developed only by using soul-faculties. Everything is good in its proper place—the material on the material plane, the spiritual on the spiritual plane. But we want to deal justly, to give to each thing in the world its own place and true value. There is no half-way course for us. If we start in the true way of life, we must push forward in order to gain the desired result. Those who have mastered the subject of Spiritual Science, and have not attained the true results, have not rightly applied their knowledge. If we place our dependence on anything but the Power of God, the prop will fail us,

and we shall fall, because we can not stand alone.

It is possible to be perfectly well, strong, and happy in this world. When we realize that God is *here* and heaven with us *now*, we shall no longer fear anything in the world. We have been groping in darkness, looking to the external which is but an expression of the law back of it; and the expression is the clothing, not the thing itself. We have the power within ourselves of bringing about the full and perfect expression of the inward perception. But not until the old states have passed away can we express the beauty of the new.

The belief in form leads to death. Of all the nations in the world, the Christian nations have the most fear of death. It is because we have not grasped the true spirit of Christianity. It is because we make too much of the physical form that we are fearful when that form passes away. This is not the religion of the Christ; for we are taught that we must die that we may live—"That like as Christ was raised up from the dead by the glory of the Father, even so we, also, shall walk in newness of life;" that as we have borne the image of the earthly, we shall also bear the image of the heavenly. But we must make the choice for ourselves; no one can decide for us. Others may be able to throw light on our way, but that is all that they can do. The true way will lead us

Henceforth, let us not walk after the flesh, but after the spirit. "For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.

We can not build the Christ to any form ; for the form passes away, but the Christ-spirit lives forever. Of myself, I can do nothing (I can do nothing of my personal self), but through the God-Power I can do all things.

“By one pervading Spirit
 all things are controlled;
 Break forth into thanksgiving.

 Unite to magnify the Ever-Living.”

II.

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No. 2

CHRISTIAN THEORY AND PRACTICE.

I ask no organ's soulless breath
To drone the themes of life and death,
No altar-candle lit by day,
No ornate wordsman's rhetoric-play,
No cool philosophy to teach
Its bland audacities of speech
To double-tasked idolaters,
No pulpit hammered by the fist
Of loud-asserting dogmatist.

.
God should be most where man is least.

.
And still the measure of our needs
Outgrows the cramping bounds of creeds.

—Whittier.

There always has been more theoretical than practical Christianity in the world. More time often has been spent trying to fathom the meaning of some obscure New Testament passage than in putting into practical effect plain statements enjoining upon us certain duties that will prove beneficial to mankind. Practical Christianity is the greatest need of the day. It is singular, to say the least, that the professed followers of the Christian religion should lay so much store on the things having no important bearing on the life of man, and lay so little stress on the great Master's

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sayings where their meanings can not even be questioned. One is often filled with astonishment at the emphasis laid on the rigid observance and performance of certain rites and ceremonies when a very little study of the life of Jesus would show plainly how he viewed these things. His religion was one that if it did not utterly discard symbols, nevertheless laid little stress on them, deeming them non-essential to the growth of spiritual being; for, if there was any one thing that he took exception to, it was the customs of his times, which made so much of the performance and compliance to all external forms of religion whereby the spirit became lost in the letter.

Christianity should be judged by its effects upon the lives of people in benefiting and uplifting them rather than by the discussion of different modes of baptism or the condition of life in the hereafter. The hungry man is not so much interested in a theory as to how his hunger may be appeased in some future time or life as he is in having his immediate wants satisfied. Now, the religion of Jesus was a practical one that took into consideration the needs of the present, and showed how attention to present duties would bring the present reward. It was not through theorizing or simply believing, but it was *being* and *doing* that would bring the highest and best results.

It is a matter of doubt if Jesus would recog-

nize what passes for his own religion should he return to earth. His Golden Rule looks very pretty as it is inscribed over church door or pulpit; but how often is it inscribed upon the hearts and in the minds of his followers?—"Whatsoever ye would that men should do unto you, do ye even so unto them." There is more true Christ-religion in the observance of that one injunction than in the attention to every form and rite, or in the belief in every creed and dogma in Christendom; and yet, creed and rite usurp the place of the Golden Rule. Its practical value and its noble, grand truth are displaced to make room for theoretical knowledge.

"Give to him that asketh thee, and from him that would borrow of thee turn thou not away." But we do turn away from these injunctions, saying that whatever might have been the case in the time of Jesus, these things are not practical now. If followed out, if lived up to, they would bring us to poverty and ruin. How little people realize the eternal laws of being when they make such statements; how little they realize that it is only through giving that they can hope to receive. This law of being applies to everything in the world. We must always be as willing to give as to receive, and we must as willingly receive as give. The law is not one-sided. Some people want to do all the giving: other people want to do all the receiving; both cases show unbalanced

states of mind. Jesus fully understood the relationship that exists between individuals and the great body of humanity. He knew of a certainty that whatever retarded the growth and development of one class of people, had its effect upon all classes; that humanity was to be viewed as a grand whole, and that all parts must work in unison with one another; otherwise, the body would give evidence of weakness and imperfection. Those who are selfishly working for their own interests, regardless of the interests and needs of others, are certainly doing more to delay and impede their own progress to a higher development than any or all other factors in life they may conceive to be working against them.

The Golden Rule is not alone an injunction that should be binding upon us; it is something more than this. In it is contained the law—the Eternal Law of God; that is, if we would have others deal justly with us, it can only come through doing to them as we would be done by. But through selfish fears and desires we lose sight of our own real good when we take advantage of our brother's need. True motives and true desires are thrust aside to make room for the false. Material gain has ever the precedence of spiritual growth; our minds are too busy chasing the phantoms of life to pay any attention to a study of the realities or to take time to acquire a knowledge of them. Our religion is largely shadow-

worship of the things seen, the things fleeting, the things that are changing, and that must eventually pass away. We know in our souls that we are dissatisfied, that we have an inexpressible longing for something, which, in our pursuit after the things of this life, we have not found; and so, we try to deceive ourselves by thinking that through greater wealth or successes in life this indefinable want will be satisfied. It will never be, however, until we take the only possible way open — the way that leads to eternal life and peace: the finding of Christ in our own souls, and then, through living the life of which Jesus, the Christ, was the greatest example. We find summed up in his life all the different qualities that had been acquired by those who had gone before. As the physical man is the epitome of all the animal kingdom, so Jesus is the summing up of all the spiritual development that had preceded him. He was the fullness, the completeness, of all that had gone before.

All the different Biblical characters had given evidence that they were lacking in something to make them whole and complete. In each of the great characters mentioned in the Old Testament, will be found some new development, or an awakening to possibilities before undreamed of — one phase of soul-development following another. It is an awakening or a resurrection in the soul, when Abraham perceives that God is one God;

others. There is no greater responsibility attached to anything in life than to our use of the things that God has intrusted to our care. The things of this world were intended by the Creator to be as much for one soul as another. God brought everything into existence—the air we breathe, the water we drink, the fruits and cereals that we eat; and in their distribution the stronger should never seek to deprive the weaker of anything that rightly belongs to them, it simply being necessary to take this one thing into consideration: that each individual should do his reasonable share of work to entitle him to the same advantages. No one capable of working should ever expect to live on the product of others.

Viewed in the light of things that are occurring in our own country, and also in other so-called Christian countries, we see little in practice that gives expression to the gospel of Christ—that gospel breathing of peace and good-will to all men. Yet we pride ourselves on being a Christian nation, followers and defenders of the true faith. The peace and good-will for all men, shown in the gospel of Jesus, is still but a theory that is pleasant to talk about at certain times and seasons, but which is ruthlessly thrown aside when men's passions become inflamed. Even those claiming to be the living exponents of the teachings of the great Master, whose message was one of peace and good-will to all men, clamor for war and blood-

shed as is proved by reading many of our religious papers wherein they have demanded the annihilation of the "unspeakable Turk," or at least that he should be driven out of Europe.

No, the need of the world is not theoretical Christianity, but practical Christianity. It is not the acceptance of the teachings of Jesus without any desire to express them, but it is the *living* them, *being* them, *doing* them that we need.

According to Lord Woolsey, the commander-in-chief of the British Army, Jesus would be a dangerous character in this age. Only the other day he said that the people who were trying to do away with all war through courts of arbitration were not only visionary, but they were actually dangerous to the countries in which they live. And this from the lips of one who claims to be a true follower of Jesus!

God grant that a time may come when the Golden Rule will not be applicable alone to individuals, but that its highest and truest application may be between nation and nation, when the love of peace shall forever shut out the passion for war and personal aggrandizement, when the knowledge and observance of the Divine Laws taught by Jesus, the Christ, shall become universal.

"Not mine the bigot's partial plea,
Nor Thine the zealot's ban;
Thou well canst spare a love of Thee
Which ends in hate of man.

"Our Friend, our Brother, and our Lord,
What may Thy service be?—

Nor name, nor form, nor ritual word,
But simply following Thee.

"We bring no ghastly holocaust,
We pile no graven stone;
He serves Thee best who loveth most
His brothers and Thy own.

"Thy litanies, sweet offices
Of love and gratitude;
Thy sacramental liturgies,
The joy of doing good."

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HIDDEN MYSTERIES.

"He came unto his own, and his own received him not."

—*John I. 11.*

Many believe this verse to refer directly to the coming of Jesus to the Jews, and, consequently, see a condition of things that existed in the remote past, and not in the living present. It has, however, no such meaning. Such an interpretation would be a narrow, literal way of explaining a great truth. Jesus speaking for himself says: "I came not to call the righteous, but sinners to repentance." Thus we see that his mission was to the outcasts—the lost sheep of the House of Israel, rather than to those who considered themselves the chosen people of God; and we find that while the priests and leaders of the people were ever in opposition to Jesus, he was gladly received by the common people.

The book known as *The Gospel According to St. John*, is the most esoteric of all Biblical books excepting that of *Revelation*. The writer gives evidence of a deeper knowledge of spiritual things than even the apostle Paul. He seems to get the very highest spiritual conception of things. He differs very much from Paul in this respect: that his writings are not arguments to convince people of the truth contained in his gospel, but simply statements of great, living truths, which, to be

correctly understood, must be discerned with the inner vision—the spiritual sight. Any literal interpretation of this gospel must fail to give the true insight to its spiritual significance. This might be said of all books of the Bible, but more especially is it true of those that treat of the hidden mysteries. There can be no question but that there is a marked difference in the inspirational order of the books composing our Bible. Some books are highly inspirational while others are more historical. The Bible is a book wherein spiritual truths are concealed in apparent history of individuals or nations. Only as we are able to discern the inner meaning can we hope to attain a knowledge that will be of benefit to us. It is a book of prophecy in that it foretells in its first pages the progress that the soul makes in its journey from the earthy to the heavenly, in its unfoldment from the animal to the Divine. It is a book of allegory in that all the inner meanings are hidden by external things. Its spiritual truths are veiled in parable whose meaning can only be divined as the Spirit of God quickens the soul of the one who seeks to understand.

The Bible is a record of every conceivable stage of soul-development, from the lowest in the Adam-soul to the highest in the soul of Jesus. At every step in the progress of the soul we are able to perceive an awakening taking place; that is, the soul becoming more conscious of certain

powers and possibilities that have lain dormant and unused until the awakening came.

The journey from the Adam to the Christ is one that is marked by many mile-stones, each designating some new acquirement or development of the soul. The perfect image and likeness of its Creator is written in every soul, for each individual is a Thought, a Word of God; and as this Word is disclosed in the soul, it is God being made manifest in the flesh. This Word is the child, the son of God, the seed of the Father-Mother God, through which, by its manifestation, are all things done. In John we read, "All things were made by Him." The literal Greek rendering of that word *made* should be *done*. It is not to be viewed from a material standpoint as meaning the creation of the world; but has the spiritual meaning that everything made manifest in the soul is done through the operation of the Word. That Word in the soul is the God-part of the soul—the *I Am*—and the *I Am* is the Resurrection and the Life. It is the Light that shineth on the darkness of our material understanding, and which in our dense ignorance of spiritual things we fail to comprehend. When we are following after the false doctrines of men, we are making this Word of God of no avail.

If we can succeed in distinguishing between the man Jesus and the Christ-spirit that animated

that man, many things that have been wrapped in mystery would become clear. It will be impossible, however, for us to reach any satisfactory conclusion before disposing of this question. The Word that was with God in the beginning was not Jesus, but the *Christ* that animated him, the Will of God that was active in him, the Word of God that is latent in every soul.

“He came unto his own, and his own received him not.” “Behold, all souls are mine, saith the Lord.” “And to as many as received him (Jesus) to them gave he power to become the sons of God.” With that power comes the realization that we have been in the past in no way dependent on flesh or blood or human will, but upon the Will of God.

But how attain to this knowledge? How make manifest this Light that is now shining in the darkness? Here the study of the life of Jesus becomes an important one; for the way he has shown becomes a new and a living way—a way that has become consecrated by his life—that will lead from darkness and sin to light and liberty.

In order, then, to arrive at a clear conception of the truth, we must first make a study of the man Jesus, and see wherein he differed from other men. Meekness and lowliness of mind were two distinguishing traits. “Why callest thou me good? There is none good but one, and that is God.” Again, “I do nothing of myself.” “Not my will,

but Thine be done." Possessing knowledge that transcended that of any teacher the world had ever known, he yet disclaimed all knowledge, power, and goodness of himself. He gave the personal man no credit nor honor. Sense - temptation, praise of men, riches and power appealed to him in vain. Jesus, the Christ, attributed all the power that was made manifest through him to a power working within his own consciousness, which he referred to over and over as the Father. He, alone, of all the world's great teachers, saw in all its fullness the indwelling of God, the oneness that existed between man and God. He, alone, recognized God's Mind and Will as an active energy within his own being.

There can be no question but that Jesus was fully conscious of the human will, the personal self, the lower nature, and that even the pleasures of this earth-existence tempted him, but could not divert him from the straight and narrow way. He realized the utter futility of serving two masters, and serving both of them faithfully. Self-will disappeared before the Divine Will, and he thus came into a conscious union with the Supreme Will of the universe, and the fullness of the Godhead was made manifest in him. From this altitude he speaks to man as one having authority — not the authority derived from the things, or even the mind of the world, but from the indwelling of the Word. Thus, is brought to pass the saying,

"The Word was made flesh and dwelt among us," or in other words, God was made manifest in man, and the prophecy of the olden time was fulfilled: "The seed of the woman shall crush the head of the serpent." The animal nature had become extinct; the Christ, the son of the living God, had appeared clothed with life and immortality.

For nineteen hundred years men have been groping in darkness trying to discover a way to serve God, and, at the same time, allow their lower natures to have control; but as yet, no one has made the discovery. We turn our faces away from the light, and try to deceive ourselves by contending that the further we penetrate into the darkness, the sooner we will reach the light; the more we serve the shadow, the quicker we will attain to the reality. This is neither truth nor logic; for so long as we obey the will of the lower we must fail to please God; we can not attain the Christ-will that is seeking the ascendancy in our every thought and deed, and it is only as we carry out this higher will that we become free from the bonds of the purely personal man. The will, to be powerful, must be free; and to be free we must sever the bonds of self. The development of the will is a process of growth, or unfoldment, to the law of God, and is attained only through obedience to the law. If we desire lasting knowledge and understanding, we must awake to the fact that it can come only through the realm of Spirit, that absolute truth can be perceived only by the soul of man—his intuitive nature. If we let

our own thoughts rest, and rise up to the sphere of our highest ideal, our souls will become mirrors wherein God's Thoughts will be reflected; and he who knows of himself knows of God, because the true self is image and likeness of its Creator.

Why look without for salvation when the way lies within? Why seek the living among the dead? Jesus is the first-born of many brethren; he is the elder brother. The Christ was the Word that was in the beginning with God, and the Word that was God; he is the only begotten son of God—the Universal Spirit of truth that is to enlighten every man that cometh into the world. All souls are the Christ's, yet he comes unto his own, and his own receive him not; but to as many as receive him, to them gives he power to become the sons of God. Thus, does the Spirit of God become manifest and dwell among men. This is the passing from death unto life — this is the life and immortality brought to light in Jesus, the Christ.

“The universe must utter, and fulfil
 The mighty voice which states,
 The mighty destiny which holds,
 Its key-note and its ultimate design.
 Waste places and the deserts must perceive
 That they are priced,
 No less than gardens in the Heart Divine.
 Sorrow her sorrowing must leave,
 And learn one sign
 With joy. And Loss and Gain
 Must be no more.
 And all things which have gone before,
 And all things which remain,
 And all of Life, and all of Death be slain
 In mighty birth, whose name
 Is called Redemption! Praise!
 Praise to God! The same
 To-day and yesterday, and in all days
 Forever! Praise!”

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III.

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THE
LIBRARY OF HEALTH

VOL. III.

JULY, 1899.

No. 3

SPIRITUAL GROWTH.

Nor love thy life, nor hate; but whilst thou livest,
Live well, how long or short, permit to heaven.

—Milton.

If it were possible for the soul of man to rise superior, for a brief interval, to its material environment, and to discern the liberty and freedom that exist in the spiritual realm, never again could it come into bondage to fleeting, transient form; never again would it do homage to empty symbols. But it would snap the bonds of its earthy nature, and come into the glorious liberty of the sons of God. It would pass from under the sway of the law of sin and death and attain to its spiritual birthright. It would be in the world and yet not of the world.

