

# THE NEW "PSYCHIANA"

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(RE-WRITTEN BY DR. ROBINSON IN 1946)

Being a spiritually-revealed manifestation of The Power of God to the human race. First, to the Christian Church, after that, to men and women of all creeds and faiths, and the millions without either. A revelation of The Spirit of God to all men, containing the assurance of Eternal Life for all.

Conceived and written by  
**DR. FRANK B. ROBINSON**  
Founder of  
THE PSYCHIANA RELIGION

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TRUTH DOES NOT MAKE A MAN GREAT, BUT A MAN  
CAN MAKE TRUTH GREAT.

## STUDY - LESSON TWELVE

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Frank B. Robinson

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The PSYCHIANA Religion has operated exclusively by mail for twenty years. Through this Movement the actual Power of The Spirit of God is being manifested to all men. The only creed we have is: "I BELIEVE IN THE POWER OF THE LIVING GOD."

EACH LESSON SHOULD BE READ CAREFULLY EVERY DAY.  
SPEND 15 MINUTES DAILY WITH GOD.

Address all correspondence to:  
**The Archbishop of PSYCHIANA**  
MOSCOW, IDAHO



# THE NEW PSYCHIANA

*By Dr. Frank B. Robinson*

## STUDY-LESSON NUMBER TWELVE

I wish to return to Lesson eleven, or rather continue with Lesson eleven, before we go forward into this Realm of The Spirit of God. The reason I believe I should return is that there is so very much Power in the exercises I gave in that Lesson. I want more than anything else that every Member of this religion should understand to the very full exactly where he or she stands, as we enter this twelfth Lesson. The reason I am returning you to Lesson eleven is because I received a letter from a valued friend today. We were discussing the possibility of the Christian Church accepting the principles laid down by me some twenty years ago, and being taught to you now. There seems to be a great hunger on the part of the churches for Power of some sort or other. They actually want to know the Power of The Spirit of God. They realize that all they have now is a set of 'beliefs,' and they also seem to understand fully how very little Power, if any, is generated from those "beliefs."

As my work is primarily to reveal the Power of The Spirit of God to all men, naturally that includes the Christian Church. On the cover of these Lessons you will find the words: "First to the Christian Church, after that to men and women of all creeds." There does not live a man who is more anxious to help the Christian Church out of its lethargy than I am. There is nothing I would not do to help it. It will have to be willing to admit its complete failure though, for I can do nothing for it until the day comes when it humbles itself, and actually requests me to reveal to it the fullness of my message. That message, of course, comes direct to me from the Realm of The Spirit of God. That message, when accepted by any man or woman, has enough spiritual Power and virility completely to transform any life, filling it with God.

Well, in the letter from my friend, who is a theologian, he said this—or something like this—"You have been travelling this path, Frank, for twenty years. Others haven't had twenty minutes. You have practiced this thing; others only have heard about it vaguely. So we must be content to make haste slowly, and I know that you, being in the driver's seat, will find it hard to understand why every-



one doesn't jump into the driver's seat with you, with the same passion that is yours."

That set me to thinking. There can be a world of spiritual Power in a simple statement made by me, and directed to you, and because this Power of God has become such an every-day thing with me, there is a possibility that, at certain critical points in these Lessons, I may perhaps not spend as much time as I should in explaining these very significant points. The most powerful exercise I have ever given you to do is the one suggested in your last Lesson. There are just three words—POWER—POWER—POWER.

That's all. Just those three simple words—POWER—POWER—POWER. But will you please believe me when I tell you that, backed up by an earnest and intense desire, those three words can blast more Power out of the Realm of The Spirit of God than any other three words I know. I have literally blasted out of my path every obstacle with those words. Of course, you will understand that there is no merit in the words themselves. But when those words are spoken as a heart-throbbing demand on God that the Power which is God be made known to you—brother or sister—let me tell you that mastery of this one secret will open the heavens, and you will receive so much of the Power of God that you will never be able to contain it.

I am a spiritual leader. I do not know just how strong the desire for God is in the human family as a whole. I know in my case the hunger increases day by day. The soul-longing for the absolute fullness of The Spirit of God increases with every hour. And while it is a fact that with each waking morn I am conscious of just a little more of the Power of God, with the revelation of the Power comes the insatiable desire for still more, and more, and more.

