

THE NEW “PSYCHIANA”

(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
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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 TWO

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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

STUDY-LESSON NUMBER TWO

No greater joy can come to any man or any organization than that which comes from revealing to Christian men and women, the priceless, though simple truths of God—truths which have been revealed through close contact with the Spirit of God for many years. The melody of God comes flowing into the soul in fathomless waves of divine love. Surging from the deepest depths of one's being, there wells up a spring of ineffable love for all, and as the measurless might of The Spirit of God reflects just a little bit of its glory in one little bit of a human life.

Yet is it "a little bit of a human life?" It is not the Great Life of God flowing through us? We have been very prone down through the years, to look upon ourselves as hopelessly lost. We have been pilgrims on a thorny road, so very apt to fall by the wayside. In other words, we of the Christian Religion have seemed to take a peculiar liking to telling ourselves how very feeble, and weak, and frail we really are. We have spent much time pitying ourselves for our weakness. We have liked to feel sorry for ourselves. So very faithful have we been in this practice, that some of us have implanted through the whole Christian structure, one of the nicest inferiority complexes ever to be implanted by an organization into the very heart of itself.

That practice has been quite disastrous. If we are weak, we are not the ones to lead this world to a saving knowledge of the Power of The Spirit of God. It takes strong men and women to do that. Many of us have anxiously awaited something to come out of Heaven, which, in some miraculous manner, can come to our help, and by that means we may, perhaps, be able to justify ourselves as "Good Christians."

We have no message of weakness to bring to you as you will discover as you travel along this King's Highway with us. We have a message of magnificent strength, and divine Power. Power that is both divine and human at the same time. Divine—because the Power is God. Human—because the Power dwells in our bodies. Yes—God has condescended to come into our lives, by talking up His abode in our bodies, and that is the wonder of wonders, is it not?

How a Christian can consider him- or herself weak and helpless with all the Power there is in The Spirit of God actually living in him, or her, is something beyond our power to imagine. Most of these premises of weakness and failure come from perhaps one-sided interpretations of the Scriptures. Everything our Christian Church has taught about man being a lost, fallen, wayfarer, doomed to eternal banishment from the face of God, *unless God intercedes*, is true.

It is a fact that in some unexplained manner (?) man has taken himself a long way from God. Without God, nothing is too bad to call ourselves. With God, nothing is too good to call ourselves.

Great church structures have been built upon the premise that man is now a fallen and lost creature, needing the intervention of some

church or other to prevail upon God on his or her behalf. But that is only half true. Those old church fathers who stressed one half of the picture without stressing the other half, have much responsibility resting on their heads. But as with science, and art, religion is an evolution toward God. Religion itself started at the bottom. As the centuries have rolled by, especially the last century, we have been glad to behold those who, becoming dissatisfied with their beliefs about man's lost and hopeless condition, have dared to raise their sights a bit.

As they raised their sights, they found that God kept raising His sights too. They were never quite able to get an accurate bead on God. They have never been quite able to place God in a definite, positive position, from which there could be no advance higher. The closer they thought they were coming to God, the more they discovered they had to raise their sights still higher. When the fullness of the Power of God is finally known, it will be discovered that the man has not yet lived, outside of Jesus, who gave God credit for being able to bring man back up to the level of God.

This Movement is Interdenominational. It strictly refrains from entering into ecclesiastical discussions. It refrains from commenting on creeds or doctrines. Our operations are outside of these things. Our business is to reveal the actual Power of The Spirit of God to all men, of all creeds and denominations. The Catholic, The Protestant, The Jew, The Gentile—all these and more, may have and keep everything their own religions teach, and we shall have no quarrel with them. They still can make their religious experience deeper through the knowledge we impart to all religions.

If you add knowledge of the Spirit of God to any religion, and if you reveal how that Spirit may be found and used in the life, you benefit that system of religion immeasurably. We do not believe the Christian Church should have as many branches as it has. We believe the day will come when there will be one Christian Church. That Church will be, indeed must be, founded upon one common denominator. The things which keep our great religions apart is their failure to agree on creeds, articles of faith, doctrines, and ecclesiastical practices. But these things would not matter if every great religion was enthused by The Spirit of God. The existence of that Spirit, *in the life*, is the common denominator upon which Christian Church unity can be evolved.

It is our hope that the next year or so will see the greatest revival the Christian Church has ever known. We believe that revival will come to pass when less emphasis is laid on the fall of man with his subsequent "lost, hopeless" condition, and full emphasis is laid upon the equally true doctrine that the Spirit of God, dwelling in man's body, raises him to the level of God. God must think pretty well of Christians to give His Spirit to them all, so very freely.