More than ever is the world starving for spiritual food. Empty husks will not satisfy the cravings of the seeker after truth. There was a time in the world's history when the people were content if they gained admittance to the outer temple. That

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time has passed, and men are realizing that it is only as they enter the Holy of Holies that their wants can be supplied, and that no one must bar the entrance or put obstructions in their way; nor is it reserved for any one to act as a mediator between the soul of man and the Spirit of God acting in that soul; because the Spirit of God, Itself, beareth witness with our spirit that we are the children of God, and if children, then heirs—heirs of God and joint heirs with Christ.

When we allow the mind to dwell on spiritual realities, we are then beginning to relate ourselves to the spiritual forces of the universe, and we become possessed of powers that we have never even dreamed of in the past. We feel a continual growth going on within our very being—a quickened action of both mind and body; a force that we feel to be active within and also without our own organism. In order to attain to a fuller realization of the powers latent within us, we must transform the mind and come into accord with Universal Law; for thus we derive the greatest benefit.

There is ever a warfare existing between the lower and the higher parts of our being until the higher has attained the complete ascendancy. Deep within the soul of man is a spark of the Divine Principle, and thus he becomes the living temple of God. It is the Holy of Holies wherein the Lord God delights to dwell. And God speaks

to man from within, saying, "Come now, let Me show you the way of life; let Me guide and direct you into the way of all truth. Your sins are red as scarlet, I will make them whiter than snow. I will wash you; I will make you clean and your sins shall be remembered against you no more forever."

Who has not heard the still, small Voice? It is the Voice of God. *Do* we hear it? To-day it is saying, "*Now* is the acceptable time!"—"Do to-day thy nearest duty," wrote Goethe.—Are we trying through our false reasoning to still that Voice, or are we listening to the message it brings of pardon, and peace, and good-will?—the message from God to man?

God is never angry with His children, but is ever calling them to come. "Look unto Me and be ye saved, all the ends of the earth." Saved from what? From the anger and vengeance of God whom we have forsaken? No! saved from our own wicked and foolish desires. And we listen; the Voice within is saying, "Come now, and let us reason together. I will teach you wisdom; I will guide your feet into the way of all truth. My precepts will I write in your heart and I will put My Law ever before you. From the shadows and the darkness that surround you, out into the light will I bring you—into the noon-day sunshine."

In the enlightened soul there is no room for a

will be free from pain and disease, for the body is but the creation of the mind. But when our thoughts dwell on the things of error and darkness, the picturing, or imaging, faculty of the mind, being just as active then as when our thoughts are of good, we produce in the mind pictures that frighten and terrify us, although they are of our own creation, and have no existence save in the carnal mind. Waking or sleeping, these pictures continually haunt us. In this condition we are lost; we are dead. The body will always record our different states of mind. Therefore, no one can attach blame to another, or lay the cause of their bodily troubles to God; all these evils are brought about by imaging the evil in mind.

God is Love. Can sin, sickness, or disease proceed from the Divine Mind of love and truth? No; that is impossible. To think or give utterance to such a thought would be irreverent. Neither is it just to attribute our sufferings to another. We could not be affected by another if we were not, to some degree, on the same plane of thought with him. All the burdens we have to bear are of our own making. If we were living the life of truth, the yoke would be easy and the burden light. The great Master said: "Come unto me; follow in my footsteps; all ye that are weary and heavy laden, and ye shall find rest for your souls." No other way is given to men

whereby they may be saved. The way Jesus of Nazareth showed us is the only way; it consists in the giving up of mere personal desire and living the truth—or permitting the truth to live in us, as a spring of living water, welling up into everlasting life. The pictures of evil and darkness are dispelled by the spirit of truth that alone can enlighten the soul. Salvation is a gift free to all, but certain things are required of all who would be saved. Right desire, love of the good, faith and trust in God, are all necessary before we are ready to receive the gift that God offers so freely to all. All desire salvation; but all do not know that what they must be saved from is themselves; for we are dominated by our unreal creations, distorted visions, and false imaginations.

Let us now consider how we are ruled by the personal self. Some one does us an injury; he may speak falsely concerning us—perhaps wrong us in a business transaction or even do us bodily harm. Then we let our lower nature—the personal self—take control, and with what result? We get angry; we think and say hard things, and possibly end by hating the one who has wronged us. Thus, we have created mental pictures that will abide with us, and they will surely bring disease and pain to the body. Day by day, we add to the pictures of darkness in the mind until, at last, our burdens seem more than we can bear. But the command comes to each and every one of

us to come out from under the bondage of mental darkness and error without taking thought of the seeming difficulties that may lie in our way. They are only difficulties as we make them such. They are like the mist of early morning which is dispelled by the rising sun. All that God has created, or ever will create, can be naught but good. The only way for us is to turn to God from whence cometh our salvation.

There are many people to-day who are worrying and mourning over the mistakes and sins of the past. This is altogether wrong. It is not what God requires of any of us. The sins of the past should be buried in the past; with them we have nothing further to do, save as they may teach us a lesson concerning the things of the present. If we have asked God's forgiveness once for any wrong deed done in the past, that is all that is required of us. If we have wronged a fellow-man, and have not only asked his forgiveness, but have done, also, all that lies within our power to repair the wrong, what more can we do? Are we to go on asking his pardon indefinitely? One would hardly be so foolish. Then why take this wrong course with God? Why go on, time after time, asking His forgiveness for something left undone in the past? Let once suffice, resting assured that God is more willing to forgive than we are to ask forgiveness. If we would only put our fullest trust in the Infinite, we would have nothing to fear, knowing that

whatever God doeth is for our best good, and we would go through the world doing good to all, loving all, and in return, God would bless us abundantly. Ever would we be guided aright; ever would our ways be ways of pleasantness, and our paths, paths of peace. Each and every one of us knows these things to be true. We all know that only as we let go of our weak and selfish will, can the Divine Will flow into our being, bringing with it unspeakable peace, and that Love of God which passeth understanding—that Perfect Love that radiates as does the sun, so that all feel its benign influence.

People are too apt to confound love with emotion and sentiment. But true love partakes of neither. Only that which is unchanging is love. Love from a sense of duty is not love at all. The strongest manifestation of God to man is His Love. Love of our fellow-men leads to the love of God; love of God becomes worship. "The love principle is stronger than the force principle." Love is the very highest endowment of the mind. Through the bringing of the mind into subjection to God's laws, will the Christ arise from the dead and take possession of our inmost soul. The spirit of truth will become a vital energy, acting upon us from within and without. No longer shall we look out on the world with a vision circumscribed by thoughts of self; but as the spiritual vision becomes perfected, we shall be able

to discern the unity that exists in all. Is not this the resurrection?—the passing from death unto life?—the son of righteousness arising with healing in his wings? Until we know, and, in knowing, realize the truth of these things, it will be impossible to establish God's Kingdom on earth. But what else is there worth trying for? Man's greatest reward must come through his conscious recognition of the truth, and his becoming at one with God.

It is my firm belief that all mankind receive knowledge of truth to the degree that their minds are capable of perceiving; that all nations receive as their needs demand; that God does not give to one and withhold from another, but giveth to all bountifully. Therefore, I am in no way prejudiced against any of the world's great religions, or the persons who teach these religions. I do not doubt but that these religions were inspired of God. A study of esoteric Buddhism and Theosophy shows plainly that they contain great, living truths. Yet, nevertheless, year by year, I become more firmly convinced that the teachings of Jesus, the Christ, are in advance of those of any other teacher; that true Christianity has more vital force in it than any other religion. Remember, I am not speaking of the letter of Christianity, but the spirit of it. So far as forms and symbols are concerned there is very little to choose between Christianity and any other religion. The illu-

mined soul attaches no value to these things. The unenlightened may, and undoubtedly do, derive comfort and consolation through a worship of forms. However, I can see no good reason for doing as many have done and are doing: namely, giving up the Christ religion to turn to Buddhism, Theosophy, or Mohammedanism. There seems to be a fascination in these religions for some, owing to the mysterious or occult in them, perhaps. More especially is this true of Theosophy and Buddhism. I believe the teachings of Jesus to be more explicit than any other teachings regarding our duty to God and our fellow-men. Jesus points out more truly than any other, the Way, the Truth, and the Life; his teachings bring immortality and life to view in a way that no other religion has ever done. I do not advise one not to study other religious systems; far from it. Such a study would be productive in broadening the mental vision and causing one to see the good in all.

We all greatly desire peace of mind and body; all would gladly attain to the Kingdom of God. Jesus, the Christ, points out the way so clearly none need fail of finding it. His instructions are to hunger and thirst after righteousness; to be merciful; to be pure in heart; to be peacemakers; to resist not evil; to "give to him that asketh thee, and from him that would borrow of thee turn thou not away;" to "take no thought of your life,

what ye shall eat, what ye shall drink, nor yet for your bodies what ye shall put on ;” and to “do unto others as ye would that they should do unto you.”

These are some of the essential things that are expected of all seeking to enter the Kingdom. But where is this Kingdom of God? It is within. “Ye are the temple of God, and the Spirit of God dwelleth in you.” It is the one God that worketh in you all. “God worketh in you to will and to do.” We must enter our closet, and having closed the door, we must pray to our Father in secret, and our Father, who seeth in secret, will reward us openly. The closet is the soul, or inner consciousness, and we should close the door of the mind to all external things. The heart should go out with an intense desire for all that is good, all that is pure and holy. Having the desire for purity and goodness in mind, we shall act it out in daily life.

Jesus says that after seeking the Kingdom, all needful things will be added unto us. Our needs never extend beyond the present time ; if we have implicit trust in the Great Father of all, our every need will be supplied. Riches and worldly honors are not what we most need in this age ; these things are but temporal. Perfect love is what we need most, for : “perfect love casteth out fear.” When we analyze all the discord, distress, inharmony, sickness, sin, and disease, we find one thing—fear

—at the foundation of them all. The great remedy for fear is love. Faith and Love are twin-sisters. Perfect faith casts out every doubt, for then we shall know that God will fulfill His promises. It will not be necessary to take thought for the morrow; we shall not be endeavoring to peer into the dim, misty future. No longer shall we spend our energies in planning and scheming to obtain riches; our riches will be of a kind that neither moth nor rust will corrupt, and that thieves can not steal. All our needs will be supplied, and we shall not be robbing our brother man in supplying them.

If we had a faith born of knowledge, we would know that all this worrying about the future is only driving away the things we want so much. "Anxiety is the poison of life; the parent of many sins and of more miseries. Why, then, allow it when we know that all the future is guided by a Father's Hand?" If we have perfect faith, whatsoever we need, we can have; we are told to ask, and we shall receive, and God is not slack concerning His promises.

The mind, directed in the right channel, will not only attract all that the body needs to sustain it, but will also bring perfect physical health. Mind is cause; body only effect. The less attention we pay to the body, and the more attention we give to our spiritual condition, the better the body will be; for

the body only shadows forth the imaging part of the mind.

“By their fruits ye shall know them.” Many persons, while admitting the cures brought about through the instrumentality of Christian, Mental, or Spiritual Science, say that it is the work of the devil. Was not Jesus accused of casting out devils because he was the prince of devils? But what held good then will hold good to-day. Jesus said: “If a kingdom be divided against itself, that kingdom can not stand.” Do not be disturbed by the opinions of others, no matter how adverse they may be; do not let them cause you to falter or turn back in your search after spiritual truth. You are seeking the Pearl of Great Price, which, when once found, never can be lost again, and its possession will bring you joy and peace.

“Think not alone to *do* right and fulfill
Life's due perfection by the simple worth
Of lawful actions call'd by justice forth,
And thus condone a world confused with ill!
But *fix* the high condition of thy will
To *be* right, that its good's spontaneous birth
May spread like flowers springing from the earth
On which the natural dews of heaven distil!”

IV.

THE LIBRARY OF HEALTH

VOL. III.

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No. 4

THE SOUL'S DOMINION.

"When we can drain the ocean into mill-ponds, and bottle up the force of gravity, to be sold by retail, in gas-jars; then may we hope to comprehend the infinitudes of man's soul under formulas of profit and loss."

—*Carlyle.*

Has the soul of man dominion over the body, or does the body absolutely rule the soul? Is the soul of man captive to the body, or is it free? Is it inferior to the body, or superior?

These are the questions that sometime must arise in every mind, and that not only arise, but must be answered. Why do these questions come thus universally? Because man is a complex being. Born of the Spirit of God, set here in physical form, as he awakens to self-consciousness and asks himself who and what he is, he finds that he is of a nature varied and manifold, with spirit at the centre and the physical life surrounding it, as the husks of corn surround the ripening seed. This complexity of nature in man is familiar to us all. We talk naturally of spirit and soul, mind and body. We group all these together and speak

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of them as one. We say, *I* do this or that, *I* go, *I* think, *I* feel. Or, we separate them and speak of our conditions upon one plane or another; as, our mental weariness, our soul's longing, or our bodily health.

The teaching of Spiritual Science is leading us to comprehend these different phases of our make-up, and to regulate them. We are learning that as they *are* separate in their nature, and in the office they fulfill, we can take advantage of that principle of separateness, and use it for the improvement of our conditions, when, through lack of adjustment of the life within to the life without, we find ourselves "suffering," as we say, from one cause or another.

The world outside to which our physical life unites us, is so great and varied and so powerful in its effect that it has seemed to dominate man. But Spiritual Science now comes to teach that this outside world has, in reality, no such power as man has believed; that the obedience he has rendered to external conditions is a mistake, due only to a false idea of his own power in life, and that he should no longer bow as at the shrine of a god of his own making.

On the answer to the questions that man asks in regard to these laws of his being, depends life or death; for he who attributes dominion and power to the body will reap the inevitable result—corruption, sickness, disease, death. Nay, more

than this, he is not only reaping it, but he will continue to reap it so long as he bows down and worships the false god.

He who acknowledges the supremacy of spirit, has already attained to life and immortality, and to him the dissolution of the body has no terrors; for he knows that if this earthly tabernacle were dissolved he has a "building not made with hands, eternal in the heavens."

The dividing line between matter and spirit is closely drawn. What has the material to offer for your allegiance to its standard? "Dust to dust, ashes to ashes"—eternal oblivion—sickness and sorrow while on this plane, and nothing in the hereafter.

Is this a correct summing up? Is it true that this is all the material has to offer? I assert without fear of contradiction that it is, and he who believes in the body as being superior to the soul has nothing further to look forward to; for, like the flower of the field that withers and passes away, so will the earthy body of man. If this is the end well may we exclaim with Tennyson:

" My own dim life should teach me this,
That life shall live forever more,
Else earth is darkness at the core
And dust and ashes all that is."

However, a thorough-going materialist is more to be respected than one who talks of the supremacy of spirit and then relies on material means to keep well. The supremacy of spirit is

good for everything but his body. Sin, or transgression of the laws of God, may be the cause of his physical suffering; a pill or a poisonous potion will get the better of the law. It makes no difference to him that eminent medical doctors have said: "There is nothing curative in a drug; and every dose taken into the system tends to diminish the vitality of the one taking the drug." He knows better. The drugs cause him to rise superior to the law, and the medical doctors' opinions are valueless. And this is a belief in the supremacy of spirit! I say that I can respect a thorough-going materialist, who believes that he came from Mother Earth and that he returns to her again. He is consistent when he looks to the material for aid in his hour of sickness and pain. He is looking to the only thing that he believes in, and he is living according to his light and understanding. The healing that comes through a knowledge of spiritual truth is a good thing when there is not much the matter; but when you are really ill, *then* you need something more. God's truth will not help you in desperate cases! You must fill your body with poisonous drugs. Is this acknowledging the supremacy of the spirit? Rather is it not looking downward to the lower and outer world to find means of control and help for the higher?

The external world has its great use and service; but now, in order to see more clearly the

supremacy of the spirit, let us ask: Who is the source of all life and health and strength? Most persons would answer, God. Is God to be relied on and trusted only when we are well? Does He forsake us when we are sick? Where do the assumed followers of Jesus of Nazareth stand to-day—they who claim to be holding aloft his standard? Are they building on his foundation?

Nineteen hundred years ago Jesus declared: "It is the spirit that quickeneth; the flesh profiteth nothing." Was he mistaken, and has science taught us better since then? What is the spirit going to quicken if not the whole man—soul and body? The religion of Jesus is one of glad tidings, of great joy, in that it offers salvation in the present. "Yes," says the assumed follower of Jesus, "it does offer salvation and we believe it." But the student of life asks: "What does a salvation amount to that fails to include the redemption of the body? What are we saved from?" "Saved from our sins," says the nineteenth century follower of Jesus. But is not sickness a result of sin? Yes, perhaps so. Then how are we saved if we still continue to be sick and diseased? We often receive the answer that God is chastening us because He loves us.