How do I satisfy this longing? Let me tell you. Out here in Northern Idaho we have miles and miles of wonderful country roads. One can drive for miles and miles and not meet any traffic. So then, whenever I feel my need of more Power, and whenever I can, I take the Cadillac, tell no one where I am going, and I drive out into this wonderful wheat country. A favorite trip of mine is to Genesee, a small village about 18 miles from Moscow. As I drive along, I talk with God. I'll probably say something like this: "Spirit of the Living God—I want more Power—I want more of You—I want to make sure that I am fully equipped to do the work of redeeming this world through Your Power—so give me more, and



more, and more Power." Then, at the very top of my voice, and with a hunger of soul which is a wonderful gift if you have it, I shout to God—"POWER—POWER—POWER." I'll probably do that half a dozen times before I return.

Now please understand me—my feet are always firmly on the ground. There is nothing of the religious fanatic about me. I am one of the sanest men you will ever meet. But from these moments, believe me, there comes a flood of Power of such intensity that the man or the circumstance cannot exist which can successfully operate against the Power of God which comes flooding into my soul in such moments as these. I did not say moments of "emotion" for there is no emotion to it. It is just the demand of faith, and *I take from God* the Power I need in whatever quantity I need it.

There is normally, in everyone of us, a desire for God. Let me repeat that I do not know just how deep that yearning is in other lives. But I know that wherever God has a man or a woman upon whose heart he has placed a great burden, such as the redemption of the human race through the Power of God, that man must also have a great capacity for God. *I want you* to be a man or a woman of great capacity for God. First of all, I want you to have a great capacity for God so that you can join with me in a vital manner in this work of mine, which is the revealing of the truths of God to humanity.

Sometimes I think I'm like Saul. You know, before he could successfully reveal God to the church, he had to kick it in the face. He had to slap and bang it round, and he had to antagonize it to such an extent as he did—merely to discover whether it was alive or dead. Saul knew from the very beginning what his life's work would be. It could not have been otherwise. Then, when the time was propitious, Saul saw a great Light. He became Paul, the founder of the Christian Religion. And see what happened. I have written a book, many years ago, called "YE MEN OF ATHENS." I based that book on the experience of Saul—Paul. On the title-page of this book you find these words:

"Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, I beheld an altar with this inscription, 'To the unknown God.' He therefore, whom ye ignorantly worship, the same declare I unto you."

There has never been a time when, in spite of its deadness and its apathy, I have have not loved the Christian Church. There has



never been a time when I would not have willingly laid down my life for it. But when I came to it with my humble offering of the Power of God, the Christian Church said to me, as it said to Jesus: "Away with this man—he hath a devil—crucify him—crucify him—what have we to do with thee—though art only Frank B. Robinson." So what else was there for me to do. I came direct from God with a message of the Power of The Spirit of God, and the one door which should have been opened was slammed in my face. I am minded of Jesus as I write this, "Behold—I stand at the door and knock. If ANY MAN . . . . . etc." You know the rest of that quotation. And I stood at the door, knocking. And I knew the Gift I held in my hand. And I knew, also, that the Gift would be refused. Jesus wept, as it were, great drops of blood. I know why He wept. He had a similar experience to the experience I have had.

Because I have spoken so very plainly the impression has gained headway that I am opposed to every fundamental of the Christian Church. But nothing could be farther from the truth. Let me make my position plain once more if you will—The Spirit of God has anointed me to bring to the Christian Church first, then to the world, authentic knowledge of the only Power which can redeem mankind. I have long known my mission. For twenty years I have suffered, bled, cried, agonized with God for both The Christian Church and the world. I found a more ready acceptance from the world than I ever found in the Christian Church. I remember well one Sunday afternoon when my cruel Christian Baptist father was beating me until the blood flowed. He became so tired himself, and so absolutely exhausted, that he threw himself on my bed and almost collapsed. I guess that beating had taken all of an hour. Seeing Dad lying there on the bed, so intense was my love for him even though he was beating me almost to death, that I slowly limped over to him lying there on the bed and, putting my arms round his neck and kissing him I said: "Did you hurt yourself, Daddy?"

That is something like I feel towards the Christian Church. I saw through its hypocrisy. I saw through its shallow creeds, rites, and rituals. I understood the pharasaical attitude of the organization, and I knew that it knew completely nothing about the beautiful Spirit of God. Yet I loved it. I guess I shall always love it. I do not know of a Christian Church which would give me membership in it, except perhaps the Unitarian Church. I know of several men who would be glad to give me membership in their individual



churches, but they would have to sneak me in, in the garb of a burglar. They would have to omit certain printed statements of belief to which I can never subscribe. But I still love it. If I did not love the Christian Church I wouldn't bother my head with it. And if I did not bother my head with it, it would probably die in its sins for I know of few men who would dare challenge it as I have challenged it.