The great mystery of righteousness is that the Christian Church, down through the ages, has managed to exist, while completely ignoring the Power of The Spirit of God in the lives of its members.

We are well aware of the fact that this is something new for the Christian Church to ponder over. It has not been used to being told

that The Spirit of God, as used by Jesus, can duplicate the works of Jesus here and now. It is not used to telling its members that all the Power there is in the Realm of The Spirit of God, actually exists in the body of each of those members. This is a new philosophy. It is a Bible teaching. It is just as Scriptural and Biblical as the fall of man. It is more so. The fall of man took place a long time ago. Man has had lots of time to think over, and see what has happened to him as a result of that fall. Man, today, as he looks at himself in the mirror, sees a sorry picture.

He knows his failings. He knows that without God, he will fall still lower. Never in the history of the world were men's hearts as afraid of the future as they are now. Never did the human race look to God, and expect God to act in their behalf, as eagerly as they are doing now. The pity of it all is that there is nothing God can do about it.

When Jesus left this earth to go and prepare a place for us, He left in His place, The Comforter, which is The Spirit of God. That is, The Father. More than that, Jesus Himself could not do. The Christian Church, however, completely ignored the Comforter—The Spirit of God. By ignoring that Great Spirit, it has found itself like a ship without a rudder. When Jesus went away, although He plainly told His church that He would send The Comforter, and in spite of the fact that The Comforter came, for some reason or other our church has completely ignored The Comforter. Not until this Teaching was released has the Christian Church showed the slightest signs of any interest whatever in The Spirit of God.

Usually, when the need for a deeper spiritual experience was felt in some of our churches, they would send for a "holiness" preacher, and he, in turn, would endeavor to tell the church that the Holy Spirit is the answer. But those dear holiness men did not tell the Christian Church that God has placed His Spirit in all of us. They did not tell the Christian Church that the existence of The Spirit of God in the life of every Christian was automatic. They neglected to tell our churches that when Jesus went away, The Spirit of God took His place. They certainly handled the subject of The Spirit of God with kid gloves.

Now all that is changing. There is dawning upon the Christian Church, a consciousness of greatness. It is slowly awakening to the fact that there is but one foundation upon which it can stand, and that it should stand on that foundation—united. We repeat—the only foundation upon which church-unity can be attained is by finding a common denominator which is infinitely bigger than the creeds and doctrines which keep the many branches of the Christian Church apart.

The existence of The Spirit of God in the bodies of all Christians, has not been the major teaching of any branch of the Christian Church. IT IS THE COMMON DENOMINATOR UPON WHICH CHURCH UNITY CAN BE ATTAINED. It is the only foundation upon which such unity can be based. It would take probably a thousand years to get all the differing denominations, creeds, and sects

of the Christian Church to find a basis upon which they could all agree.

But the promise of Jesus—the words of Paul, that The Spirit of God actually lives in us all, surely, there is the common denominator. If the churches wish to, they can accept that fact, and, discarding all others, can march to victory over the sin of this world, through the Power of the Spirit of God in each one of them. That is easy to understand.

The existence of The Spirit of God in the life of every Christian is of such staggering import, that this fact will not be grasped instantly. We are not ready to believe it yet. Not all of us. However—there it is. Jesus said it. Hundreds of thousands have proven it. So why not make this one fact the basis for church union?

The Christian Church can get along and exist without any of the doctrines or creeds, or articles of faith it holds. But it cannot get along without the consciousness of The Spirit of God in it. When it tries to do that, it becomes as sounding brass and a tinkling cymbal.

Our precious Church has been trying to do that all down through the ages. It is not a pretty sight today. But now that it is awakening to the actual presence and Power of The Spirit of God in it, with all the actual Power of God available to it, things may be different. They will be if the Christian Church will stake its all on the actual Spirit of God in the lives of its members.

We might suggest therefore, that we stop considering ourselves from the negative, "lost," standpoint, and begin to consider ourselves invincible against the world, because the actual Spirit of God is in us. How long do you think it would take the Power of God to straighten this world out? Not very long. Then the duty of the Christian Church becomes very plain, does it not?