Among the first things that Jesus did after gathering his disciples around him, was to heal the sick; and almost his last injunction to them was to go into all the world and preach the gospel

and heal the sick. Ask the nineteenth century follower if this be true and he will answer, "Yes; but those were the days of miracles." Spiritual Science replies to this, however, that, in the light of man's greater knowledge, in the sense that any man could transcend the laws of God, set them aside, and make them of none effect, there have been no miracles, not even in the work of Jesus, the Christ. Anything that has been done on this earth, has been done by its own law and therefore can be done again. "'Believe me,'" Balzac's *Seraphita* says, "'miracles are within us, not without. Thus did the natural facts come to pass which the peoples of old thought supernatural. Would not God have been unfair to manifest His power to some generations and withhold its manifestation from others? The rod of brass belongs to one and all.'"

Knowledge of life is the one thing requisite. Knowledge of spiritual power as possessed by all men, will enable us to heal the sick by spiritual means, and the work will be done not against the Law of God, but in the strictest accord with it.

There is a spirit in man that worketh for righteousness; there is a spirit in man that maketh for health, strength, and all that goes to make him grand, noble, and true. Deny it away if you will, making it through your slavish worship of the body of none effect, but you reap the penalty of so doing in sickness and sorrow. You can not

run counter to the laws of your being without getting the wrong results. As we sow, we reap.

These, then, are the points that we should understand and reflect upon. The relation of the soul to the body is revealed by a study of self. By one's own life, and not by others' teachings, we perceive the distinction that exists between the outer world and the inner; and through experience we comprehend that these two worlds, though separated, are still most intimately related, and that the connection between these two is unchanging in its law of action.

This law teaches that the law of man works from within outward, from the spirit through soul and mind to the physical body. It is, therefore, not miraculous; it is only natural that the spirit acting by its own law, can control—heal—the form that holds it.

For centuries man has held an incomplete and imperfect thought in regard to this relation of soul and body. When that thought is changed, when man learns to look without less and within more, his mind will act in order with the laws of being, and knowledge will be positive. There is need to put aside theories and be one thing or the other.

In the communication to one of the seven churches referred to in the book of Revelation it says: "I know thy works, that thou art neither cold nor hot; I would that thou wert cold or hot.

So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

“Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

“I counsel thee to buy of me gold tried in the fire, that thou mayest be rich.”

Spiritual Scientists who theoretically accept the science of life to be true, yet, when any physical ailment appears, as a result of the violation of law, resort to *materia medica*, are in a similar condition to the churches referred to—neither hot nor cold; and their riches are more seeming than real.

How can we expect people to accept our teachings if we talk one course and follow another? What impression can we hope to make on the minds of others if we talk Spiritual Science when we are well and take medicine when we are sick? If the Science is good for little things it is good for great things. If it is not beneficial in great things, then it is of no value in little things.

The soul of man either rules the body or is ruled by it. If it is ruled by the body and the body dies—returns to the earth again—then the soul dies too. But, if the soul rules the body, being greater than it, when the earthy form ceases to be, its soul's progress will remain uninterrupted, the body having only been the clothing that gave

ALL LIFE IS ONE LIFE.

"Be of those beings, filled with force and will and love."—*Balzac.*

Anything that is worth doing in this world, is worth doing well. No matter what we undertake, be the thing great or little, it should receive our thoughtful consideration. Having once decided upon its execution, we should be both energetic and thorough in carrying it out. We are all apt to underestimate what we call the trivial or petty things in life. We devote time and thought to the things we consider of importance, but we pass the smaller things by as being trivial—so insignificant in their way that they do not count.

To be thorough in the great things we must be thorough in the little ones. In order to meet the great emergencies of life we must know how to deal correctly with those we consider of less importance. To do this, it is necessary that we should understand in what relation we stand, not alone to family or friends, but to every living, breathing thing—to both man and beast. In the newer and better interpretation of life as a unity, we cannot fail to discern that more is demanded of us than ever in the past. The dumb animal exacts obligations that many of us never thought of in the past—obligations that once realized, one should never shrink from fulfilling. We can not

lay down a law for humanity that will ignore the brute creature. All life is one life, whether it be life of the tree, animal, human, or divine. The names only signify limitations of intelligence and expression. Those of the higher expression—the greater degree of manifested intelligence—should always protect, preserve, and care for the lower forms of life, and not abuse or destroy them.

And so it is through the understanding of life as a whole that we come first to understand our own relation as an integral part of the whole. Whatever we do we should consider not alone its bearing on our individual lives, but mark well how it is going to affect life in general—whether our action will prove to be unselfish, uplifting, and of real benefit to the world at large, or whether it is prompted by the selfishness that thinks and cares alone for that which seems to advance its own personal welfare. I use the term *seem*, for the advance at best can only be seeming, because it is not possible for one to make any true advancement in life at the expense of another.

In a statement of Spiritual Science principles we declare our belief in a *brotherhood* and a *sisterhood* of man. It is part of the foundation upon which we build. A great many of our brothers and sisters in this world do not, as yet, believe in this relationship. With a great many others it is a matter of theory that is not carried

into practice. Are we Spiritual Scientists beyond the theorizing point? Do we realize the force of this divine brotherhood and sisterhood of man—this brotherhood and sisterhood that is not of flesh and blood nor of the will of man, but is the Will of God as it becomes manifest through man? If we are beyond theory, then we will show it in kindly thought, and deed, and word. We would forgive what we consider the shortcomings of others as we would be forgiven for our own deficiencies. We would not be disturbed by the unthinking remarks made by one member concerning another. We would realize that people often speak without serious thought, and when their words are repeated by another, it often happens that a meaning is given them that never was intended. It is not to be expected of any one that he will always say and do the right thing. Few have progressed to that standard yet. So it behooves us to be charitable, to be forgiving. It is well for us to remember that the judgment, the condemnation of others, is ever visited upon ourselves. And so, when any one has done us a real or fancied injury, let us put it out of sight, instead of harboring it in our minds.

Still another thing in our relation to one another: No two of us have evolved exactly the same tastes and desires, and it is often a difficult matter for people to assimilate with others because of this fact. Now, I think if we would compare

notes with one another we could find points of agreement, and this is what we want to find, and not points of disagreement. Let us enter in and be interested in things that other people are interested in; then we will find many things in common. Let us not be brothers and sisters in word, but in thought and deed. As the soul discerns its relation to all other souls, it perceives, at last, that love of God and love of man are inseparable; that love, and love alone, is the fulfilling of the law.

Therefore, let petty differences go. Life is too short on this plane of existence to be affected by them. Cultivate the spirit of kindness and goodwill toward one another; for you are then doing more nearly the Will of God. "He shines in your soul, He stamps you with His gentleness, He destroys your interest in the world for your own sake and arouses your interest in it for His sake, giving you His power to wield. You do in His name the works which He inspires; you wipe away tears, you act for Him, you no longer have anything of your own; like Him, you love all creatures with unquenchable love."

V.

THE LIBRARY OF HEALTH

VOL. III.

SEPTEMBER, 1899.

No. 5

HEALTH: HOW ATTAINED.

"What makes all physical or moral ill?"

—Pope.

Among all people, in all climes, and during all ages, nothing has been so persistently sought as bodily health. The Elixir of Life has been the dream of chemist and alchemist; it has even been considered seriously in our own day by physicians of high repute, as in the Browne-Sequard case. Although the method for attaining and keeping perfect health has been sought so diligently, there has been, as yet, no consummation of the desire. Yet the time is fast approaching when it will be much easier for people to possess health and strength than to be without them; for both come through conformity to the inner law, and not through the observance of the laws of hygiene and physics. For thousands of years men have sought health and strength in the outer world, and the record has been failure from beginning to end. Man has explored the entire outer world for remedies for

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bodily ills, and he has not been able to find one infallible cure for any disease notwithstanding his extensive explorations and investigations. If he could but realize that within himself he has a power equal to every and any emergency, then he would find himself on the right road to health and happiness.

It is easier to be whole and well than to be ill; for we are always more comfortable when we act with than against the laws of being. In one case we have all the laws of God's great universe acting in unison with us, for we are one with them. In the other case we are in opposition to law, in opposition to force, with only our weak, selfish wills to sustain us. Health does not come without personal effort on our part; but with effort and an understanding of the things necessary to think and do, we may attain health and keep ourselves well and strong.

The Power of God is in all things, and *is* always. Yet the realization of this Power must be the constantly dominating idea to make it an active force in man's own being. The qualities of mind with which the Creator has endowed us are to be used to bring mental and physical health. Foremost among these faculties are the power of mind to image clearly and the power of concentration—to thoroughly center the mind on the thing imaged. Besides the above there are the higher qualities of soul—faith, hope, and love.

Let the mind, when restful and peaceful, sense these inner impulses which naturally flow into it under such condition, and then allow it to shape and direct these impulses in their relation to the world outside.

Concentration of mind is most essential as an aid to health and strength. When we allow the mind to wander from one thing to another, we are dissipating force; we are weakening our minds, and consequently our bodies. Concentration is essential in whatever we undertake if we would do well and without unnecessary effort. When guided aright, concentration gives strength to both the moral and physical character, which would be impossible to acquire otherwise. In whatever we think or do, we must instill force—the whole force of our thought. Having completed whatever we have been doing, we should then let it pass from the mind, and think of it no more, but turn our thoughts to something else; and the change of thought from one thing to another will prove restful to mind and body. It is the change of thought that rests the body, and not sitting or reclining, only in so far as these postures may serve to change our thoughts. By holding fixedly to all thoughts which make for health and strength, we begin to experience the true action of will, and our thoughts begin to be expressed outwardly on the body. We must not allow the mind to flit fitfully from one thing to

another, but we must have some view in mind for everything we undertake.

If we are sick and weak, we do not expect to be made well and whole by simply *thinking* that we are well. Something more than that is necessary. The mind must be kept in a restful, tranquil state; by faith and trust thoughts of fear and doubt must be banished. We must think strong, true, uplifting thoughts. Give the body the nourishment it requires, keep it clean, and then pay as little attention to it as possible. Let the mind rise above the mere physical being, feel the Power of God in the soul, feel that this Power, as force, is working to bring about the highest good of the individual, and of humanity as a whole; for it is the Power working within us to will and to do, and we are one with this life-giving Force. Let us be bright, hopeful, and trustful, thinking thoughts of health and strength. In conversation we should never dwell on the negative side, never talk of sickness, but of something that will make people better for listening. The person who allows his mind to dwell on disease may be spiritual regarding other things, but he will never fully express health and strength on his own body. Furthermore, the action of his mind on the minds of others will be far from beneficial, and will go far to undo the good he may have done in some other direction. The mind should be kept on the bright side of everything, and one should talk

only of subjects that will uplift, that will cheer the heart of others, and then one will be doing real good in the world, being not only helpful to oneself, but to many others.

In the first place, we must understand the use of the qualities that God has given us, and then use them in obedience to His Will. Through their true use will come everything that is bright and beautiful in life; through their misuse will come all the ills that man is subject to—all the unhappiness that enters into life. We have the power given us to become whole, strong, and useful in this world, so that we may reap to-day an abundant harvest through the rightful use of these God-given powers. It is our privilege to save both soul and body now, and we do not have to wait for some indefinite future for reward; for if we use aright our God-given faculties of mind and soul, we obtain present results; and the stronger the realization of our wonderful God-given powers the more wonderful the result.

To enumerate the things that will bring us the greatest gain, we have: First, the cultivation of the impulse of love, and we cultivate that best when we feel that it is a divine quality coming to us from God, and that it should be used for high and noble purposes; and that its abuse—its prostitution—would consist in putting it to an ignoble selfish end. Second, there is the cultivation of the principle of hope through always seeing the

better and truer side of life. Third, the cultivation of the impulse of faith through implicit trust in the All-Sustaining Power that is ever seeking to bring about the highest good to man. Fourth, the cultivation of the imaging faculty of mind so that the mind will reflect pictures of truth, pictures of purity, that will delight and satisfy the soul. Fifth, the cultivation of concentration so that the mind may become fully centered on what is most earnestly desired, and thus the true action of the mind may have its effect. Sixth, the cultivation of restfulness and peace, so that the mind may mirror thoughts of Eternal Truth, of Eternal Goodness and Love, until there is a realization of the unity existing between us and the Power that brought us into existence—the realization that we are one with God, that it is His Power working within us that doeth the work. Seventh, the cultivation of silence; for it is in the silence that we lose the thought of external life and come closely in contact with the spiritual; it is in the silence that we lose the thought of worldly, untrue desire, and come into a realizing sense of our nearness to the Heart of the universe; it is in the silence that the worries and anxieties that harden us are lost, and we feel the freedom that can only be felt through a nearer communion, through a closer knowledge, of God—the Living Presence in our souls.

If we could only devote a little time to silent

meditation on the realities of life, the power that would flow into our lives would be of such a nature that it would change and transform our very being. We would come to a realization of the nearness of God to man; we would find our spiritual life renewed and quickened; we would find that in dealing with our fellow-men we would be more kind and considerate, and the blessings derived through this inner, spiritual understanding would flow out from us as a blessing and light to others. Oh! could we but understand this entering into the closet of silence—this prayer rising from the inmost depths of being—so that we might become conscious of its reaching even to the very Throne of the Almighty, so that we might become conscious of the loving tenderness of our Father in Heaven.

Another faculty to cultivate is that of meekness, through realizing that all we possess or all we can ever hope to possess is a gift of God, and that our salvation is not through works, but that our works are only the natural outcome of a living faith, and this living faith is founded not on the criticisms of the world, but on a conscious knowledge of the laws of God as they become manifest in our own lives; on the knowledge that whenever we see and observe the law, naught but good results ensue; that all things that have come to us through the observation of the law of God have been good, and therefore, we have faith that

all things that shall come to us at any time or place must be good. It is only when we realize in a spirit of meekness that of ourselves we can do nothing that we are in the right frame of mind to impart knowledge of the Love of God to others. It is only as we lose our lives in the Greater Life through renunciation of our own wills, that we come into a conscious knowledge of God's Will as being the controlling factor in our existence. It is only as we lose our lives through self-renunciation, and work for the good of others, that we begin to understand the meaning of life; that our own little lives disappear, as it were, and we become merged in a larger life—into a truer understanding of man as one grand organism through which the Life of God flows unceasingly.

Temperance is another step on the upward path, and temperance finds its inception in the thought of man. There can be no true temperance of word or deed if we are lacking in temperance of thought. We should never allow our emotions to control us. No mental faculty should ever usurp the place of the higher soul attributes. Reason has its place, but reason and all mental faculties should be guided by the love-nature from within the soul of man. This would beget true temperance of thought, this would cause a levelling of the hills and a filling up of the valleys, and make the crooked places straight. We cultivate certain faculties of mind to such a degree

that we lose sight of many things that would prove beneficial to us. We need temperance in all things, we need evenness and rounding out of character, we need to bring every passion under control. We must know that while the sense appetites and desires are to fulfill a certain mission in the development of man, they are, after all, of the earth earthy; they pertain to this world, and a time comes in the history of each soul when they cease to be; for they are of the physical man, and point as so many sign-boards to corresponding and greater possibilities in the soul—the possibilities that are not evanescent, but shall remain eternally as an inheritance from God to man.

The great Master said that not one jot or tittle of the law should pass away until all should be fulfilled; meaning by that that so long as man is under the dominion of the law, as it is related to all physical things, he will obtain the result of obedience or disobedience to that law, until, in the fullness of time, he will come to a knowledge and understanding that he is not of the earth earthy, but a spiritual being—the Lord from Heaven. And when this time comes, he will pass from under the earthly law and place himself under the dominion of laws of a more spiritual nature. In other words, the law that should rule his life will be found written in his own heart and soul, and thus he will become a

law unto himself. With this will come a realization that he has passed from death unto life, unto the glorious liberty of a son of God. Humanity slowly treads the way that leads out of the desert of gloom and despair into a glorious land of light and liberty.

Jesus, the Christ, was the forerunner—the Saviour—to point out the way whereby all men might come into a knowledge of the Love and Power of God as an undying principle in their own souls; and with this knowledge would come the realization of Eternal Life through the unity existing between God and man. The path is a straight and narrow one, yet it is the only way that leads to life everlasting. Peace and restfulness of mind are necessary conditions for those who would enter and travel this road. It is not the peace nor rest given by this world, but it is the peace and rest that come to the soul that seeks and finds the true way. It is a peace imparted unto man from God, difficult of comprehension by our human understanding; it is something that we feel far more than we can explain, for it is perfect bliss. People may say that all these things are difficult of realization, that in this busy world, with all its hurry and rush, there is no time to give them much thought or attention. Must all our thought and attention be given to the body which passes away and is no more? Have we no time to give to the development of

our souls—to the unfolding of a knowledge which God has engrafted into our very being? O how foolish to take such a position! No time to give to that which will benefit us eternally; and time enough to squander on the fleeting pleasures that vanish away!

“What though we wade in wealth or soar in fame!
Earth’s highest station ends in, ‘Here he lies;’
And ‘Dust to Dust’ concludes her noblest song.”

but never to meditate on it. We never allow the mind to become filled with an all-absorbing spiritual question, and then restfully, without mental effort, look upon it as though it were something apart from ourselves. We never allow our thoughts to pass before us in review, to see them, in a way, as being something distinct from us, and meditate upon all that is pure and good. We allow reason and intellect to dispel meditation, and yet meditation is essential to the development of spiritual powers. We can meditate only when our minds are peaceful and restful, and if some vital question fills our very being, then through meditation will come revelation far beyond any that we can get in any other way. We would also find that meditation acts on all the higher and truer impulses of being to quicken and give more vital force to thought, and many things that we have been unable to understand would become clear. We would see how to perform all our duties in such a way that they would be of greater benefit to ourselves and others. In the development of spiritual power we should work as earnestly for the good of others as we would work for ourselves.