As Dr. Marcus Bach says in his wonderful book, "THEY HAVE FOUND A FAITH," I have thrown myself upon the whole church structure as if to test its armor. Yes—I did just that. I found its armor very weak. Then, I made up my mind to help it if it would let me. I do not know if it ever will. The chances are, though, that before too many years have passed by, you will see a great part of the Protestant Christian Church turning to me for help. Rather should I say—TURNING TO THE SPIRIT OF GOD AS I SHALL REVEAL THAT SPIRIT, for help.

These are just a few straggling thoughts which will assist you in your understanding of the reasons why I must keep so very close to God, and filled so very full of the Power of God. You will perhaps understand a bit better now just why it is always necessary for me to drive along the country roads, imploring God to give me POWER—POWER—POWER, and then, after the imploring, TAKING FROM GOD THE VERY POWER I NEED.

Get intense, my friend. Want God more than you wanted anything in your life. Insist on disciplining yourself until you feel you are fit to receive the Spirit of God in your consciousness. Then, recognizing that all of God exists in all of you, claim the Power by doing as I suggested that you do in Lesson eleven. POWER—POWER—POWER. It will be very beneficial if you can mentally let these three words run through your mind, seriously and voluntarily, whenever you have the time to do so. If it is possible for you to get away from anyone—all alone, then by all means do it. Every minute spent wrestling with God will, if you wrestle through, fill your little life with the beauty of God. And you don't have to travel far to find the beauty which is God. You don't have to leave even your room to find the Kingdom of God. For, you will recall, THE KINGDOM OF GOD IS WITHIN YOU.

What I am driving at of course is to try and have you get the Power of God in you—OUT. Remember this—your physical body has so much radio-active and atomic energy in it, that these loudly



spoken words—POWER—POWER—POWER. spoken at the top of your voice, release enough of the Spirit of God in you, and unknown to you, into your consciousness. But whether you are conscious of the Spirit of God or not, the POWER of God is always released when one desires that just hard enough to be willing to throw everything else to the winds for the one priceless gift of the Spirit of God.

"I BELIEVE IN THE POWER OF THE LIVING GOD." Oh yes—you believe in that. Then believe so hard that you are willing to get the Power of God in you out, so that you may use that Power for the redemption of the race. It is not possible for anyone to be in tune with the Infinite God, and not radiate the Power of God. It is not possible for one to recognize and keep the Power of God, without telling others about it. It is not possible for you to hide this priceless Gift of the Power of God under a bushel. If you try, you will find yourself outside of the bushel, and the Power therefore cut off.

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The power of the spoken word is so great, and the results of its use so staggering, that I'd like again to impress upon you that whatever you bring into actual manifestation as a result of an intelligent use of The Spirit of God, will be brought into manifestation in all probability through the spoken word. When you use the loudly spoken word, as I have told you before, you are not only DIRECTING The Spirit of God, YOU ARE BRINGING INTO EXISTENCE CONDITIONS WHICH MAKE IT IMPOSSIBLE FOR THE SPIRIT OF GOD TO FAIL TO ACT. It is an utter impossibility for you to demand any right thing from God, and not receive that thing, no matter what it is, if you make your DEMAND on God through the intelligently directed spoken word.

There is a scientific principle involved here which, because God is a scientific Power, is an absolute Law. Twenty years ago I made the statement to my Members that "The Realm of God is a Realm of Absolute Law," and today, twenty years later, I reiterate that statement with the fullest assurance. I know now a lot more than I knew then about the immutability of the Law which is God, and the Power which is God, for they are one and the same thing. I know now, far better than I could possibly have known when I was but a neophyte, with what absolute assurance one can demand anything good from God, and get it. The amazing part of all this is that the Power which is God is so very close to us that it actually lives in us. Therefore, if there is anything we wish to achieve in this



life, which is for our own good and for the good of the human race, all we have to do is to speak that thing into existence.