The author would like to see the Christian Church call a mass meeting of all the major denominations. He would like to see these denominations lay aside, for the time being at least, the foolish idea that any one of them is closer to God than the others. He would like to see them all forget all thought of any priority on God that any of them might mistakenly think they possess. For none possesses any priority whatsoever on the truths of God or the Power of God. That Power exists *in the life of every Christian*. God alone placed His Spirit there, and God alone is responsible for Its being there.

After the major systems of religion comprising Christianity had agreed to lay aside, for the time being, their differences of creed and thought and tradition, I should like to see them all agree that if the Christian Church is to save the world, it will have to get in vital living, pulsing touch with The Spirit of God. I should like to see it agree, that only the direct leadings of the Spirit of God can direct it aright in these perilous times. I should like the Christian Church, after it has agreed to unite, agree that there is only one fundamental doctrine necessary to save this world, and that is the existence of The Spirit of God in the life of every Christian.

Then I should like to see the leaders of all denominations of our beloved Christian Church, Catholic, Protestant, Jew and Gentile,

"Tarry at Jerusalem until they be endued with Power." This Power would *not* come from "on high." It would come from the Spirit of God, both "on high" and *within them*. If such a gathering could be brought about, it would not take The Spirit of God very long to produce someone who is so close to God that he might be able to offer a suggestion or two, showing just how the fullness of the Power of God, through the avenue of The Spirit of God, could direct this united Church.

If that is done, and I believe it can be done, I assure you The Spirit of God would so fill those leaders with His Power, that this world would quake before It. This should happen. It *must* happen. If it does not happen, there is every chance that this civilization will destroy itself, and the Christian Church with it. For make no mistake beloved, we are living in the last days of this dispensation. I do not mean that there will be any manifestation from the skies. That is not necessary. The Spirit of God already lives on the earth in the lives of all Christian believers. They, and they alone have the Power in them to head off almost certain disaster.

There will have to be, however, a definite awakening of someone, to the actual Power of The Spirit of God. If our Christian Church does not awaken, and if it does not teach the existence of The Spirit of God in the life of each Christian, then, as Dr. Jean Milner said:—*"The Spirit of Christ will not leave this earth, but His Spirit will manifest in institutions other than our own."*

That very thing may be happening even now. If it is, our Christian Church would know nothing about it, for it would never admit that The Spirit of God *could* be manifesting in an organization other than the Christian Church.

In this, our church is very much mistaken. The author knows for a positive fact that there are institutions *outside of The Christian Church through whom The Spirit of God is manifesting—even now.*

Would it not then be wise for our Christian Church to examine very carefully its own position in the religious affairs of the world? If The Spirit of God is manifesting in institutions other than the Christian Church, without the knowledge of the Christian Church, how does it know that The Spirit of God may not decide to operate *entirely outside of the church It should normally operate through?*

Perhaps the Spirit of God has about decided that The Christian Church will never decide to lay to one side the things that prevent the Spirit of God from making open manifestation through it. Perhaps these other organizations, through which The Spirit of God is speaking, are telling their members that The Spirit of God *does* live in their bodies. And perhaps that fact is what is drawing men and women to those organizations in such numbers.

I should very much regret seeing our Church cast aside by The Spirit of God, because it will not teach the actual presence and Power of The Spirit of God in the lives of its members. But that could happen. If other organizations, outside of the churches, are manifesting the Power of The Spirit of God, while the Christian Church refuses to; then, if The Spirit of God in Its totality manifests exclusively

through other organizations, who will the churches have to blame but themselves?

Jesus said:—"The things that I do shall ye do also," and He was speaking to His followers when He said that. Jesus also said "All things are possible to him that believeth," and He said that to His followers also. Jesus said "I can of my own self do nothing—The Father who dwelleth within Me, He doeth the works." Again, Jesus said:—"Be not afraid—only believe."

I could fill the next fifty pages with the sayings of Jesus, authorizing His Church to teach and preach and manifest The Spirit of God, and to teach that His Spirit actually lives in every believer—NOW.

Then why will we not follow the commands of Jesus? We are His followers, are we not? We do believe in Him, do we not? But why will the Christian Church, in these days of dire peril, not only for itself but for the rest of the world, absolutely refuse to unite, and preach the only message Jesus ever came to this earth to bring—THE EXISTENCE OF THE SPIRIT OF GOD IN THE LIVES OF CHRISTIANS. The whole life of Jesus was lived for the sole purpose of revealing The Spirit of God. Yet we of the Christian Church have spent all our time, wrapped up sometimes in hypocritical smug complacency, refusing to change by one jot or one tittle, the traditions which have been handed down to us, not from Jesus, but from the founders of our differing religious organizations?