No desire should fill the mind for psychic power through curiosity or with the thought of displaying power that others do not possess. In the development of all power pride should be eliminated. Power is not *you*. You have come

into the understanding of the laws, and through that understanding you have acquired greater force in your own life. You are as much responsible for the use of that force as you are responsible for worldly goods that have been committed to your care. If it is used with any selfish end in view, then it were far better if you had never developed psychic power. It brings peace and rest to the soul when used aright, but when put to a perverted use it fills the soul with a sense of unrest—a sense of shortcomings.

Do not seek a knowledge of psychic things unless you have some high and holy end in view. Then it will make your life beautiful and give happiness to other souls. The greatest possible development may be put to a perverted use. We should first realize the need of a development of spiritual powers, and then try to unfold naturally to the inner gifts. If this development should come in any abnormal way we would not understand their uses, and failing to understand we would certainly put them to a wrong use. Therefore, it behooves us to take each step carefully and thoughtfully, with the realization, if possible, of its effect upon our lives and the lives of others. I do not say this in order to retard any one in psychic development, but I say it so that they may understand their increased responsibility which comes through such development. Earnestly desire spiritual gifts, but be as earnest in

desiring that they may prove beneficial to all. Be as earnest in desiring a knowledge of the law so that you may consciously direct them aright.

“Nothing ever for a moment broke the serenity of Christ’s life,” wrote Henry Drummond. “Christ’s life outwardly was one of the most troubled lives that was ever lived. Tempest and tumult, tumult and tempest, the waves breaking over it all the time.”

VI.

THE LIBRARY OF HEALTH

VOL. III.

OCTOBER, 1899.

No. 6

THE KINGDOM OF HEAVEN.

"Truth is hid in great depths, and the way to seek it does not appear to all the world."—*Goethe*.

When the disciples asked Jesus why he spoke to the people in parables, and he answered, "Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given," what did he mean? That it was given to some to know the mysteries of the Kingdom of Heaven, but from others that knowledge was withheld? The same question that confronted the people two thousand years ago confronts us to-day. To some it is given to know the mysteries of the Kingdom of Heaven; from some these mysteries are withheld.

We find that Jesus spoke to the people time after time through parables. Why did he use parables? Because they were not able to comprehend in any other way the truths he had to impart. People have gone on ever since the time of Jesus, right up to the present time, living

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in the symbol and failing to understand the spirit of Christ's teachings. Over and over again we have listened to sermons preached on the Kingdom of Heaven—the city with streets of gold and gates of pearl, where there is everything to appeal to the sense-nature of man. The golden streets, the golden harps, and all the things pictured of that beautiful city, are only a grade of the beauty we have on earth—very earthy in its nature.

Jesus, in referring to this Kingdom of Heaven, likened it unto a grain of mustard seed; he spoke of it as a Pearl of Great Price; he used many terms in referring to it. But a grain of mustard seed or a pearl of great price does not give the idea of a beautiful city. This Kingdom of Heaven—this Kingdom of God—is but a condition of mind and soul, and only as such can it be understood when we read Christ's true meaning.

Before referring to the Kingdom of Heaven in his parables, he spoke in one of them of the sowing of seed; those who received the seed by the wayside were the people failing to understand the Word of God when they heard it, and thus there was no permanency of growth. So a great many hear the Word and fail to understand and profit by it. It is a waste of time to impart a knowledge of the Word to those who are not ready to receive it. Jesus, understanding this, simply put the truth in the shape of a par-

able, knowing that those with spiritual insight would receive a knowledge of the truth. Where the seed is sown by the wayside, and people fail to understand, the emotions may be acted upon, and sentiment aroused; but that is only a temporary condition. Many of us have attended religious revivals, and have seemingly felt a quickening of spirit. But it passed away. That was seed sown by the wayside; it was sown in the mind, but it found no place to grow. It left no lasting impression.

Now, he who receives the seed on stony places, is he who hears the Word with joy; but the seed, not finding root in him, dwells with him for a time only; for when tribulation or persecution arises, because of the Word, he is offended.

There is another stage of development where there is some understanding of the Word of God, and yet those understanding it are not willing to live it. They do not care to shape their lives in accordance with their understanding. It is very beautiful, very fine, when everything is going smoothly with one, to conform to the laws of God and the laws of being; but when things go wrong—when a little persecution comes—then people are not willing to continue in the way that they have started, and so, the seed here makes little, if any, impression.

Then with others the seed falls among the thorns. They hear the Word, but the cares of

the world and the deceitfulness of riches choke the Word, and it becomes unfruitful. How often do we say that we have no time to look into matters pertaining to the soul! There are so many cares in this world—so many things to do—that we have no time to devote to that which would benefit us here and for all time. We have no time but for the cares of the world and the deceitfulness of riches—the things we expect so much from, but that give us so little return. We have no time—and so the Word again fails.

Then there are those who receive the seed in good ground, and bring forth good fruit.

Now there are four stages, and those stages occur at some time in all our lives. We are told that the Kingdom of Heaven is likened to the good seed a man sowed, and while he slept the enemy sowed tares. That is just what is going on in all lives. God has sown the seed of all goodness in our souls, He has sown there His own Image and Likeness, He has endowed us with faculties of mind and soul that, if used properly, will bring nothing but gain; and yet, in spite of all this, while we sleep, the enemy sows the seed of the tares. Remember, the enemy never sows the seed while we are awake; it is only when we are asleep—when we allow the knowledge of spiritual law to die out in our lives, then must come the knowledge of material things, and the material things of this world

crush out the spiritual. It is while we are asleep that this occurs. It is not possible, if we surround ourselves by strong, positive thought—by taking a true, uplifting position—for the enemy to sow the seed of the tares. It is only when we forget the things that will prove of lasting benefit that the enemy sows the tares; and they grow side by side, the good and the bad; and into every life this good and bad will enter. No one in all this world is entirely bad; no one is altogether good. It is all a question of growth, from the time when the seed is first sown by the wayside, where there is very little chance that it will ever grow to ultimate perfection; and yet that little chance is something—there is at least an awakening. When the seed is sown among the rocks, there is a new awakening; but until the ground is cleared of rocks we can not expect that seed will bring forth a bountiful harvest. So, step by step, we work up until we come to where the soil is already prepared, where we can understand and live the things we understand.

Now, the Master likened the Kingdom of Heaven unto a mustard seed, the smallest of seeds; yet, when it has grown, it becomes a great tree. So the Kingdom of Heaven—the Word of God—is in the soul of man (for there and there only is the Kingdom of Heaven to be found), and this Word of God is as a grain of mustard; it is hardly distinguishable; it is almost beyond

knowledge. We have a feeling of something—we hardly know what—a reaching out for better, truer things. At first, this feeling comes to us only at times. It is like the grain of mustard seed. By and by, as it grows and expands, that grain becomes a great tree; and so this knowledge of the Word of God in our souls, little by little expands there until at length it overflows our being, and we realize that the God within us and the God without us are one—"I and the Father are one."

Again, we are told that a merchant dealing in precious stones, hearing of a Pearl of Great Price, sold everything in order that he might purchase that Pearl (the Kingdom of Heaven). This means that as we grow year by year into the knowledge of our own powers and possibilities, one talent after another being developed, at last we realize that there is something beyond the mentality of man—something beyond the faith and hope in God. It is the Love of God in our own lives—in our own souls; and that Love of God is the Pearl of Great Price—the Kingdom of Heaven—and for its possession we are willing to give up everything else in all the world; that is, we desire above all else to come into the fullness of the Love of God. That does not come to us at first in our search for God; it is the very last thing of all; because, contained within that Love is everything else. To know God is Eternal Life,

and Jesus tells us that God is Love. To know the Love of God in our own souls is Eternal Life.

This Kingdom of Heaven that we have heard so much about in the past, is no place similar to this earth; it is no place at all. It is a *condition* of our own minds and souls. The Kingdom of Heaven is within us.

Some one said in reply to the statement that the Kingdom of God is within one: "Very true; but the Kingdom of *Heaven* is a place," making a distinction between the Kingdom of Heaven and the Kingdom of God. But in reading over these parables of Jesus, we find no reference at all to place; mention is made of condition only, and Jesus shows the various necessary conditions in order to know this Kingdom of God—to realize this Kingdom of Heaven, this Word of God.

In Revelation we are told of a wondrously beautiful city. *And the measure of the city is the measure of a full-grown man*; that is, an angel-man, showing that this wonderfully beautiful new Jerusalem is the purified soul of man, where the Lord God reigns, and shall reign forever and forever. The gates are closed neither by night nor day, and there is no need of the light of the sun; for the Lord God giveth light. The light is no longer sought without, for the true Light is found within. We are the Temple of God. We must seek God in His Temple. There is no other place. If God dwelt in all His fullness in our

lives now, this world would be heaven to us; and because God does not dwell within us, we find earth anything but "heaven."

Why should we seek a heaven that we know not of? Why should we seek a heaven away off somewhere in the distance—nobody knows where—when we can realize God here and now? On one occasion, when talking to the people, Jesus said that some of them should see the Kingdom before death came to them. It is a realization of the Power of God in our own lives. Why do we blind ourselves to this knowledge? Because we are paying so much more attention to the things of this world—riches and their attendant anxieties—and we take upon us cares that bring us but little gain. Therefore, our eyes are closed to the Celestial City within. The time must come when we shall understand not only the Word, but we shall live it in all its fullness. We shall know the truth, and the truth shall make us free—free from the cares of this world and its anxieties. It is true freedom that we desire. Shall we continue to live only in the parable—in the symbol—or shall we see the truth contained in the parable? Shall we go beyond the mere form of the worship of God, or shall we still continue to be lost in a wilderness of form and symbol? It is for us to decide. No one can do it for us.

Furthermore, why should we seek development where it is not to be found? The law of life is

the law of love. It is the one great truth of life, containing within itself a solution of all truth. If God is Love, and if God's Temple is in man's inner life, then, only as that love flows uninterruptedly into the outer consciousness, can we express the perfection of life. No external thing can convey to the mind a knowledge of God, when that knowledge has had no beginning in the inner life. The solution, then, of life's problem is to know God, and this inner knowledge and love radiating from the very center of being, will have an uplifting, munificent action upon the lives of many. Let us seek God in the only way He can be found, then will that peace that human reason can not understand, but that the God-enlightened soul can feel, flow into the life and become an ever-present reality.

"The letter fails, and systems fall,
And every symbol wanes;
The Spirit over-brooding all,
Eternal love, remains."

CONTENTMENT.

"Contentment is one thing; happiness quite another. The former results from the want of desire; the latter from its gratification."—*L. F. Ward*.

"Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content."—*Philippians iv., 11*.

The spirit of contentment is what each and all of us should seek. There never was a time in the history of our country when true contentment was more needed than at present. On every side we perceive its contradictory—discontent. Murmuring and fault-finding daily ascend to heaven as the only prayer that we, as a nation, seem capable of offering. Discontent apparently reigns supreme. We are bent on bestowing our maledictions upon everything. We not only find fault with our fellow-men, no matter how conscientiously they try to perform their duties, but Providence, too, comes in for a share of our disapproval. The weather is a prolific cause for grumbling. It makes no particular difference what kind of weather it may be, it is seldom just right. If it is stormy, we are greeted with, "What miserable weather this is! It seems as if we would never have fine weather again." If fine and warm we may have to listen to the following: "How unreasonable this is! Such weather is so productive of illness."

We lose all rest and enjoyment in the present by forestalling the future. If it is fine to-day, we are sure it is only a weather breeder. Our weather prophets employ their time in predicting storms of wonderful magnitude, and if a slight shower comes, or a little snow falls, they plume themselves on their superior knowledge. A weather prophet is never so much in his element as when he is predicting some catastrophe that seldom comes to pass. The fact is, his time is so much taken up with predicting storms that he never finds time to predict fair weather; and thus, while we get storms in profusion, it is seldom fine save by accident when the storms are blown out to sea, or are dissipated before they reach us.

This is but one of the various mental conditions that surround us. We have prophets other than the kind mentioned, but they are nearly all of the foul-weather type. They create a mental atmosphere that becomes surcharged with storms of every description.

It is far from pleasant to dwell upon these different phases of contradictory thought; but the seeker after truth discerns the real only as he contrasts it with the unreal. The shadow is the finger-post that points to the reality.

The writer earnestly desires to show the reader that what is termed *wisdom* in this world, is but the contradictory of the higher Wisdom that is latent in all souls; and that what passes for

knowledge and understanding, are the basest kinds of counterfeits.

In this nineteenth century we hear much of "practical common sense." It is a favorite expression with people of the world—one that is heard every day, and with those who use it, it carries great weight. And yet, back of it there too often lurk selfishness, cunning, and greed. Were the mask torn away, it would be found that this term is often only a cloak to cover a multitude of sins.

The practical man is often one whose mind is bent on doing things in a conservative manner, and conforming to the things of this world. His common sense consists in keeping on in the old ruts, and acquiring as much as possible of the goods of this world, thus following the traditions of the past, and in no way being willing to receive the light of the present. Here, the word *common* is a very fitting prefix to *sense*. Yes, common sense is of the earth earthy; it pertains to the things of this earth, and when once we enter its domain, we become enslaved by its worldly darkness. It is a bondage that keeps the mind in mental and spiritual darkness, and is far more to be feared than mere physical bondage.

A peaceful mind and a healthful body can never be acquired, if we are always seeing things to find fault with. We must learn that under any and all circumstances it is essential for our well-being

to be content; not but that it is perfectly right to desire things beyond what we now possess, but we must learn this lesson: that blessings can not come to us if our minds are filled with doubt and discontent. The highest that can come into a man's life is not attained through possessing an abundance of the things of this world. His chief pleasures will come through the acquirement of a knowledge of spiritual things. Contentment of mind is of far more value than worldly possessions. It can not be acquired through the things of the outer world; the victory must be attained in the world of thought. It is possible for us to acquire a dominion there which will be productive of the highest good. No matter what station in life we may occupy, let us look upon it as a sacred duty devolving upon us, and every duty will become a pleasure, because everything will be seen to work together for our own good; and in time each of us can say as heartily as Robert Browning:

"Let one more attest,

I have lived, seen God's hand through a lifetime, and all was for
best."

THE
LIBRARY OF HEALTH

VOL. III.

NOVEMBER, 1899.

No. 7

THE ELEMENTS OF SUCCESS.

"In God's world, for those who are in earnest there is no failure."—*F. W. Robertson.*

Law and order prevail throughout the universe. Whatever may appear to man to be otherwise is only the lack on his part to perceive the full working of any given thing—a partial or incomplete knowledge that causes him to think that there are only luck and chance, which, in reality, play no part either in the universe or in the life of man. Law more unalterable than that of the Medes and Persians is everywhere working, bringing first one thing to pass, and then another, so that we have an orderly sequence of events. Even in that which to the mind of man seems chaotic is the perfect action of the law, and out of chaos comes perfect order. If, then, the individual has this knowledge of law and order, to begin with, and puts from his mind all thought of chance or luck in life, thus starting right by taking as his foundation the action of perfect law and order in

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his life, he will then have the groundwork of that which will ultimately make for success; because success in life can not come to anyone contrary to law. That which seems to be success is not always to be construed in that light.

One may become successful in life without a thoroughly intellectual knowledge of the laws of life by being intuitively led into conformity to law. Nevertheless, the one who has an intellectual understanding of law, as well as an intuitive perception, is better equipped for a successful life. He then has reason for his inner faith. He knows intellectually that discordant, inharmonious results come from a violation of law, and is led to ask himself the question as to how he has violated it. Getting at the causes, he is able to adjust himself in a way entirely satisfactory to his own mind. This process of readjustment is one of the most essential. Excessive friction and inharmony show a lack of adjustment to environment and that a thorough readjustment is necessary. And so, the great process of life is to adjust one's life in accord with law, and when changes and new developments come, to bring about a readjustment so that through the perfect balance of life will come the real joy of living. Because, success that does not bring with it a joy in life and a joy in doing, can not be considered real success—at least it is only partial. The really successful man is the one who delights in his work and who gets a thorough

satisfaction from the many other things in the world about him. Some people think it unwise to take any satisfaction in the things of the world. They look on asceticism as being essential to the highest development. But the rounded out, developed person is the one who can mingle with and view all sides of life, paying attention to the things of the outer world, and at the same time not neglectful of the requirements of the inner.

Nature's lavish gifts to man show that he was not intended to be an ascetic; that it was, in reality, intended that he should have the good things of life; and the people who fail to enjoy them here and now, deferring them to some future time, are not following the highest conception of life. While all material things should be subordinate to spiritual, yet all material things are the expression of a power which lies back of them, and they are useful—yes, more—they are necessary to the complete life of man.

We should understand the relation of the outer to the inner world. We should not live in the one to the exclusion of the other. There is neither reason nor sense in ignoring the outer.