This is a very far cry from the old theological practice of getting down on our knees and asking God for this thing or that thing—"If it be Thy will." Everything which is for our good and the good of the human race is the will of God, and for you or me to say, "If it be Thy will," is to hamstring God right at the very start. It is to admit that there might be a possibility of our not getting it, because it is not the will of God. That theory started away back in the dark ages when churchmen and religious promoters did not know the slightest actual, factual attribute of The Almighty whom they placed on a throne "in heaven," and to whom they burned offerings of sheep and goats, believing that God had a nose which could smell the sweet-smelling savors of the "offering" man was making to God.

That was the first of religion as we know it. It wasn't within a thousand miles of God, though. If the Christian Church were not changing so very rapidly, and if our leading theological seminaries were not now making the very same denials of creeds, which I made twenty years ago, I wouldn't waste five minutes on it. I realize though, that superhuman as the task appeared twenty years ago, it might very easily come to pass within the next few years. It has taken a lot of vision. It has taken plenty of courage. It has taken a spine made of Bessemer steel to do it, but it is being done. The Christian Church is slowly getting over the shock it experienced when I first came right out and told it that the very fundamentals upon which it had been founded, needed considerable re-vamping.

It will be interesting here to introduce into this Lesson an article which appeared in *The Christian Advocate*, the official publication of The Methodist Church. The article may be found in the issue of October 17, 1946. I believe it should be reproduced in full, for here we have the amazing admission of this *Christian Advocate* that Protestantism is split in two; and as a result of this split, the editor openly recommends that all Protestants lay aside their "issues" and "problems," declaring a moratorium for three months, and do as I have asked them to do. If this is not asking Protestant ministers to stop their own teachings for three months, and adopt the teachings of Psychiana, then I can't read English.

### THEY HAVE FOUND A FAITH

"Prof. Marcus Bach, of the University of Iowa, came from a home in which religion was a conspicuous interest. His mother was a



member of the Friedens Reformirte Kirke, but his father was a spiritual gypsy who took his young son about, here and there, to attend services of the "Holy Rollers," and other groups of eccentrics. Deep down in the heart of the lad there was implanted a profound—and unusually sympathetic—interest in the various forms that faith takes.

Years afterward, when he became a university professor and lecturer in the field of religion a dramatic incident set him off along a new line of inquiry which has resulted in a volume entitled "They Have Found a Faith" (Bobbs Merrill: \$3), which might well be required reading for every Protestant minister. This does not mean, of course, that preachers should read the book in order to correct their theological thinking but that they might discover the vast importance of believing something with all one's soul and living on the power of faith that springs from such a belief.

Dr. Bach has made a serious study of at least eight systems of religion, commonly called "cults"—Jehovah's Witnesses, Spiritualism, The Kingdoms of Father Divine, Unity, The Foursquare Gospel, the Oxford Group, the Bahai'i Faith, Psychiana—to discover, if possible, the secret of their attractiveness by which at least 15,000,000 people (mostly Americans) have been persuaded to declare their faith.

The secret he has found is very simple. All these people have this one thing in common: *They have found a faith which assists them in solving their personal problems.* It may be crass and crude, and it may lack all the logical accompaniments of good scholarship, but it has succeeded in convincing multitudes that, by its devices and techniques, it is able to put men in touch with divine powers.

Throughout the American church scene at the present moment a sharp cleavage is developing within the religious field, and what we actually have is two Protestantisms. On the one hand there are those who, in the belief that they are doing the will of God as revealed in Jesus Christ, are exerting every honest and zealous effort to bring about a better world. Their concern is in social issues, their learning is in the field of economics, sociology, and psychology, and their vision is social and global. On the other hand there are those who, with equal earnestness, believe they are doing the will of God as revealed in Jesus Christ as they eschew all social and economic issues and give themselves with all the powers at their command to the task of saving the lost and providing him with a sure entrance into heaven and a safe escape from this world.



Somewhere between these two extremes the future of the Christian Church lies. Just as it is impossible for a Christian to do his whole duty toward God without consecrating his social attitudes, so also it is impossible for one to know the will of God without having had some personal spiritual experience with God.

In wide areas of Protestantism there is a great need that there shall be rediscovered the supreme importance of this personal experience. This stricken world can never be made Christian by men who are not themselves Christian. The beginning of humanity's redemption is the re-establishment of right relations between the individual and his Creator. If the preacher in the pulpit of the "orthodox" church cannot help his hearers to sense the presence of God, then they will turn to the cultists. At least 15,000,000 *have*.