I am afraid that the Christian Church has wasted almost all of its time teaching men and women that they cannot be saved unless they believe that Jesus was the Son of God, missing entirely the much more dynamic and important message that The Spirit of God lives in the body of every believer, and that these believers' bodies are the *Temple of God*. That teaching is fundamentally different from what most of our Christian Churches are teaching today. As a result of what they are teaching, the Power of God is conspicuous by Its absence, and the only place The Spirit of God is operating in any marked manner, is in *institutions other than the Christian Church*.

This second Lesson is not a Lesson on Church union. The author is very anxious that the Christian Church be made aware of the seriousness of the existing situation. The Christian Church claims to be a divine institution. It says, it is the only institution Almighty God has on the earth which has the divine commission. Yet we see it standing by, utterly impotent to reveal any divine Power to the world, and utterly impotent to demonstrate the actual Power of God to the nations of the earth.

The author is quite aware of the divergence of opinions about the return of the Lord Jesus. He knows the wide variance of opinion as to how this earth is to be finally brought to God, if ever. He brushes them to one side. He is not interested in them. He knows one thing, and one thing only. *He knows that The Spirit of God lives on this earth, and has Its dwelling-place in the hearts of all Christians. He knows that the Power of The Spirit of God can step into the Godless world conditions, and, through the Power of Its great might, overcome all the powers of darkness.*

The author knows too, that it is the bounden duty of every man and woman who holds membership in the Christian Church, to be a channel through which the Power of The Spirit of God can flow, and through whom the Spirit of God can be made manifest to this dying earth. He knows as well as you know, that there is little likelihood of this happening, unless concerted action is taken by the major branches of the Christian religion, that action taken at once.

The author does not see anything on the Christian horizon which leads him to believe that any such action will be taken. He knows, as a result of many years religious experience, that unless such action is taken, this world will plunge into still more chaos, and the Christian Church can be held responsible because, having named the name of God, and worn the garb of God, it has utterly failed to tell the story Jesus came to tell—viz.:—THE POWER OF THE SPIRIT OF GOD IN HUMAN LIVES.

Did Jesus not come to earth, sent from God to reveal The Holy Spirit? Can the Holy Spirit save this world through Christians? Then what is the matter? Why the lethargy on the part of the Christian Church? Why does it refuse to begin at once, preaching and manifesting the actual Power of The Spirit of God? Does it believe that Power exists? Is it willing to try to find out? Are any of the larger denominations willing to wait for the baptism of The Spirit of God? I doubt if any of them are. I do not like to say this, but as a messenger of God, I must say what The Spirit of God directs that I say. I must say that if it is a fact that no major Christian Church is willing to subjugate itself and its traditions that The Spirit of God might enter,—IT IS HOPELESSLY LOST.

Of course, it can continue to the end as it is now. But the world cannot be saved by our Church as it is now. It will take more than that to save it. It will take the actual Power of The Spirit of God. This, to date, the Christian Church refuses to accept, and teach, in spite of the grave peril confronting both Church and world.

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In our last Lesson, I gave you instructions for beginning to get acquainted with the Spirit of God in you. I asked you to begin by telling the Spirit of God that you are sorry that you did not hear of the actual presence of God in you, before, and I asked you to tell God that you are sorry that you did not know Him sooner.

There are many ways in which we can help you attain the place where The Spirit of God in you will become the most dynamic thing in your life. The first thing to remember is that, although there will be no audible voice coming to you from The Spirit of God in you, every word you speak will be heard, and recorded by The Spirit of God in you. There is no such thing as talking with God and not being heard.

It is necessary, however, that you have a complete understanding at this point, of what The Spirit of God is, and how this Spirit can lead you into the very fullness of life, at the same time placing at your

disposal, all the Power God has. That statement is a staggering statement for anyone to make. It so happens that the author knows full well whereof he speaks.

During his religious experience, it has been his unspeakable joy to have personal knowledge of over five hundred thousand persons who have either been healed of some disease or illness through the Power of The Spirit of God, or have, in some equally outstanding manner, had a manifestation of the Power of God. It has become so common with the author that a day never goes by in which he does not receive many wires from all over the country, asking him to direct The Spirit of God in some manner or other.

Few days pass in which many long-distance calls are not received. None of these calls are necessary. If the dear people who send them in had a little clearer understanding of the manner in which God operates, they could obtain their objectives easily, without consulting my office at all.