Now, then, the one who would be successful is going to profit by understanding the true relation between the inner and outer worlds. He is going to see that all outer things exist because of inner causes. He is going to see that his own product, be it what it may in the world, is an ex-

pression of his own mind and thought, and in order to have that expression perfect and harmonious without, his own mind and thought that generate it must, first of all, be harmonious. By doing away with friction in the inner he avoids friction in the outer. Thus he knowingly works from cause to effect. So, the real elements of success are not so much in one's environment as in one's own mind. A man must look to his own mind, then, for the real cause of success in life, and not to chance, or luck, or environment, or any external thing; but to the innate qualities in the life of man.

Let us now consider some of the qualifications necessary for a successful life. First, there must be integrity of thought. This will find expression in just deeds. Integrity of thought is that quality in the life of man which seeks to know and understand things as they are, putting aside prejudice or bigotry, so that the vision is not dimmed, so that the mind can see clearly, and so, through clear vision, can act rightly. Integrity of thought and purpose causes man to adjust himself to his environment, and establishes true relations between himself and his fellow-man.

Faith is also a necessary qualification. Whatever one undertakes in life, in order to be successful in it, he must have faith—faith in his own God-given powers, faith in the thing he is about to do, faith in the people he works with. If a

man has no faith in an undertaking, how is it possible to inspire faith in the minds of others? Such an undertaking must eventually fail. Faith is one of the wonder-working processes in the life of man. It is continually bringing about that which seems miraculous, and without it, a man is handicapped from the beginning.

Courage is another element in success. Sometimes everything looks dark. You have faith in the thing you want to accomplish; you have faith in the people about you; yet, outer circumstances seem to conspire against you. This is the time for courage, this is the time to reinforce courage with hope. It is well, then, to remember that the great things in life do not come to us without effort; that it is only as we use energy, as we persevere, as we keep working day after day, that we accomplish that which we ardently desire. So, in the darkest hour, courage, hope, and perseverance are the qualities which will bring to us ultimate success.

Let these qualities be rightly directed, let us see the things we desire to do or be, let the mind-vision be clear, never deceiving ourselves through false hopes, but seeing as nearly as possible all sides of the question, so that we may understand the difficulties that lie in our way and know best how to overcome them.

Many people with the very best of intentions make the mistake of seeing things as they would

have them to be, taking no account of the difficulties or obstacles which lie in the way, and when confronted by them lose hope and courage and are turned back. The result of this is that they lose faith in themselves, and other people lose faith in them, so that it only makes the second undertaking harder because of failure in the first.

When one puts his hand to the plow he should feel, first of all, that it is the right thing to do; and he should courageously face any and every obstacle. Having brought the undertaking to a successful termination, it will be easier for him to succeed in his next.

Again, in the pathway to success one can never expect to succeed through the failure of some one else. The world may think differently, but the world is not right. The man who makes the greatest success is the one who is thoroughly mindful of other people's interests, realizing that his own good is inseparably bound with the good coming to others with whom he may be associated. The one who takes a purely selfish interest, considering his own good regardless of the good of others, gets a very partial or one-sided view of the matter. He is deceiving himself, and through his error many of the qualities that would make for real success in his life become dormant and unused. How can a man have faith in himself and a faith in his fellow-man if his interests are centered wholly in himself?

Selfishness is that false quality in man which breeds suspicion of other men, and the suspicion in the mind of the selfish man will call out suspicion in the minds of others toward him, thereby making it the less possible for him to become really successful. The truly upright man can never be selfish. He may desire his own good; he may desire an abundance of this world's goods, but he will not desire them at the expense of others. He will be considerate and fair in all his dealings. He will realize that justice and honor are true basic principles for a successful life, and this sense of justice and honor in him will appeal to the minds of those he is associated with, and will be recognized, doing away with suspicion or anything that could act to the man's detriment.

No individual stands alone. He is an integral part of society, and the real law never works for the benefit of any one individual to the exclusion of all others. The law works to bring about the larger good to humanity; so, the individual, in turn, enters into the larger life because of the good that has come to the many.

The man, then, who has made the greatest success in life is the one who has been the greatest benefactor to the race—is the one who receives the love of the many. Now, in order to receive the love of the many, it is only as he has given of himself to the many that the many in

turn give to him. A man may have an abundance of this world's goods, but without the love and respect of his fellow-man his life is a barren one. It can in no way be considered a success. The real riches of life are not made up of material accumulation, but consist in the development of all the qualities necessary to the well-being of man, and these are the things that in turn bring him into touch with his fellow-man, so that he is able in a sympathetic way to enter into the lives of many, understanding their needs and knowing how he can best be useful to them. The man who has succeeded in doing this is the truly successful man, is the man who will never know want—want of love, friendship, or respect, or want of any material thing; because he has sought and found God's Kingdom. Having come into the inner kingdom and being also in true relation to the outer kingdom, he has not only an abundance within, but that inner abundance finds true outer expression. True it is he is not weighted down by vast accumulations bringing with them untold responsibilities—for it is well to remember right here that vast material wealth brings with it tremendous responsibilities, responsibilities that are not always recognized, but which, nevertheless, exist, and only as they are fulfilled does it become possible for the rich man to enter into the Kingdom of Heaven.

The Kingdom of Heaven is a state of peace

and harmony—peace and harmony in our own mind, and peace and harmony with the rest of mankind; and if one is not living up to the requirements of life, but shirking its responsibilities, there can be no such peace and harmony.

Individual success, then, must never be considered apart from its effect upon society. If the effect of any given course of action by the individual proves beneficial to society, then there must be a corresponding benefit or success to the individual. So, the wise course for the individual to follow in each and all of his undertakings is to ask himself two questions: First, the larger question, What is going to be the effect upon the lives of the people with whom I am associated? Second, What is going to be the effect on my own life? When he has decided that the effect is going to be good upon others, the second is easy to answer. That which is going to prove good to the many, must of necessity be good for the individual.

Next comes the question of work. When we desire a thing greatly we should be willing to work for the accomplishment of the desire. The working for it should be a pleasure and should not be considered as a burden or even as a duty, but as a blessed privilege. What greater privilege can one have than to see the manifestation of his own ideals, to see the things that he has wrought out in his own mind taking an expression in the

world about him? There is nothing degrading nor mean about labor, so long as that labor is unselfish, so long as that labor is going to be a benefit to the world. It makes no difference whether a man tills the ground, or builds houses, or engages in mercantile life, whether a man is an artist or a day-laborer, his work is honorable if he gives it his honest thought and does not try to avoid the responsibilities coming to him. No matter what position a man may occupy in life he is of use in that station and should occupy it until he can fill a better one, and he can never fill a better one until he has made himself, in a sense, proficient in that one. He can make himself most proficient by doing his work in the best possible way, each day trying to do it better than the day before, gaining a little here and a little there. Through following this course he makes himself a necessity to his fellow-man. No matter what one does he can do it best by entering into the *spirit* of the thing, by looking at the calling, whatever it may be, as one that is honorable and upright, and by doing the work cheerfully and well. The more cheerfulness and concentration we put into the things we do, the easier we will find them to do and the greater satisfaction we will get and also give to others.

To sum up, the elements of success might be enumerated as follows: A study of the inner law of life, and a study of the expression of that law

in the outer world. The results flowing from such knowledge would be integrity, honor, clear insight, courage, perseverance, concentration of mind, and, over and above all, the great soul-qualities that can not be pictured by mind nor expressed by words, but which all may feel and all may give expression to if they *will* to do so; for they are latent as living force and power in the lives of all men—faith, hope, love. Faith in God, faith in the power given us which comes from God, faith in our fellow-men, faith, in fact, that everything is working together for our good, and the good of all. Hope that will fill the mind with brightness, that will cause us to turn away from the gloom and despondent things of life, that will bring gladness to our hearts so that our very faces will radiate with the truest joy. Thus, our hope and faith may find abiding places in the minds of many. Love that perceives God in our very soul, and, knowing of God in the inmost, comes in vital touch with God in the lives of others. Love so wise and all embracing that kindness will flow to every living and moving thing; love that will tend to bring God's Kingdom here and now so that His Will may be done on earth even as it is done in heaven.

The individual who realizes the truth contained in these things will be the one who is the most eminently successful in life, whose life will become one unending joy.

“He who knows that power is inborn, that he is weak because he has looked for good out of him and elsewhere, and so perceiving, throws himself unhesitatingly on his thought, instantly rights himself, stands in the erect position, commands his limbs, works miracles; just as a man who stands on his feet is stronger than a man who stands on his head.”

VIII.

THE LIBRARY OF HEALTH

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No. 8

THE POWER OF GOOD.

"Be true to the highest thought thou hast, and thy vessel shall ride the sea of a great calm, and thou shalt command both thy vessel and the law."—*Lydia Hood Talbot*.

I would like to impress upon your minds the necessity of thoroughly understanding and comprehending the underlying principles of this Spiritual Science of Life. Some people are attracted to the Science because of its healing, other people are attracted because there seems to be something of a mystical nature—something that appeals to their minds from the standpoint of the curious; but if we desire to understand the subject aright, if we desire to get the greatest benefit in the way of happiness and health, we must comprehend the principles underlying the Science. Very often I have known of people (who have made a study of this subject to some degree), at first being completely carried away by it, and then, after a time, becoming weary, and finally thinking, "Well, there is nothing to it,

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after all." And the reason is simply that they have not grasped the underlying principles. Again, I have known people to go from one thing to another, studying Theosophy, and occultism, and many other subjects, finally getting them all so mixed up that it was hard to tell what they did believe or what they did not.

Again, so many people believe in things in a half-hearted way. "Oh!" they say, "yes, I believe that such a thing is true and very good." Now, such a belief counts for absolutely nothing in this world. It is a great deal better to know just a little and put the whole force of your mind and soul into that little, than to know a great deal and believe a great deal in a half-hearted way. Whatever we know, let us know it with all our minds, and whatever we do, let us do it with all our might—then we are going to count for something in this world, we are going to be of use to ourselves, and we are going to be of use to others.

Let us understand this matter aright. Spiritual Science rests on the omnipotence, the omniscience, and the omnipresence of God. If you realize the full meaning of these words, then you will know that whatsoever in any way contradicts these three underlying principles must be false; that whatsoever approves or proves them in any way must be true. Therefore, you have a compass to show you the way of life. Without a

knowledge, then, of these underlying principles, we are like so many ships drifting on the sea of life without a compass to show the way; but, with this knowledge, if we should never hear any more on this subject, we would know the way clear enough to guide our lives in the right way.

If God is omnipotent and omnipresent, then that which contradicts omnipotence and omnipresence is false. It is right at this very point that we take issue with many Christian people who claim that God is omnipotent, and that there is another power in opposition to this Power of God, or Good, but at some time this opposing power will be cast down; at some time the Power of God will overcome the power of evil. Spiritual Scientists say that there is no power save the Power of God; that although evil exists it is not a reality—that is, there is no power back of it to give it entity. It is like the darkness of the outer world that vanishes away before the coming of the morning sun. We find that when there is a certain amount of discord and unrest in our lives, it is much easier to attribute this discord and unrest to some being other than ourselves. We have always felt, in a sense, the necessity of having some person or thing to lay our sins upon. But each one is responsible for his own sins. Each one is responsible to the Power that brought him into existence for sins committed in this life; and these sins are the things that we do in life that

are not in accord with the laws of being, and are contrary to the dictates of the Voice of God in our own souls. We are all born into this world to express an ideal. Each soul is a distinct thought of its Creator, and each soul is trying to express the ideal that is written within. In the working out of that ideal, we think that other people oppose us, and we offer the opposition of force within us to the opposition of force within them. There is a clash of interests. Anything that seems to disturb our interests is looked upon as evil, and anything that seems to bring us good in life is looked upon as good. We judge everything in life by its effect upon our own lives. If those effects are good then we say the thing is good. If those effects disturb us, bringing discord and inharmony into our lives, then we say they are evil. But *are* they evil? The only evil that comes is from perversion of power—the use of power in the wrong direction. It has been given man to use this power, to use the mind which God has given him, in such a way as to bring about his greatest good and his greatest happiness; or he has, to a degree, the liberty of perverting this power and getting the wrong effects of life. Now, this perversion, bringing as it does the wrong effects of life, eventually tends to work out the salvation of man; because, in time, we see that through the perversion of power we take a wrong course and get evil effects by so

doing. By and by these lessons bring home to us the truth that only as we obey God's laws can we be well and happy. So then, the wrong doings, the mistakes of life (when we understand them as mistakes and overcome them), have been the stepping-stones upon which we have mounted to higher things. It is necessary for the development of the spiritual life of man that this discord and friction should come to him.

In the lower kingdom the animals unconsciously obey the laws of their being; but there is no virtue in their obeying those laws, for they have no other knowledge. They know nothing of good nor evil. There was a time in the life of man when he did not have a knowledge of good or evil; but when that knowledge entered into his mind, then he realized, to some degree, that only as he chose the good could the best come to him. Now this is realized, to some extent, by people on a very low plane of existence. We claim that the civilized nations of the world know far more about this question than the uncivilized nations. But the civilized do not live any closer to the laws of God, according to their knowledge, than do the uncivilized. We find many more kinds of sickness among the former than we find among the latter. We know that to whom much is given much is required, and that we are not living up to the highest requirements of this age of civilization. That we are striving to attain to a better state is

God in the life of man that gives both health and strength. So, when we stand squarely for the omnipotence of God, we acknowledge that there is nothing else in all this world that can give us health or that can give us strength but this Power of God in our own lives. How can we gain this Power? Can it become a conscious power in our own lives for health, strength, and righteousness? Many people have said that it can. Many people have said that they know that this Power is the only thing that makes for health and righteousness. If this is true, why should we seek for anything where it is not to be found? So, we run counter to this great Commandment when we look for health or strength outside of this Power of God; we run counter to this great Commandment when we in any way try to personify God. "Thou shalt not make unto thee any image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them."

No personality, however great that personality may have been, is to be worshiped. God alone is to be worshiped. But we can worship the good as we see it made manifest in the lives of people. But remember it is not the personality, it is not the *man* we worship; but it is the Christ-spirit *in* the man. The man passes away, but this spirit—this Christ-spirit—is eternal. Therefore,

the recognition of the good does not deal with personalities, but with principles, and the further we get away from personality, the better it will be for us. Personality is that something that is continually arraying itself against a knowledge of God. It is continually bringing about a separation of this Power of God—this Universal Power that is in all souls, that is in all lives, and it is looking upon the personality as being something of itself. The individual is as nothing in comparison to the Power. If we can get away from this false position of personality, if we can say that our personalities, after all, do not signify anything one way or the other, then it is the true individuality, it is the true *ego*, that is trying to express this Image and Likeness of God, this spiritual side of life, rather than any material or any personal side of life that is trying to show forth the perfect Image and Likeness of God.

You know it was said of Jesus, the Christ, that he contained within himself the fullness of the Godhead—that, in other words, he had expressed this fullness of the Godhead. And this is what each and every soul must do—express this Image, this Likeness, this fullness of God. All must come to the measure of the stature of Christ. We have in him the perfect ideal; but merely a belief in this ideal without giving an expression to it counts for nothing.

If we would worship God—worship Him in the

true way—we see that no personality, no image, no likeness of anything that the mind can possibly conceive, will represent God. God is limitless; all personality is limited. God is unchanging; all personality is changing. Our conception of personality, at the very best, is but a little one, and our conception of God, from the standpoint of personality, must make a little God. Then, let the thought of God be an impersonal one. Try to conceive of God in your own souls as directing your own life. “No man hath seen God at any time.” “The pure in heart shall see God,” and the pure in heart shall see God as He is reflected in their own lives. This is the way in which we shall see God. We shall see Him when we obey the inner will. God will then become manifest in us; and when God becomes manifest in us, then shall we see good in all other people; and when we see only the good in other people, the evil of life will become a thing of the past. We will see the truth, and the mind dwelling in the truth will become so absorbed in it as to lose sight of the evil of life. This is the only way evil is overcome. Evil is not a power in and of itself; it is just what we make it—just what we believe it to be.

God intended that man should have dominion and power over all below, but before man can enter into this fullness of dominion and power, he must first have dominion and power over his own

life. So, we are given this Power to use—to use for our own good, and for the good of others; and as we use this Power of Good (or God) the whole world about us seems to change. It seems to change in that it brings about a greater dependence upon the Power of God, and less dependence upon any seeming power. We feel at one stage in life as though we were dependent on almost everything; but at another stage in life, when we have a realization of this inner power, we feel that, when we are in accord with this power, there is nothing in this universe that can present any obstacle that can not be overcome.

When we consider the lives of Jesus and Paul, and realize what they went through, we can conceive that these great trials and tribulations were as nothing in comparison with the knowledge that the Power of God was directing their lives. We can understand Paul's meaning when he said that he considered the sufferings of the present time as not worthy to be compared with the Glory that should be revealed within.

Remember, you have the power to realize this truth; this Power of God is a question of realization. If you can realize that it is all the power you have, that it brings to you all the health and all the strength and all the happiness you need—if you can realize this in the mind, then you will express it on the body. It is what we picture in

the mind that we express on the physical organism. If you are picturing disease, if you are picturing weakness, if you are picturing wickedness, then you will give expression to these false conditions. You *must* give expression, because the thoughts we think are the things we express. You can make your bodies what you will; God gave you the power to do this. You can make them strong and whole; or you can go on in the old way, suffering disease and pain. The choice lies with you.