Perhaps it should be admitted just at this point that no man ever undertakes a more delicate or exacting task than that of leading another person into the actual and sensible presence of God. It calls for the utmost spiritual skill, as well as the most exact and incisive mental effort.

It requires first of all that the guide must himself be one who knows where God is, where to find him, how to touch him, and how to make him real and tangible to the person he is attempting to guide. One of the most successful personal workers in American Protestantism returned not long ago from an afternoon of conferences with three "unconverted" and threw himself upon his couch in utter exhaustion. Strength had gone out of him. But he had succeeded in opening the lives of the young people to a transforming and transfiguring experience. *It all began with one man who knew the way.*

It requires also a technique that is both simple enough for the unthinking and logical enough for the most scrupulous. It is at this point that the cults have been eminently successful. Unity's affirmations, for instance, sometimes lack much of being of New Testament quality, but they are aggressive, they are positive, and they are practical. And because they are phrased in terms which common people can understand they are widely accepted.

A wise old layman whose religious experience included some vivid moments, and whose Christian conscience was alert to most social issues, commented searchingly on modern preaching when he said: "I listen to a good many sermons by men who undertake to solve the problems of the world who have never been able to



solve the problems of their own lives!" That which will give most weight to an opinion on the world situation is the evidence that the preacher has been successful in dealing with his own personal problems.

That a genuine Christian experience must affect one's social attitudes is admitted even by the most doughty champions of an individualistic gospel. Rare indeed is the preacher of the "personal gospel" who does not venture at times far enough into the field of social and economic issues to touch at least lightly on the subject of the liquor traffic, and some of them are at its most furious foes. This departure from the strictly personal they defend upon the ground that strong drink destroys the souls of men. But so also do poverty, exploitation, unsanitary housing, race prejudice, and a number of other social abuses.

The starting point in all religious matters, however, is the need of the individual soul for a personal experience with God. When Dr. Frank Robinson paid millions of dollars to the publishers of pulp magazines to shout to the public that "*I talked with God—yes, I did—actually and literally*" the orthodox public gasped and looked as if they were horrified, and the public poured in their letters of wistful inquiry by the hundreds of thousands. Just because he was so sure of himself, they became confident that he told them the truth.

With the world in unprecedented bewilderment and confusion, we propose a moratorium on "issues" and "problems" for three months, and instead, let the preachers thunder from Protestant pulpits the good news—"*I believe. I have found. I know. I have talked with God. I can tell any man how to find him.*"

There are several significant statements in this article. Let me point out a few. It will give you a clearer understanding of my concept of The Almighty, and you will instantly see how very close all the Power God has is to you, I'm sure. These good Christians, all of whom I love so very much, are not so far from the truth. As the years roll by, and it won't take too many, they will begin to open their eyes to the magnificence of the God we teach, and the complete impotence of the anthropomorphous deity they have been trained to believe in.

You see, this road towards God is rather a long road. It winds round many hills, and it descends through many dales and plains. It twists and turns, and yet, as one follows it down through the ages,



one notes that with distance the road widens. It becomes straighter. As one approaches the actual truth of the Power of God, the road suddenly loses itself in a vast plain. That plain contains the fullness of God. It has been a long and an evolutionary road. Those good men, away back in the dark ages, had the vision—there is no question about that. But knowledge was weak. The human mind was but dimly illuminated, and the concepts of God our old forefathers believed in were very weird concepts. Yet they were the only concepts the uneducated mind of half-savage man could contemplate successfully. They saw God in the storm, and when lightning flickered across the skies; and when the rain descended and the floods came, they actually ran into caves to hide from the wrath of God. Well God has no wrath. God is a mighty operating spiritual Law, through the application of which all men may find peace, joy, harmony, success, and finally eternal life—IN THAT LAW. How much we find out about God here on this earth depends completely upon our concept of The Almighty. If we believe that he is subject to the whims of the storm—if we believe He manifests His wrath in the lightning flash, then that is the sort of God we shall have. Of course, nothing can be obtained by anyone from that sort of a God, because that sort of God never existed.

Then there were those good Christians, Mohammedans, Buddhists, etc., who believe that their particular religion has a revelation from God which no other system of religion had. They believe that Almighty God gave to them and to them alone, the only flash of divinity this world has ever had. They believe that their "god," usually a crucified "god," was manifested on the earth that only those who believe in that "god" can ever be "saved," whatever that may mean. Christianity believes that now. Rather—orthodox Christianity believes that. Most of the Christians, however, are departing from such a stultifying concept of the Almighty. And as they leave lying along the highway to God all this impedimenta, and as they enlarge their vision of God, giving Him the attributes a REAL God should have, they begin to discover that their impedimenta which they have discarded only tended to hide the true God from their sight.