The contact which exists between you and God—is direct. It is everlasting. It cannot be broken by anyone as long as you live. There may be times, indeed there will be times, when you will not be aware of the existence of the Spirit of God in you, but that Spirit is there nevertheless. For you see, it is The Spirit of God, the very same Spirit Jesus knew and said was in us, that gives you your life. If that Spirit were withdrawn from you, your body would fall to the earth, a dead, lifeless thing.

So you will please remember that The Spirit of God is not only the Author and Giver of your life—IT IS YOUR LIFE. When Jesus said, "The Father that dwelleth in Me, He doeth the works." Jesus was speaking an absolute truth. Now let us analyze that statement a bit, shall we?

What Jesus was actually saying is that the Life you and I possess, is the Life which is God. Well shall we see if that statement is strictly Scriptural? I shall never allow a statement to appear in any of these Lessons which is not absolutely Scriptural. As you may imagine, this work is founded on the Power of God. The Spirit of God is the Power through whom we work. Every statement we shall make to you is founded on scriptural fact. You may never have heard before, many of the facts I shall reveal to you, but they will all be absolutely Biblical nevertheless. If there should be doubt, I shall give you the exact Bible quotation.

I have just told you that the Life you live, not only came from God—but is the very Life of God Himself. So then, your Bible handy, turn to the second Chapter of Genesis, and read the seventh verse. It reads as follows:

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of Life; and man became a living soul."

Perhaps you have read this passage a thousand times, but have overlooked the significance of it. Here we have definite, positive, absolute proof that the Life which is in you and me, is the very Life

which is God. It not only *came from* God—it is God. Note carefully that the Lord God, breathed into man's nostrils the breath of Life, and man became a living soul.

Now Who breathed into man's nostrils? The Lord God did—the Supreme Creator of the heavens and the earth, and all the other millions of planets which comprise the “heavens which declare the glory of God, and the firmament which showeth His handiwork.” The Lord God, Himself, actually breathed into man's nostrils, the breath of Life. There can be no question then about who gave man Life—can there? Now let us see where this Life came from, and where it went. Where does breath come from? From the very core of man's being. From His lungs. It comes from inside man. So then, this breath of Life, which God the Father breathed into man's nostrils, came from the very heart of God.

God did not ask anyone to help him give man Life. **He did not** get that Life from the outside. He breathed it out of Himself, and into man, with the result that man became a living soul. Then it is as clear as crystal, that the Life God gave to man, in the beginning, was *His own Life*—was it not? That Life, which was God, was powerful enough to make even dust live. Now mark carefully here—the Life which is within man now, must also be the Life of God. Why?—well none has ever been able to destroy that original Life which is God. We are told later about a flood, but that did not destroy the Life which is God, because one couple was saved from that flood. Therefore, the Life God breathed into man when He created him, was God's own Life, and by the same token, and without the slightest danger of successful refutation, the author maintains that the Life man now lives—the invisible Spirit of God within Him, is still the Life of God.

Is it not then, comparatively easy to understand just what Jesus meant when He said that “The Father who dwelleth within—He doeth the works?” Of course it is. It is the Life which is God, or The Spirit which is God, that actually lives in us now. It was this Life of God, or this Spirit of God Jesus called upon many a time. No act performed by Jesus could have been performed, had He not called upon, and used, *the very same Life, or Power that you and I have instantly available to us at any hour of the day or night.*

Now let us get that quite clear once and for all. I do not wish to come back to it again. Your first important step in your travels into the Realm of The Spirit of God, is to become fully conscious that the Life in you—The Spirit of God in you—is actually God in you. It is God in actual operation. Therefore, you will understand quite clearly how true is the statement I have just made to you, that although you will get no audible answer from God, your every desire and spoken word is heard and recorded by The Spirit of God in you.

This changes the picture somewhat from the one we are so used to, that man is a lost soul, etc. It makes no difference whether man fell in the Garden of Eden or not. The Life which God gave man remains the same. Nothing can change that.

Hundreds of millions of men and women have lived upon this earth since that famed day when God gave man Life, but the Life has remained the same. It has not changed one iota. It was the Life of God then, it is still the Life of God. This puts God—the fullness of God—a good deal closer to you than you have ever suspected—does it not?