People deceive themselves when they think that through spiritual treatment they are going to get everything necessary in life. Mental or spiritual treatment serves only to call into existence the power that each and every soul has latent within. This is all it does. Then, when that power is called into this living existence, if you refuse to use it for your own good, the loss is yours. Try to feel just as much of this inner power as possible; feel that here is the healing and strengthening fount of life; rely on this power rather than on any personality, or any external thing.

The thoughts we think are continually shaping our bodies; every motion that we make corresponds to some state of thought. There is a perfect correspondence between the outer and the inner. People understanding this law of correspondence, by looking at the body, by looking at

the motions, by looking at a person's face, can find there, practically, the history of the person's life; that the outer is but a record, is but a book of the inner; that this book may be read and known when people understand the language. Some might think that this would be a very unpleasant thing. But people who make a study of the law understand that all people, after all, are very much alike; that it is not so much a question of goodness or of evil, but a question of development; that some people may be highly developed, and this high development expresses itself in a true way; while people who are developed but little do not yet show much of the good of life. So it is not a question of good and evil; it is simply a question of development or lack of development; therefore, persons understanding the law are lenient in judging other people. They realize that there is but one life that a person can judge, and that is his own life; the judge is within each soul. It is the Power of God, the Wisdom of God in the life of man that judges the soul of man. All judgment is located there; just as soon as a person does a wrong thing, there is something within him judging him for that wrong doing, and the mind is never satisfied until that wrong is overcome through some good act.

People get false ideas in regard to what we speak of as "control." They think if they can

only suppress certain states, that suppression means control; when they are inclined to speak an angry word, if they can suppress such word, that they have themselves controlled. Again, when they are inclined to do injury to another and refrain from doing that injury, and yet have the feeling in the mind to do it, they speak of this also as "control." But suppression is not control. Suppression can never become control. It may be considered so from a worldly point of view, but not from the highest point of view. When we have perfect control, it begins with the thought; it begins in shaping the thought, through the inner power, in such a way that every thought we think is going to prove beneficial to other people. If it is not going to prove beneficial to others, it can not be of benefit to ourselves. Only as we benefit others, is it possible for us to benefit ourselves. No matter what we may think as regards this matter, the law is eternal and unchanging—whatever we give, that also we receive. If, then, we give good to the world, the world in turn gives good to us. This is the law. It is not well, then, to deceive ourselves in reference to these questions; it is not well for us to think that we are overcoming the battles of life through states of mental suppression. We never overcome in that way. The evil of life is only overcome through the Power of Good. There is no other way; and it is only as the true thought—

the inner power—displaces the false thought that we can be said to be bringing the life under control. This is practical from beginning to end. It is not made up of a lot of vague, visionary ideas. It is something that we can each and all know. Put it into practice and get results here *now*, and do not wait until some future time to attain to health or to happiness.

Everything that is good and true expresses the Power of God to some degree. Therefore, whenever we see goodness, and whenever we see truth, we know it is this Power of Good acting in and through the lives of other people. We recognize the Power and we give honor and glory to the Good as it is expressed in any of us. But remember, the light shining through the individual is the Light of God, and not to be considered in any personal sense. If you get into the way of calling any one good, through comparison, you will call some one else evil. Whenever, then, you see the Power of Good in the life of the individual, recognize it as the Spirit of God, not any goodness of personality. God *involved* certain powers and possibilities into the life of man, and these must be *evolved*.

Everything we have in life is given us by God, but it remains for us to find out what these powers are, what these possibilities are, and to use them to bring about the greatest possibilities of life. God gave us certain things, and having

given us those things, He expects that we will use them. Through the knowledge we acquire by using the different faculties of mind and soul to bring about a true development of life, we then enter into the Kingdom of God, through prayer and meditation. It is not the prayer of words. Some people may find words satisfying to them. I would not take away those words from them; but the very highest form of prayer, after all, is the realization in the life of man that God and man are one; that man is essentially divine. This is the highest form of prayer, because it is union; it is the conscious union with God—the conscious union of the soul of man with the Universal Soul of all things. Now, we may work from this inner union to a state where we will have to try to express it in words. But, after all, words are only symbols. We know that our deepest feelings can not be expressed through words; that sometimes when we try to shape these feelings into words we feel how little and small words are to give any tangible expression to what we feel. So, it is not with words that God is worshiped. God is worshiped in spirit and truth, and there is no church so sacred in all the world as this Temple of God—this soul of man in which God dwells. There is no temple in all the world so great, no temple in the world where God can be worshiped any higher or better than in this inner temple. God dwells there, and we

must seek God where He is to be found. We must not put God afar off; we must see that He is here with us.

IX.

THE LIBRARY OF HEALTH

VOL. III.

JANUARY, 1900.

No. 9.

NEW THOUGHT IDEA OF PRAYER.

"Through deepest joy of Him we learn,
In sorest grief to Him we turn,
And reason stoops its pride to share,
The child-like instinct of a prayer."

—Whittier.

"Immortal Love, forever full,
Forever flowing free,
Forever shared, forever whole,
A never-ebbing sea!

"Our outward lips confess the name
All other names above;
Love only knoweth whence it came
And comprehendeth love."

—Whittier.

Many people ask concerning the New Thought attitude toward prayer. Many people think that prayer is not used to any extent by the New Thought followers. They think we have very little belief in the Bible and that we believe God to be a blind principle and Jesus simply a man. Now this is not true. While we oppose the taking of any book and putting implicit faith in that book, yet we all thoroughly believe that every-

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thing necessary for the development of life is found in the Old and New Testaments. But remember, this is not found in either the Old or New Testament until to some degree you have discovered the Law of God in your own life. Then, with such a discovery, the pages of the Bible, the Old and the New Testaments, become luminous. Putting a mere blind belief in any book is not going to save any one in this world, and putting a mere blind belief in any one person is not going to save one unless the whole heart changes.

What is belief? If you believe in Jesus and that he did right, then your belief will cause you to do the things he did. Otherwise it is not true belief. The mere belief that Jesus died 1900 years ago, that he shed his blood for us, is not going to save any soul. Work out your own salvation according to the Christ plan, and work it out yourself.

When we take these words, *The shedding of blood*, what do they mean? They mean the casting off, the putting away of something, the outgrowing of something that is no longer necessary—and this must come into all our lives. There must be the shedding of the old life in order that the new life may come into existence.

Let us see if the New Thought attitude toward prayer agrees with the New Testament. "When thou prayest, thou shalt not be as the hypocrites

are: for they love to pray standing in the synagogues. Verily I say unto you, they have their reward." What is their reward? A great many people have looked upon this in the sense of condemnation. It is not so much that. The hypocrites who stand in the high places do get their reward; they desire to be seen of men. That is as far as their reward would go, as far as their prayer would reach. If their desire is to be seen, they have gained their main object. Therefore, whatever our prayers may be, they will be answered according to our desires. If we simply want to be heard of men and to be seen of men, we will get our reward that way. But we need not look for any other reward.

"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." This certainly means something more than what people have ordinarily understood by "entering into a closet." "Enter thy closet." What is the closet? How are we going to pray to the Father in secret? You are the temples of God and the Spirit of God dwells in you. Enter into that Temple of God, enter into the Holy of Holies. Every great thing in life has had its external symbol, and the temple of the Jews was the symbol for the life of man. There was the outer temple, and the inner temple, and then, the

Holy of Holies. Certain people were allowed to enter into the outer temple, certain other to enter into the inner temple; but only once a year was the high priest allowed to enter the Holy of Holies, to offer sacrifices and prayer for the sins of the people. We are told that at the time of the Crucifixion the veil of the temple was rent. What this symbol stands for is that no high priest should enter into the temple to make sacrifice or prayer for any soul. Each soul must enter into the Holy of Holies for itself, there making the true sacrifice and there offering up the true prayer for the mind's transgressions.

We are living in a world that takes a great part of our attention; a world wherein the mind is so engrossed with the things going on there that sometimes we say we have no time for spiritual things. If we could but realize that the all important thing in life is really to know ourselves, really to know our inner life, to enter into the highest growth of life, so that we might express in an outer way all that God wishes us to express, we would not say that we had no time. We would *take* the time, because we would deem it more essential than anything else. What Jesus meant was this: We are to enter into the highest consciousness of life; we must realize that in the inner world we come into the closest contact with God, and commune with Him, and know that we are one with God. Jesus said, "Thy Father

which seeth in secret, shall reward you openly." This will come in many ways. One is as follows: Every time the mind enters into this consciousness of God, it becomes renewed, it becomes strengthened, it looks at life from a different point of view, and it finds expression in the body. And so, through our prayers, we are perfecting the life.

Now if you must have words with which to pray, if you can not get along without words, use the words of Jesus, beginning, "Our Father." Not "my Father," or "your Father," but "*our* Father." You see that this embraces the Universal Father. We are therefore all children of this Great Universal Soul. We are all souls, coming from the One Soul; and each individual soul is one with this Universal Soul.

"Our Father, which art in heaven." When people repeat these words they commonly say, "Our Father *who* art in heaven." That *who* conveys to the mind a personality that Jesus did not mean to convey. He never said that God was a personality and that we must worship Him in the personal. He said that God was Spirit and they that worship Him must worship Him in spirit and in truth. Again he said, "No man hath seen the Father at any time;" and also, "The pure in heart shall see God." We are beginning to understand what he meant when he said, "No man hath seen God," and that "The

pure in heart shall see God." We know that every good thing we have in our lives comes from God, and that the more we manifest the God in our own lives, the more we know God and come in touch with Him. He becomes identified with our life, so that we know God in His own Temple and that Temple is our own soul.

It is useless to speculate concerning God, for all speculation would be vain. We can form no idea of God's personality, because our conceptions are limited and, therefore, we should limit God. We can form no thought of a mere principle, for back of the principle is the Intelligent Will that promulgated it.

"Hallowed be Thy name." There are some things that enter into the life of the soul and are forever hidden. When one writer speaks of the "secret place of the Most High," he has direct reference to the coming into close communion with the Most High—the secret places of the Most High. We all know that there are certain things that enter into our lives to which we can never give expression in mere words. We can not tell to others what they mean to us, because they are secret, they are hallowed to us. "Hallowed be Thy name." This is the secret for each soul, it can not be disclosed, it can only be understood by each one.

"Thy kingdom come, thy will be done in earth as it is in heaven." *Thy kingdom come.*

Remember that there is an outer and an inner condition of man. There is the heaven of the living, there is that development, that something in each life that lives, that remains forever spiritual and pure. It can never be corrupted; no matter what the corruption on the outer side may be the inner is the soul, the Holy of Holies, that can not be polluted, because God can not dwell in a polluted atmosphere. No matter if the mind and the body become polluted, the soul can never become polluted, for it can never get away from its Source. The soul is in reality the differentiated Spirit of God Himself, spiritually pure and undefiled. The evil of life is all on the surface of life. It all comes from the outside, and not from within our own hearts. At a certain time the mind and soul become one. We can say that prayer is that condition in which life finds a perfect realization in the outer expression, so that we do God's Will as perfectly in the outer life as in the inner life—the soul life.

“Give us this day our daily bread.” God gives to us for our asking, and requires nothing from us. God does not require anything from the thing created, but the thing created requires much of the Creator. Therefore, the prayer of life is not to bring God closer to us, but in reality to bring us closer to God. God never refuses when besought. We may turn away from God, but he never turns away from us. Now, this

then, never to use these words if we ourselves are living in a state of unforgiveness to other people. What is the highest meaning of this word *forgiveness*? The highest meaning is not that you shall forgive some one who has done you an injury, but it means that you are to give out of your own fullness, regardless of anything that you have received. You are to give whatever you have to give in this world. This is the true meaning of the word *forgiveness*—the giving out of your own fullness. The more you give the more you have to give. The more you give the more you will receive, because it is only through giving that we do receive. There is no true receiving except that which comes through giving. You may seem to receive, but at best it is only seeming. The prayer that has full forgiveness must be according to one's desire. Whether it is a good desire or a wrong one the fullness of the prayer will come.

Now, regarding this question of forgiveness, Jesus laid great stress upon it, and at the conclusion of the prayer he goes on further to explain it. "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses," thus making it very plain that there can be no forgiveness unless we forgive.

"Lead us not into temptation, but deliver us from evil; for thine is the kingdom and the power and the glory, forever." A translation more

nearly true to the original text is, "Abandon us not to trial." "Lead us not into temptation" is not the real meaning; for God does not tempt any one. We should not pray not to be led into temptation, because temptation is the greatest means for development and growth in this life. We are always being confronted by things which we must decide between, concerning which we must come to some conclusion. We are always examining into things with the thought that one thing is a little better than another, and temptation comes in this way. The greatest good, as a general thing, is impersonal, and the lesser good is personal. We are questioning in our own minds as to what is going to bring us the greatest good. If we choose to look for personal benefit instead of for the good of the many, we have not been able to overcome temptation. If we choose the greater good instead of the lesser, then we triumph. After overcoming that temptation it must be easier to overcome the next one, because life means an overcoming from first to last. Day by day we die, and day by day we live.

Temptation appeals to us from different planes, and when we have succeeded in overcoming on one plane we pass on to the higher; but the one great thought is that life is one, not many; that we must work for the good of all life, and not for the good of one personality. It is

not possible to bring any good to ourselves except through giving to others. God can only come to us as we do good, and if we find our lives, and know what they mean, we must find them through losing them. We must find them by caring less about them, and caring more about other people. Because if we are seeking our own pleasure, our own happiness, we are never going to find it; because happiness comes to us only as we give it to others. If our minds are taken up by giving happiness to other people, then we have no time to think about being happy. We should be like the flowers that grow without taking thought. So it is we bring into the world whatever we give to it, and so come back our desires, our prayers. In this way they will be answered. If we get a wrong answer to our prayers it has been a wrong prayer. God never deals unkindly with us. Everything He sends is for our best good. We deal unkindly with ourselves and then we try to shift the responsibility on to some one else. If we can not shift it on some one else, we shift it on God or on the devil.

Let us understand this responsibility. We are responsible, to a degree, for all wrongs and for their effects upon us. Are we going to assume the responsibility, are we going to live a new life, that will help us in caring for others? Just so long as we hang on to our sorrows and

our trials we shall have them. We are making much of them, and when we decide to put them away forever, we shall live our own life and let others live out theirs, and we must live them out according to law. We can not disobey the law and get full results. Let us begin, then, to give from our fullness and give continually to all people. Give not only to our brothers and sisters, because they are our real brothers and sisters, but to all, because we are all brothers and sisters. Let us do good for the sake of good, and for the sake of humanity, and then our prayers will be answered in the true way, and the anxieties and sorrows of the old life will pass away, and we shall be living the Christ life.

"And if any man be in Christ he is a new creature and a new creation."

"Old things have passed away, all things have become new."

X.

THE LIBRARY OF HEALTH

VOL. III.

FEBRUARY, 1900.

No. 10.

THE TREASURES OF LIFE.

"We do not know the treasures
In our Father's house of joy.
Thanksgivings for creation
We ignorantly raise;
We know not yet the thousandth part
Of that for which we praise."

—*Frances Ridley Havergal.*

Jesus said not to lay up treasures in this world. We say, to-day, that that sentiment is very much against common sense. Not long ago Lord Wolsey said that the Christ doctrine of non-resistance of evil would never do in this age; that we had not arrived at a stage where such a doctrine could be carried out. In the same way people speak about the doctrine of Jesus that we should not lay up treasures. We all know that the laying up of treasures does not add to one's happiness in this world, and we all believe that happiness should come to us in this world. Sometimes we think that happiness will come to us from the storing up of worldly treasures; but we find that

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very many of our wealthy people are not happy, and therefore we conclude that happiness can not be bought with gold and silver.

When Jesus said that there is another kind of treasure that may be laid up in heaven, he did not mean at some future time, for some future happiness, but that we are storing away knowledge which will be of use in our daily life. When I say *knowledge*, I mean the real knowledge of life. Much that we term knowledge is not that in the fullest sense. The kind Jesus refers to is that which we can use here and now—not in some future state of existence. There is a knowledge that we can take with us, there is a treasure that we can lay up for ourselves in the present: and that is the real knowledge of the One Power, the One Force of Life, and the way to use our powers for the good of all people.

The development of knowledge simply to be used in the accumulation of wealth in this world, is not enough of itself. We do not bring riches into the world with us at birth, neither do we take them away with us when we go hence. The knowledge that relates itself to wealth is of very little advantage in comparison with the highest treasures of life. They are just as open for one as for another; for the promise is that those who seek shall find, and to those who knock the door shall be opened. And so the promise is for all. It is not for any *one* individual, but for *every* indi-

vidual seeking after the highest treasures. Then, lay up for yourselves treasures in heaven, where neither moths destroy nor rust corrupts, where thieves can not break through and steal. All these are possibilities with the higher knowledge of life. No one can take from you that which comes to you in this way; because it is your own, and will ever remain your own. No one can take this knowledge from you, no one can give it to you. There is but one Source. We must come into that Source, and from that Source derive the true knowledge of life.