There need be no trouble in comprehending God, and there will be none if you and I only allow the light of reason, the greatest gem in the human mind, to shine on the different concepts of God offered by differing systems of theology. If, for instance, you tell



me that God is so terrible that He has ordained that all who do not "believe" shall be cast into a lake burning with fire and brimstone, I shall allow the light of my own reasoning power to shine on that statement, and I shall tell you that it cannot be true. If it is true, I shall have nothing whatsoever to do with your God. Yet on that one statement alone millions of people have been driven through fear into accepting membership in the Christian Church. But do Christians believe that now? Of course they don't. A few old dyed-in-the-wool people, incapable of thinking or reasoning, say, "That's in the Bible and I'll stand on that." Well, I can show them some other passages in their Bible so filthy that if they appeared in any other book, they would be barred from the U. S. Mails. Why not stand on *everything* in the Bible if you are going to be so dogmatic about the "hell" theory?

No. Times are changing. The human race is closer to God than it has ever been. It may destroy itself first, but I hope that does not happen. In any event, let me put it this way—THE CONSCIOUSNESS AND THE POWER OF THE SPIRIT OF GOD ARE CLOSER TO THE HUMAN RACE, THROUGH MAN'S OWN UNDERSTANDING OF GOD, THAN THEY EVER WERE BEFORE. The Almighty cannot change. The Almighty cares not one whit whether you or I discover the Power of God. It is not His loss. The Power is there. God is there. Eternal Life is there. You can either accept or reject any and all of these natural gifts and attributes of God, for that is exactly what they are. If you reject them—you lose. If you accept them, and lose yourself in the Life that is God, you win. And what you win, Beloved, to be able to step out into the full consciousness of God, and to be able to realize the existing Power of God, even only very faintly, is to enter a new world. It is to become a new creation. It is to take the beginning of the final step which will join you to God forever and ever. For when earth's last picture has been painted, and when The Master Painter has laid down his tubes, colors, and His brushes, and when man revels in the fullness of his own destination, BROUGHT TO HIM BY HIS OWN EFFORTS, it will be found that the only thing which has separated man from God is his own ignorance of God, and unbelief in God.

These two are responsible for all the wars, all the sin, all the degradation, all the crimes this world has ever known. These things will continue to exist until the great day comes when a revitalized Christian Church arises in a new Power, fills itself with a new Life,



and marches triumphantly on, telling all who will that it "BELIEVES IN THE POWER OF THE LIVING GOD, AND KNOWS HOW TO SHOW OTHERS HOW THEY, TOO, MAY BELIEVE."

Well, how does one believe? There is only one way to believe and that is to have the knowledge. You cannot believe in anything you do not actually know. Many Christians in the past have told very plainly that they actually believe that all who do not believe in the name of Jesus are actually damned into hell forever and ever. I asked a good Christian lady who believes that this question: "You are trying to tell me that everyone who cannot or does not accept your Jesus story is automatically damned into hell, there to suffer in a burning pit forever and ever?" She said: "Yes, Doctor Robinson, I actually believe that." Then I asked her if she had any "unsaved" brothers or sisters, dead or alive. She stated that she had an "unsaved" brother and an "unsaved" sister, both dead. I then said to her: "Mrs. ....you do NOT believe any such thing—if you really believed that your own brother and sister were actually suffering indescribable tortures in hell, you would go insane."

Seeing little use in continuing that conversation, I stopped it. Yet this lady is the wife of a prominent Baptist preacher. I say that neither one of them believes that. But anyhow this world will not find God or eternal Life through such concepts as that. It will find God, and all the Power God has, when it begins to look for God where Jesus said God is—WITHIN YOU. So then, shall we not take special care that our moments spent in actual factual contact with The God in us are made a regular part of our everyday life? I do not know how anyone can find the Power of God by thinking alone. God cannot be found by being sorry for anything we may have done. God cannot be found by "believing" anything except in His own Power. But He CAN be found, and WILL be found only by those who seek with ALL THEIR HEARTS. "In the day when ye seek me with all your heart, I will be found of you." So then, the spoken word is your duty from now on. Please speak loudly and keep at it.