It will be necessary that you study this one fact until you completely master it. You will have to drive it into your very self, until you automatically understand that the very Life of God lives in you. That puts a lot of Power at your disposal does it not? That is Power enough to overcome all the way through life. Moreover, it is the *consciousness of who and what you are which makes you so very powerful.*

This Life manifests in every human soul. There is a great difference between you and those around you. You now know, for an absolute certainty, that all the Power there is in the Realm of The Spirit of God, actually lives in you, and, it is to be presumed, can be used by you whenever you care to use that scintillating Power of The Spirit of God. This is the "Holy Spirit" spoken of throughout the New Testament. Sometimes It is referred to as the "Holy Spirit" and sometimes as "The Spirit of God." It doesn't matter though. The Power of God is what it is, and that's quite sufficient for us to know at this time.

You will understand now, perhaps, how very easy it is for one being close to this Spirit, and knowing how to use It, to heal all diseases, make the halt walk, the blind see, etc. Jesus knew how to use The Spirit of God for such purposes, and Jesus said you shall be able to do the same things He did, and even greater things. You will, when you understand as Jesus understood, how to use this staggering Power which is God, and which lives in you.

You will also understand that your former method of praying will have to be changed. No doubt, for many years, you have been praying to Jesus. The author believes this to be a mistake. If you believe in the Trinitarian doctrine, there is a sense in which praying to Jesus might be all right. But I must ask you to remember once more, that so far as the physical Jesus goes, He left this earth two thousand years ago. The Spirit of God is taking the place of Jesus.

There are many of the old evangelistic hymns which give rather a wrong impression of what is actually a fact. Take for instance the wonderful song:—"Since Jesus came into my heart." It is, as you now know, an utter impossibility for Jesus, who has been dead for two thousand years, to come into anyone's heart. The idea of a physical Jesus entering a heart which is no bigger than a man's fist, is, of course, preposterous. It is not Jesus who comes into the heart, *it is The Spirit of God which already lives in your heart and in every other part of your body.*

Take the beautiful old hymn "Jesus lover of my soul, let me to Thy bosom fly." You know that it would be an impossibility for

anyone to fly to the bosom of Jesus. One may fly to the bosom of The Spirit of God, but none can fly to the bosom of Jesus. There is great need for truth in the Realm of the Spirit of God. This author never lets sentimentality enter into his researches into the Realm of The Spirit of God. He cannot afford to. His responsibility is too great. Too many people rely on his telling them the absolute truth about God.

So you will find all through these studies, whatever sentimentality there may be in the breast of the writer, and there is a lot of it, will all be sacrificed for the truth. There is no religion higher than truth. If there is anything in the Christian Church which is contrary to known truth, it should go, because all known truth, in any field of endeavor, is of God. If it is Truth—it is of God. If it is known untruth, it cannot be of God, no matter where it is found.

Now we have established so far in this Lesson number two, some very fascinating and vital truths of God. We have established quite Scripturally, the fact that your Life, as it exists in you now, is the very same Life which Jesus had in Him, and both His great Life, and your Great Life, came from the very same place—GOD. Not only did your Life come from God, we have established beyond a shadow of a doubt, that your Life IS GOD. Paul was perfectly correct when he asked his famous question:—"What-know ye not that your BODIES are the Temple of God, and that The Spirit of God liveth in you?"

There can be little question about what Paul meant. There can be no questioning the fact that God lives in you. This is doubly proved because we have shown that The Spirit of God, and the Life which is God, both live in you. However, they are one and the same thing. I may repeat myself in this Lesson. It is fundamental to what will follow, that you MUST realize that God actually lives in your body. On this is predicated everything which follows. If The Spirit of God does not live in you, then I have nothing to offer you. But feel your pulse. Stop and feel that pulse right now. Then tell me, if it is not The Life of God in you which makes the heart pump the blood through the arteries and draw it back through the veins—whose Life is it? Where does the Power come from?

In about one hour, I shall be fast asleep. I shall know nothing until the morning light, and my little canary bird awakens me. But all through the night, The Spirit of God, in me, will keep my lungs inhaling and exhaling the air in the room. It will keep the heart pumping the blood through my body. It will cause the bodily functions to work in perfect harmony and precision, will It not? Do you think I, personally, or you, personally, have any control over these functions? But someone, or something controls them, certainly. They do not control themselves, for their operations are too intricate and too marvellous. The only possible answer there is, is that The Spirit of God, in me, and in you, performs those miracles, and keeps on performing them day after day and night after night. There is no other answer.

I have a friend who is minister of a large Presbyterian Church.