Many of us go through this world without paying much attention to the treasures of life. But it is a grand and beautiful thought that no matter whether we do or do not attend to these treasures, there is a certain evolution going on in life even though we may not recognize it. It is going on, nevertheless, and if we work with it in a conscious way we shall obtain wonderful results; or if we pay no attention we get less results. We are all going from the lower stage to the higher one. Everything is tending from the lower to the higher. If we know this to be true and if we seek to understand the law and conform to it, then we see grand results; and it is much better to be sure of your treasures in your own life than to hide them away.

The treasures of life come to us through all the varied experiences of life. When we do not

choose the higher way (that is, to understand and obey the law), there is another way to prove to us that we are wrong; that is, when we are brought into contact with one thing and then another until at last we see why all the troubles, sorrows, and disasters come. They come to perfect our lives, and it is just such a case as this that Paul had in mind when he said to his apostles that if a man should build on straw or stubble his work would be destroyed, but he himself would be saved as by fire.

The fire enters into the life to purify it, to make it whole. Fire, then, is the symbol of that which is to purify, to make pure—not to destroy anything. That is really the last thing meant, but rather to point out the principles to make the life pure. We must understand that there are many things in life by which we must be purified, and that the truth lives on eternally.

At different times we consider that certain things are necessary, but they are not necessary; and so, in this life, there are many things that are necessary at one stage that are not necessary at another. Little by little we put away old things, and little by little we take on new things, and thus the soul becomes purified.

There is the earthy man and the heavenly man, and the earthy man is not in any sense to be considered as eternal. He is one stage in the development of this heavenly and eternal man.

The time will come when the earthy man is laid aside, and he may be laid aside, and we shall continue to live with the body, which will then be only an expression of that which is not corruptible. But there is a force back of man that forms the body and that influences the mind. The Master, knowing this, said that some should realize the Kingdom of God before death should come to them. The kingdom then that we want we should realize while we yet continue in the body. Many people think that only as the body is discarded can the spiritual shine out; but this was not true in Jesus—that the spiritual was ever in the ascendancy and he lived in the body. It is not necessary that the body should be discarded. When the great change comes in the mind then we begin to be spiritually pure. When the mind is wholly taken up with the world and the things of the world and dwells thereon it can not be spiritual. The great change must come through the mind recognizing the heavenly condition; and when this is done the whole mind becomes changed, so that though it continues to live in the world yet it is not of the world. It is the new birth. It is being born from the material; that is, we no longer place our hopes, our desires, in the material. We see that all material is the expression of the Power of God; but we learn to discriminate between the material and the Power. We learn to discriminate between the Creator

and the thing created. So, we no longer offer allegiance to the material thing, but we offer our allegiance through worship of God in spirit and truth. This then is seeking the Kingdom to which Jesus referred. This is the laying up of treasures. It is the laying up of things that can not be taken from one. This is why Paul said that while all such things as we call knowledge shall pass away, that faith and love shall remain eternal in the life.

The Master also said that although heaven and earth would pass away the Word of God would abide forever. Many people take that *Word of God* as meaning the New and the Old Testaments. That is not what was meant at all. Every soul is the Word of God. The body may pass away, the knowledge may pass away, and the intelligence may pass away; but the soul of man, the Word of God, shall live on eternally. This is what the Master meant: the Word of God—that is the likeness, the very soul that came into existence in the image and likeness of its Creator—*this* shall endure forever.

During our growth toward the spiritual development we pass through many planes, from one to another, and we change from one plane to another. At one time we may think that our attention is wholly on the physical, and we think that is all that there is here. Later, we may think that intelligence is the one great thing to be

gained. Then, at another time, we may realize that the spiritual within us is the one great thing in life. So, there are many planes of existence in this world, and some people are living on one plane and others on another. Some people are in harmony with and conform to the law of being and they get good results in the present. Other people are not in harmony with their environment and it shows in many ways. We find that each of us, in going through this life, stands first on one plane and then on another; and we must look back upon our lives to see where we stood at a certain time. In this way we see the different planes of development right here in the present. It is only as we die to one plane that we become thoroughly alive on another. That is what people do not wholly understand. They think that they are carrying with them things that they have had on one plane in the past up to a higher plane. They can not carry them from one plane to another, for as they are thoroughly alive on one plane, so they are dead to the plane below. Some people are endeavoring to live on two planes at the same time. This dissipates their attention and their forces, and so, affects their minds and then their bodies. Many people try to make the law conform to their own particular point of view. Now the only true results come from an obedience to the law. It makes no difference what you may have thought of God's

Law in the past, it only requires one thing, and that is perfect obedience.

We become tired of living under the old law of sin and death, for there is such a law; but God never gave it to the world. It was made by man himself. So long as people believe in that law and conform to it, they must get results from it, and sin, sickness, and death will come. It is not God's plan concerning man, but man's plan concerning himself. You will ask why I am so certain of this. It is plainly shown in the New Testament that it was a man-made law, and not given by God.

While the law of man is sin, sickness, and death, the Law of God is the Spirit of Love. We may come under the operation of that Law of God. When we do, it works right within our innermost life. This Law is not recorded in any book, but it is within ourselves that we find it. The Kingdom of God is within. To know God is not to know sin, sickness, nor death. To know God is eternal life. In knowing Him we come under the operation of the Perfect Law, the Law that brings us strength, and health, and happiness, the Law that forces us from the law of sin and death. We see that Jesus in his life demonstrated that Law. The study of his life will show us many things that, if we follow, will tend to bring us to the higher law—the Law of the Spirit.

I can not conceive that Jesus was mistaken in putting forth these treasures of life. If he was willing to give up his body to show to the world these treasures, I can not see that he made any mistake by it. Therefore, I believe that there is this Law of life that forces from sin and death, and that forces us only in giving up the lower law. So long as people talk of sickness and death, to the exclusion of the spiritual, so long will they go on expressing this lower law. The Law of the spirit of life is very simple, and can be made so plain that a little child can understand it.

I find then that our earthly existence stands between us and the higher way of life, which is the treasure to which Jesus referred—the treasure that no one can take from us.

At another time, in talking to his disciples, Jesus said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye can not serve God and mammon." He had just referred to the world and the things of the world, and to the Kingdom of Heaven, and he comes to the point by saying, "There is no avoiding a choice. You must choose one or the other."

You ask then, Is the world wrong? Should we pay no attention to the things of the world? The world is not evil of itself. But when you give the world a place in your mind which rightly

belongs to something else, then you make your mistake. When you give power to the created and not to the Creator, *there* comes in the idolatry, and there is a great deal of idolatry in this world. When you contribute the power to the world and the things of the world, the power is not of heaven. All power is God. There is no other power.

I do not think that people know that there is an idolatry about taking different medicines for different diseases; but there is. You are asking something on the lower plane to help you. Why not take the Power that worketh within you? Instead, you are going down to the animal kingdom, to the vegetable kingdom, for help, and sometimes even to the mineral. It is only as you recognize your own God-given powers, these treasures to which Jesus referred, that you can expect health, strength, and happiness. So long as people seek help from medicine they are not free, they are serving two masters, and neither one in the perfect way. With people who believe in the efficacy of medicine it is a different thing, for they believe in the world and the things of the world; but when they know, sometime, of the Christ doctrine and continue to live on the old plane of life, then they are making a great mistake, and are committing the sin of idolatry, worshipping the thing created and not the Creator. This is going to the material for help instead of

to the spiritual. You can not serve two masters, God and mammon.

“Therefore, I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat and the body is more than raiment.” The translators left out one word here; it is the word *anxious*. Take no *anxious* thought. We must take thought in this world. Now, Jesus said that you are going to take thought, leaving out all anxiety. We must all take care, but there is a true way and a false way. The false way is when you let anxiety come in. A great many people say that they can not help being anxious. We are all confronted by many things, but if you only stop to consider, you will find that the Power that brought order into existence will continue to care for us through all of life. As we put our perfect faith in that Power we will know that everything will work together for our good. I believe that everything works together for the good of everything. I believe that those who trust in God and His Power know that all things are working together for good; so, the taking of anxious thought is not going to advance anything in this world. It is going to retard everything, and soon the anxiety is going to reflect on the body, showing that it is contrary to the Law of God to be anxious about anything.

Why take you thought for raiment? “Con-

sider the lilies of the field how they grow: they toil not, they spin not; and yet I say unto you that Solomon in all his glory was not arrayed like one of these." Consider the lilies of the field how they grow. How *do* they grow? Do they take any thought concerning the morrow? When the sun is shining they get all the benefit they can from the sun, and when the rain falls they get all the benefit they can from the rain. So, whether it is sunshine or shower, they grow without anxious thought of the morrow.

We are continually looking ahead, wondering how this thing or that thing is going to come out. We make plans, first for one thing and then for another, and we see those plans come to naught. Sometimes they do not come out as we like. Jesus thought this all wrong. He thought it not wise that we should take anxious thought for the morrow, but that we should grow as the lilies, taking what comes to us, whether it be sunshine or rain. And so it is with this higher law of life. If we would only understand it and see that whatever we are doing to-day, that if we do it with all our heart, it will make it easier to live the morrow right. You can not tell what the morrow is going to bring forth. Try to live just as much in the present as possible. I believe that people suffer more from the things that never come to pass than from the things that *do* come to pass. I believe that people suffer more from looking

XI.

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THE LIBRARY OF HEALTH

VOL. III.

MARCH, 1900.

NO. II.

WHAT IS SPIRITUAL SCIENCE?

"I report, as a man may of God's work—all's love, yet all's law."—*Robert Browning.*

What is Spiritual Science? At the beginning I might say that Spiritual Science is both a religion and a science. Science has had comparatively little to do with the religions of the past; in fact, up to the near present, science and religion have been antagonistic, religion fighting science at every step, and science looking upon religion in many cases as simply a devotional mental condition. Physical scientists say that science is truth demonstrated. We believe that there is a religion that can be demonstrated right here, which does not take the future into consideration, neither does it the past. It is an applied Christianity which is perfectly scientific from the beginning to the end.

Suppose we take the scientific theory of the universe—the materialistic theory—and consider that theory carefully. We find even there that science is based on conjecture. We find that it

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starts with an atom, a particle of matter so fine that it is invisible to the human sight; therefore we can no longer regard this theory from the physical point of view. So, the theory of the materialist is mental; the whole basis is a mental one. Now, when science takes exception to religion and says that religion is made up to a large degree of credulity and superstition, religion might retort that science is based on conjecture. If science were on the right and true basis, its conclusions might be true. But no one knows for a certainty that the basis *is* true, any more than the religionist knows that *his* basis is the true one.

Spiritual Science declares that there is an Infinite and Eternal Intelligence from which all things proceed. We do not find that this declaration is in conflict with material science as defined by Herbert Spencer. The religionists use the word *God*, or *Brahma*, or *Buddha*, in speaking of the Infinite Intelligence. The name changes nothing. So, the basic principle of Spiritual Science is not at all antagonistic to scientific theories; for it merely states that there is an Eternal and Infinite Power, which is made manifest in all that is, both within and without all things.

We Spiritual Scientists claim that there is a Supreme Power that is omniscient, omnipotent, and omnipresent. Everything is a manifestation of this one Supreme Power, and everything comes

under the control and direction of one Supreme Intelligence. The thought brought out from it is that there is no life apart from this one Intelligence. There is no intelligence separate from the Supreme Source of Intelligence. Everything is of and proceeds from God's Power. God dwells in everything. He dwells in the atom, as well as in the vegetable, mineral, and animal kingdoms. Everything that we see is a manifestation of God, presenting different degrees of this Intelligence. We find, furthermore, that everything receives life and intelligence according to its needs. We find that man receives greater intelligence as he realizes this one Supreme Power. Such a realization brings him into direct contact with this one Universal Force, the one Universal Intelligence, and his whole thought of life is changed. He no longer looks upon himself as he did in the past, but considers himself a child of God, with an eternal inheritance. So, the whole of life becomes changed. If we look at life in the old way, there is very little to bring joy or happiness to the life of man. For how one soul can be happy if another soul is to be lost or condemned to eternal punishment, is beyond comprehension; for the happiness of each should depend on the happiness of all.

If we are to be perfectly happy in this world, or in any other world, we must see that other people are happy. Through their happiness comes

an action upon our own lives which makes for our happiness. According to the church, the gospel of the Christ was not one of peace, joy, and glad tidings to all people. In teaching the gospel, the church has attributed to Jesus things that he did not do, and that he did not intend to teach, and it has omitted many things that he did do, and that he did intend to teach. The churches have taught of a baptism that had no element of Christ in it. This is an illustration to show that what passes as baptism is not what Christ intended it should be. John was the first to baptize. Jesus, while admitting that John was a great preacher, said that the least in the Kingdom of God was greater than John; that he did not have full knowledge of that Kingdom. There is a discordant note in the gospel that John taught, while the message of Jesus, the Christ, is good will to all people. Jesus said on one occasion that John baptizes with water, but that he himself baptized with the Holy Spirit. The apostle Paul said that there was one faith, one life, one baptism.

So, if we lay stress on baptism, what kind do we mean? The church says that the external baptism is a symbol of the spiritual baptism. But it loses sight of that baptism and becomes wrapped up in the external as being necessary to the salvation of the life of man. The real thing is necessary to the spirit. So we are coming to see that the religion of the Christ is an inner and not an

outer religion at all. It is a religion that can be demonstrated here and now.

The trouble with people is that they do not want the Christ religion in the present. They think it is all very well to be spiritual and have the Christ religion in the future; but when Christ is brought to people in the present we find that people do not want him. We think that because it is something that can be demonstrated that people will want it; but the world does not want it. Many people want truth and are seeking after truth, but the great world is not ready yet to enter into the religion of Jesus, the Christ. It is not ready to follow out his teachings in the simplest of things. If people could only see that by following the teachings of Christ in the present time it would bring health, strength, and happiness, they would not continue in the old way, but would seek out the new. But one of the hopeful signs of the times is that more people are reaching out for the higher life in the present time than have since the coming of Jesus, the Christ.

Spiritual Science deals with the practical side of Christ. It cares nothing for the form and symbols. These are well enough in their place. They are useful to place before the children who are beginning to study and who must have symbols; but in time these symbols will be laid aside and the children will see that they have served their purpose. Spiritual Science stands for all that is

real and true in the Christ world. It teaches the gospel that Jesus, the Christ, told his disciples that they should teach. He said, "Preach the gospel and heal the sick." Where else do you find Christian people healing the sick? Do they do this in any of the churches? No, they leave it to the doctors of medicine, and they say, "We must attend to the salvation of the souls." A salvation that heals the soul and not the body is not a true salvation. The perfect salvation is that which saves the body, the mind, and the soul. So we in the New Thought claim that they who are teaching the Christ doctrine and are not healing the sick, are not teachers of the true gospel of Jesus Christ.

It is the truth that makes us free from the bondage of superstition and also frees us from our physical ills. Christ said that he came that we might have life more abundantly. You can not have the abundant life if you have sick bodies. Spiritual Science comes in and says that all may have the abundance of life, and that it is easier to be strong and well than to be weak and diseased. This only requires that we should take cognizance of the inner laws and conform to them. Through such a conformity we come into strength, health, and happiness. We need not delay our Kingdom of Heaven to some future time. It is here now for those who will enter into it. This is the gospel of joy, peace, and glad tidings.

How are we going to understand it and give it a perfect demonstration in our own life? We must not consider our own individual lives for selfish ends, but we must think how to promote the welfare of other people. I can not think that it is right for any one to be weak with a disease and at the same time be trying to make other people strong. We must realize health and strength for ourselves, and then we shall be in a condition to impart that intelligence to others. Our own knowledge will bring others to a knowledge. Let us take this into consideration and begin with ourselves and make our own lives right. Let us bring them into conformity with Eternal Law and then we shall know the way to help other people. How are we going to do this? We are going to do it by teaching certain things here in this life. It is going to be done by teaching that everything, the evil as well as the good, serves a purpose. I believe that all evils are necessary evils. Many people do not see how good is coming out of evil. So long as we give evil reality just so long will it dominate us. We must put evil on the negative side of life and keep our thoughts on the good, on the positive, side of life. Then, evil can no longer control our lives, but we will enter into a perfect control of life. Then, we will have passed from the law of sin and death to the Law of the Spirit of Life.

The law of death is man's own invention.

God had nothing to do with that law. Man made it. It is impossible for God to take the wrong way—that way which leads to death. Man's search being confined to the external, it was necessary that he should turn to the outer world and find it there. When he found that health and happiness were not to be found outside of himself he came to the realization that there is a power within himself, and that he could use that power for his own good. He made it real, and with such a realization came the full force and power of salvation to make him superior to the world, and although in the world not of it. Thus he learned that his soul is one with the Universal Soul, and all things should come under his dominion and power. Remember, we study in Genesis that man is given dominion and power over all things.

When we realize that we are sons of God with an eternal inheritance, that we contain all power and dominion within our lives, we will no longer be swept this way and that, nor will we be under the dominion of material things. The mind will then have dominion over the material. When the power is realized, we will not be affected by the things we call *evil*. For, then, no evil will be able to enter our minds to draw the soul away from its allegiance to an omnipotent God, who gives to us all the power we possess. We should realize, then, that we are

one with God's Law, and that the one thing in the way of our development is our own false way of looking at life. If we are to develop in the higher way, we must not continue, in the future, to look at life as we have looked at it in the past. Little by little we have been developing God's qualities, and little by little man is realizing his omnipotent power; for he has this power within him working for health, and strength, and happiness.

We should begin this work here and now, realize that God is ever with us, that He does not leave us for an instant. There is a love present in the life of man that is a distinct part of Being, and we are going to recognize this Power, and everything good in life will come from such a recognition. From this time on we are going to encourage this thought that we are all members one of another and that there is no separation in life. We can not look upon ourselves as separated from other individuals, because all life is one, and in considering the good of ourselves we must consider the good of all. When we recognize this we are not going to consider retaliation, but we are going to take up, rather, the law which the great Master gave us of non-resistance. We are not going to fight evil in others, for that evil is undeveloped good. Those people may not be taking thought of their fellow-man; nevertheless, whether we look upon their conduct

as good or evil, at the last analysis it is good. In the future we are going to say of them that if they are evil they are undeveloped, and that they are doing according to their knowledge. We should give them good thoughts, and should try in this way to bring out all that is good in them. Any quality in us speaks to the same quality in other people. Let us, then, encourage the good instead of resisting the evil, and not try to overcome evil by evil, but overcome evil by good. If this line of conduct is pursued, evil will have nothing to live upon, and must pass away.

Everything is pure and everything is good and strong. We are not going to change people, but by pursuing this course of thinking we are going to realize that back of all seeming evil there is eternal good. The same qualities are in the undeveloped as in the most highly developed people. Whatever qualities you possess are continually calling to those same qualities in others. If kindness is in your life, you will call to kindness in others; if the desire to do good to others is in you, a similar desire in them will respond. This is true of everything in life. Man has this power within him to call out the good in the lives of others, and he can use this power. So, whatever we give out, whatever we think, is continually calling to the same quality in other people. If they are jealous or envious of you, you may

correct their thought by your own right thinking. Relate yourself in the right way to other people and you will find that they will be properly related to you. You have the power to do this, and so to exemplify the teaching of Spiritual Science.

Many people think that they are controlled by their environment. They insist that their lives are influenced by the people with whom they come in contact. This is not so. We make our own environment, and according to the way we think we make our own lives. The world about us takes on a brightness or a gloom according to what is in our minds. We see the world around about us in a gloomy or in a bright way according to the gloom or the brightness in our minds. Let us, then, take the responsibility upon ourselves and not place it upon other people. Let us realize that we make life what we *will* to make it. We are continually willing things in the wrong way, and are getting wrong results, because of our wilfulness. Every thought that we think we must express. We must give an account for every thought, and we do give such an account in our own lives.

Do not put your happiness or your punishment off to some future time. Your life may be happy or miserable now as a result of your right or wrong thinking. Remember, that the power is with you to think right or wrong. Every thought going forth from the individual is a prayer,

whether it be false or true. It will be fulfilled, if it is a false desire, the same as if it is a true one. The instant a thing shapes itself in mind it is being fulfilled, because to have the ideal in mind is greater than the expression of the ideal. You must have a thing definitely in mind before you can give expression to it in an ideal way. Therefore, by cultivating the ideal, we can shape our lives as we will. But the one thing we must remember is that nothing we desire is going to bring us good if it brings injury to some other life. Remember, that we can not get happiness or strength through bringing injury to another. Happiness comes as we give happiness in life, and strength as we give strength for the general welfare. If one would be strong, well, and happy, let him give out strength, health, and happiness. The more he gives the more he will have to give. By his giving his abundance will be greater. But in giving out there must be no thought of receiving, for the law is that the giving and the receiving are one. "If a man would find his life, he must lose it." This is the law of life. We are so related to one another that humanity is one, and in working for the good of others the organization will become perfect.

The expression of the soul is *thought*, and this is the one way we have of relating ourselves to the outer world. Words are naught, but the thought that lies back of the word is everything.

Think right and the word will be right. *Think* right and the deed will be right. A person can not have true thoughts and give expression to those thoughts in a false way. It matters not how much a person may do, if the thought back of the act is not right the deed can not be right.

Let us think, then, in a positive way and not on the negative side of life. Do not stand on the negative side of life. All good is positive, and if you stand on the positive side of life nothing can prevail against you. If you are in that condition you will conform to the law and will become well and strong. Think of yourself in this way, and when you see other people, try always to see them as you would *like* them to be. Always see the good in them, and by seeing the good in them it will help to bring it out in them. *You never make people think that they are better by telling them that they are evil.* Dwell on the positive side. Remember that our thoughts affect the lives of other people, and that they should be for righteousness and strength in others.

We are responsible to God and to our fellow-men for the thoughts we think. Every thought is going out to affect the life of some one. If one is guided by the light of truth, no false thought can be borne toward others. If one dwells, however, on the negative side of life, if he allows hatred, malice, and envy to enter his life, he must not expect health and happiness, nor to encourage

it in the lives of others. If these qualities are desired we must dwell on the positive side, and not on the negative side. In dwelling on the positive more power and influence on other people's lives will come, and all desires for good will be accomplished. Let us keep our minds centered on the truth, and remember that when it is so centered on the Eternal Good, there is no room for evil. But in the doing, everything must come in an orderly way. There is no need for hurry, and there should be no crowding of one event upon another, but we should do all things quietly and naturally. Keep the mind thoroughly poised, and demonstrate the power that is within us. Thus we shall lead a perfectly scientific life and demonstrate our religion here and now.

There is a higher law that frees us from sin and death. Christ pointed it out when he said that he had overcome the world. "If I shall be lifted up, I shall draw all men unto me." According to the old conceptions of life, people died to the highest that was in them; but we believe that people should be made alive to their spiritual inheritance. Looking at life from the spiritual side, we recognize the God in it, and this is Life Eternal.

"The truth in God's breast
Lies trace for trace upon ours impressed:
Though He is so bright and we so dim,
We are made in His image to witness Him."

XII.

get just as good results from such an understanding as is possible, it will then enter into the life in the true way.

Let us look at this question from the standpoint of the family. Very often we find in families that there is more or less discord. This is often brought about by very trifling things—frequently where the members of the family fail to understand one another. Spiritual Science would solve many of these perplexities, if we would thoroughly understand it and then conform to its laws. As life is a constant development, we can not at first expect to accomplish that which we will accomplish the further we go along. Little by little we develop; little by little we grow.

Spiritual Science recognizes that the things that appear on the surface of life are not the real things of life. The little discords, the little antipathies, the unkind words, and the thoughtless deeds—these are not the real things of life; they are only the things that are passing on the *surface* of life, and, as we learn to look at life in a deeper and in a truer way, we will not be affected by the small things. We will learn to pay little or no attention to them. We will learn to overcome these discords by kind words, and with pleasant looks, and by degrees we will learn to give out the reverse of what we receive. We should not deal with

the negative side of life. In making too much of these little things we give too much strength to the unpleasant side. Rather we should overcome them by thinking strongly of the true things and keeping on the positive side of life. It would make the family life much pleasanter, if we could see, when any member of the family says or does a thing that displeases us, that the best way to do is not to resist the word or deed in any way, but to take an entirely different position, and overcome the evil with good.

In the family life there is much to be done in the consideration of the children. Very often the children are not allowed the liberty that should be given them. Then, again, they are given too much of the wrong kind of liberty. When a child is told that he must do a thing, regardless of a reason, simply because his father or mother declares that he must, this is not right. Children think and reason for themselves, and sometimes they reason better than grown-up people. When a child is allowed to do a thing to-day, and on the morrow is not permitted to do the selfsame thing, and without a reason for the denial of the privilege, the parent has brought discord into the mind of the child, and the child wonders why the parent can do or say a certain thing one day and the opposite thing another day.

We should deal with children as we deal with grown-up people. We should understand that they have their rights and that their rights should be as safely guarded as our own are. The child has a right to ask and receive the reason for the conduct of the parent. This doctrine may seem utterly different from the old way of training the young, but if you desire your child to grow up with a reasonable mind, how can it be inculcated, if you refuse at the outset to give a reason for requiring the child to do a certain thing? It is best, then, to give a child a reason when you require him to do a thing that he does not understand clearly. You should have a reason for demanding certain conduct of your children, and you should give it willingly when they wish to know why a thing is required of them. A child needs a great deal of freedom in order to grow and to develop and bring out all within him, and if you in any way retard that development, then you are affecting the child for ill; you are bringing about a condition in the child that in the future you will see is a perverted condition. Children must have liberty to grow, to think, and to act. The office of the parent is to guide the child in the right way of life, and to do it in a gentle and firm way. I heard a lecture once upon the subject of bringing up children. It was given by a lady, and

was one of the most interesting lectures I have ever heard upon that subject; but she had the very worst children I have ever met. So we want to be practical in what we preach, and not to tell our children to do so-and-so one day, and, without a reason, tell them to do an entirely different thing the next day. While we require a great deal of gentleness in the training of children, we also need much firmness. A child is quick to see anything in the nature of weakness, and will take advantage of it. In taking the right course with a child try to lead him rather than force him. It is much easier to lead than to force.

Take the action of silent thought on the child's mind. Think that the child is what you want him to be, and that he is doing what you want him to do. Think that the child is all that you have pictured him. It is only as you impress that picture of what you think the child is on your own mind that you call into existence those qualities you desire in the mind of the child. It is essential that you keep in mind what you want the child to be, and then he will surely grow to it. Be as reasonable with the child as you would be with a grown-up person. Do not tell him one thing one day and another thing another day, without giving a good reason for the change.

Another phase of the family life is the

question of servants; and I think this question is one that is very much misunderstood in this country. I think that there is no place in the world where people have more trouble with servants than in this country. There is this to be said on that question: Some people think that the men and women who serve them in what is considered menial positions, are hardly fit to live. This may seem an exaggerated statement, but there are some people who never give the thought and attention that they should to those who perform daily service for them, while others are so familiar with their servants that the latter lose all respect for those they serve.

In considering this question, let us always remember that we are all of one blood, that we are of one life, that there is only one life in all. There is neither high nor low, but there are many degrees of development. There are those of a high development and others in whom it is lacking. But there is no such thing as a high soul and a low soul. In the real world, all are of God's own Image and Likeness. If we would take this into consideration in dealing with those who are in service, for those who are continually doing for us, it would be very helpful. We really have often to deal with servants as we do with the little children. In many cases their minds are undeveloped, and

sometimes all one needs is to be firm; but in this firmness we should always be sure that we are right, and not infringe on their liberty. We should never take anything from them which is rightfully their own. We should remember that we are all servants, one of another, and that the service is only in different degrees.

Let us be related to people in the true way and then good can come. Let the developed people show the undeveloped the right way of life. Do not expect the undeveloped to live in the right way, unless the developed show it to them. This is the true way of dealing with people. We should look up to and be guided by people who are more developed than we are, and the less developed must look to us and be guided by us. These are questions that enter into the family life, and it is essential to its well-being to have them answered. And they can be answered if we would take this matter into consideration purely from the spiritual side and make the outer correspond to the inner.

In our relations with people in a business way, Spiritual Science should enter in as a factor. The Golden Rule, as promulgated by Jesus, that we should never do anything that we would not be willing others should do to us, should come into the business; but it is not very strictly followed. The law in business life is that of nearly every phase of life: that

what we do to others, that will others do again to us. If we find that other people are in any way injuring us, that they are not dealing fairly with us, we should realize that it is because in our own minds we have injured them or have not dealt fairly with them. Whatever a man sows that shall he also reap. It is the law of cause and effect. A great many people believe that a cause can exist without an effect, while others are of the belief that effect can exist without cause. Every cause must have an effect. Every good thought must have some outer action, and the outer is but a symbol of the inner. The fruit is but an outer expression of the inner seed. So, when we take this into consideration, we shall know in business transactions that when we get the best end of the bargain, some one else at some other time will do the same by us. This is the law, and there is no getting away from it. It is an unchanging law. The Master says that a man can not gather figs from thistles, and, if you plant thistles, you must gather thistles.

So in the business life, we must see that we are related one to another, and that we each stand as an individual part of the grand body of humanity; that each must do good to others, and that good must of necessity come back to us. This is where we are not thoughtful enough. We look too much for the per-

sonal good, and we lose in this way much of the good of this world that might come into our own lives. If we worked less for the personal, and more for the grand body of humanity, it would be far better for us.

In dealing with people with whom we come in touch, we seldom think to what a degree we may influence their lives, or, in turn, be influenced by them. We may meet a person only for a few moments, but in that length of time the influence coming to us, or going out from us to the other, may affect the whole life. This may seem a very strong statement, but I do not think it possible for people to talk together for five minutes without being influenced by it. And for this reason they should ever be conscious of the weight that their thought is giving out.

If this is true, and the most careful observations bring me to the conclusion that it is true, you can see how necessary it is that we should influence people in the right way. We can not always tell what is going on in the mind of another, and if a person is unkind in word or deed, we should by our conduct try to overcome that unkindness in him. It may be that the conductor on the car is very impatient. He may speak to us in a discourteous way; but we should not respond in the same manner. We do not know what has been done before to

cause him to act in this way. We do not know, and, therefore, we can not judge the man. We may feel in our minds that he is not doing right, but that makes no difference; there should be no spirit of criticism on our part. We do not know the causes that brought about the mental conditions on his part. The way to overcome them is not through finding fault or speaking unkindly, but rather to give out something else. Give a kind thought, give a pleasant look, and it will have the power to bring about a new condition of things. The man will speak more kindly and act more courteously to the next person. In this way we should be related to people—through kindness and by giving the right thought. The way to overcome any wrong thought is by substituting a good thought in its place, and if you have the good thought in your mind, it is very likely to go out and affect the mind of the person who possesses the wrong thought.

So, in our dealings with people in everyday life, let us always try to give out the thing that will be helpful and peaceful. No matter what we meet let us give out the truth, and by and by we will find that people will meet us as we meet them. Some people when you meet them are happy and bright, while others are gloomy and morbidly inclined. Those who are bright call out the joy in you, and those who are sad

call out the gloom in your own mind. This is because the brightness or the morbidness in the minds of others is calling to the joy or the sadness in your mind. We call out the things that are good and true, or the reverse of this. Remember, as we give out we will receive, and this is an everyday phase of life.

When you come to the religious side of life, every right thought is religion. We should see that the religion is the *life*, and that it is the thing we do that shows that we understand the religion of life. The Christ idea of religion is that the person should live the life, and that through living the true life, teach other people to live the true way. We should see that Spiritual Science recognizes good in everything. There is no evil. God is everywhere, in and through and about it. So there should be a recognition of God in everything, and because of such recognition the whole mind becomes changed. Evil can not exist for any length of time, and good is recognized in everything. As people have the thought of good in this world, if it is in the heart and soul of people, then all the gloom and disease must give away before the thought of the indwelling good.

We recognize, furthermore, that God is ruling this world according to His own Law, plans, and ideas; and that this world is not a bad world, and that there is nothing evil in it,

but that evil is conjured up by the imaging faculty. God never put evil in this world. He gave us the power to image certain things in mind, so that we image some things perfectly and others imperfectly, and by not understanding things in their right proportions we get wrong pictures that leave out the good. The picture that takes good into consideration is a beautiful picture of life and a good picture of life, and it is only as we take the good into everything in life that we get true pictures of life. It is as we recognize the unchanging Law of God—the Law of Love—that is trying to bring everything into perfect harmony, recognizing the perfect ideal, that the soul may realize that it is one with God, that there is no separation from God. Take this thought of God into everything that we do and try to find the Godlike in all.

It is not through fighting evil that good can come, but it is by constantly affirming the good that evil is overcome. As soon as you fight evil it becomes greater, and instead of overcoming it you will be overcome. "Be not overcome by evil, but overcome evil by good." Overcome the evil of the world because of the good thought in your life, because you realize that good is in every life and every thing, and in this way your life becomes a vitally religious one.

All forms of life are only symbols of the power and force that lie back of the form. Form should not be worshiped. Jesus would not allow the people to call him God. He said, "Call me not God." He recognized only one God—not the personal God—and declared that God was in his own life. And when we recognize the Godlike in people, this is the real thought of God or Good. People are apt to worship the personal and leave the good out, and we must take the good thought into everything in life. We should carry the worship of God into everything in life, which should not be a worship for any one day, but the worship for every day. It should be a worship beginning in the early morning and lasting throughout the day, and into our very sleeping, so that the soul recognizes its unity with this oneness with God; that it is a part of the Great Whole; that it has no life apart from God.

Such a recognition of God would mean that the world would become beautiful to us, and that we would deal kindly with our fellow-men, and that we would do things in a right way instead of in a wrong way. The evil, as it exists in the world at the present time, would soon become a thing of the past; for the good in the minds of a few people would overcome the evil in the minds of the many. For good

is eternal and evil is only temporal. "To the pure in heart all things will become pure."

"O Dwellers in the valley-land,
Who in deep twilight grope and cower,
Till the slow mountain's dial-hand
Shortens to noon's triumphal hour,
While ye sit idle, do you think
The Lord's great work sits idle too?
That light dare not o'erleap the brink
Of morn, because 'tis dark with you?"