He says that when he wants to preach an especially good sermon, he comes to my home, argues religion on Saturday night, and the next day he usually gives what he calls a "rattling good sermon." Now my friend is a very intelligent man. He is a Doctor of Philosophy. Yet he will not agree with me that The Spirit of God lives in each one of us. When I ask him what is the Power within, he begs the question by saying it is "just nature." Jesus said it is very much more than nature. Paul said it is very much more than nature. It is nature's God, actually living in us, where Jesus said He lived. This cannot be argued around. Many there are who do not like this fact, but as it is a fact, proven by the Christian Bible, it will have to stand so far as I am concerned. For we are here dealing with the Christian Church and its Bible:

I am quite sure that I have made everything so far, very clear to you. So shall we now get back to our little talks with God. Praying, in other words. Shall we see what Jesus has to say about praying. We can find no higher authority, can we? This is what you will find in Matthew 6:6. I will quote verses five and six:

"And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the *synagogues* and in the corners of the streets that they may be seen of men. Verily I say unto you, they have their reward.

"But thou, when thou prayest, enter into this closet and when thou hast shut thy door, pray to thy father in secret; and thy father which seeth in secret, shall reward thee openly."

There are two interesting words in the fifth verse. Remember, Jesus was a Syrian Jew. He alluded to the churches of His race as "synagogues," which they are called. Had He been a Gentile, He would have used the word "churches." So here it looks as if we are told not to pray aloud, in churches, before people. Perhaps our ministers and priests might remember this. I know it is the custom, but Jesus said not to do it.

It is interesting to notice just what Jesus did recommend. He said to "enter into thy closet." Now Jesus did not mean a closet in a house, because the houses in His day had neither closets nor doors. He meant that we should be alone, and there, all alone with The Spirit of God, we should talk with God in us, quietly and secretly. Then we have His great promise that that sort of praying will bring open rewards. It is for this reason that I recommended that you find some place alone, always alone, and there, eyes closed, begin to learn to talk with the Father within you, Whom, we have seen, hears and records every wish and desire you send to Him. That is a blessed assurance is it not? I think it is? Can you imagine anything more blessed than to be able to commune with God, any time, anywhere, with the absolute assurance that God and you are so very close that it would take physical death to separate you? Well that is exactly how it is. That is the absolute truth of being.

I have often wondered if too much praying is not an evidence of

doubt? It very easily could be. Prayer seems to be predicated on an absent God—not a Living, present Spirit, and if prayer is predicated on that assumption, then our present methods of prayer are wrong. For, as the author sees it, prayer does not consist of asking God for anything, although that is the place it is supposed to fill in our churches. It is a continual petition to God, asking for various things, with the probable expectation of never receiving very many of them.

I like to think of prayer as a covenant between a Living Spirit, in me. I like to reason with God, and I like to explain very simply what I have need of to insure the success of my work of revealing the Power of God to the human race. My personal fortunes I give little thought to, for I know that the very hairs of my head are numbered. I know that two sparrows used to be sold for a farthing, which is half a cent. I also know, for my Bible tells me so, that not one of those little birds can fall to the ground without My Father. Let us note that passage very carefully for it is one of the most misunderstood and wrongly revealed passages in the New Testament. It does not state that a sparrow cannot fall to the ground without your Father's knowledge. It states that not a sparrow can fall to the ground "... without your Father," and that is something quite different, is it not? The passage is found in the gospel according to Matthew 10:29. Here it is:—

"Are not two sparrows sold for a farthing? and one of them shall not fall in the ground *without your Father.*"

Now it was Jesus who said that. Not Paul, or Peter, or John. We may therefore, accept the passage as it reads. If this be true, then certainly you and I need give little heed to our physical fortunes if we live in the full consciousness of the Power of The Spirit of God—need we?

So then I like to think of prayer as a covenant with God. There are certain things I always need from God. I need those things, not for my personal enjoyment, for that doesn't matter. But I need them to better equip me for my task of revealing the actual Power of The Spirit of God to a world which seems to know very little about that Power. I need certain things from God, which will better equip me to bring the very same message of The Spirit of God to our Christian Church, and to the world.

Now my Father, in me, knows that I need these things, and may I assure you The Spirit of God is very happy when It sees that I know from whence to obtain those needed things. Usually, the Spirit of God grants my requests before I ask Him for them. But it does please The Spirit of God when I am conscious of my own personal lack, at the same time recognizing the great super-abundance of all good things which lies in the vast ocean of Power that is God.

So then—of what does true prayer consist? It consists of taking from God the things I need, instead of continually asking for them, without knowing how to take them after I have asked. I know of no effective means of prayer which does not know how to take from God. I am afraid that many of our churches pray, because to do so is written in the order of service they must follow. Some religions have their prayers already printed in a book—either a hymn-book or a catechism.

But I do not believe I personally could obtain much from God by following any of this printed prayers. I can, however, obtain a superabundance of everything I need, from The Spirit of God within me, and I believe that constitutes true prayer.

My God, and your God, knows what things we stand in need of before we ask Him, does He not? So then, why not openly talk with God, in us, about those things? Not even the spoken word is necessary to those who have learned to pray aright. Just the desire for certain things to manifest—that is all.

Of course, those things must be for the good of the Kingdom of God, or they must be imperative to your own personal betterment. If all our prayers were to be for a fuller revelation of The Spirit of God to us, no other prayer would ever be necessary. For once the consciousness of God is in the life, and once we fully understand where God is, then our every need is fulfilled, even before we make the need known. With God in the life, shining out in all the brilliance which is God, no prayer is necessary. What is much better than prayer, is a life lived every moment of the day, in the sweet consciousness of the Power of The Spirit of God.

You will recall when Jesus raised Lazarus from the dead. He prayed. But He also plainly stated that He personally did not need to pray. He only prayed for the benefit of they who stood by at this famous miracle. *He did not want them to make the mistake of thinking that He personally raised Lazarus.* To make this incident clear, I believe we had better read it together. Here it is:—

“And Jesus lifted up His eyes and said—‘Father I thank Thee that Thou hast heard Me. And I know that Thou always hearest Me; *but because of the people which stand by I said it,* that they may believe that Thou hast sent Me.’”
John 11:41,42.

A couple of points are worthy of note in these two verses. One is that Jesus was not in a prayerful attitude at all. The writer does not say that Jesus prayed. John states that Jesus “*said,*” with eyes lifted. The other is the point I have just made, that Jesus had He been alone, probably would not have lifted His eyes or uttered a word. So close was He to God, and so conscious of the God-Spirit in Him, that he instinctively knew that God does not withhold any good things from the one who is conscious of the presence of God, just because he does not ask for it. The one conscious of the nearness of The Spirit of God does not ask, *he takes.*

But there was a crowd standing round there. And Jesus wanted above all else, that this crowd should know that His Father—the Spirit of God within Him—had sent Him. No other logical interpretation can be placed upon the words of Jesus. What did He say? “Father, I thank Thee that Thou hast heard Me.” But what did He say before? “I can of myself do nothing, the Father within Me—He doeth the works.”

Now it is quite evident here that a notable miracle of God had

been performed by Jesus. Then it must be equally evident, these two verses taken into consideration, that it was The Spirit of God within Jesus which actually did the healing—and not Jesus. He was only the physical means the Spirit of God used to bring life to the dead, just as you are only the physical means The Spirit of God can use, or will use, to bring into existence the things you need from God.

Why did Jesus raise Lazarus? To prove to the people who stood hard by, that The Spirit of God in Him, is limitless in Power, dazzling in beauty, and radiant with Hope, Peace, and Love. That is why Jesus raised Lazarus. That too, is why The Spirit of God in you—the *very same Spirit that raised Lazarus*—can do works equally as great, even greater, for you. It is in the silent discussion of these works, plus your faith in the existence of God, that the true value of prayer lies.

If your petitions to God do not automatically bring results, they are not prayers. If they do bring results automatically, they are more than prayers—they are the evidence that you know the Power of The Spirit of God—in you.

You will note that I keep repeating the words “in you” when alluding to The Spirit of God. That is because the world’s greatest need, and the greatest need of the Christian Church, is for this consciousness. The absolute assurance of The Spirit of God in it. With that assurance it would not take our church one year to so organize that it could bring in the Great Day of God, and do that very fast.

That day must come. It will come. Civilization stands at the meeting of two roads. At the junction of these roads stands a sign-post. One wing of the sign-post bears the legend—“Complete annihilation.” The other wing of the sign-post bears these words:—“The Spirit of God.” Civilization must take one of these two roads. There is no middle road. If it continues on the road it is travelling, the destination is sure, for there are no by-paths or side-trails. The road is straight and wide. We are on that road now. “Complete annihilation” lies ahead on that road.

Then there is the other road. The one marked:—“The Spirit of God.” If civilization changes from the road to destruction to the road leading to The Spirit of God, the Christian Church must make a herculean effort to induce the world to give up its shoddy and shallow theories of the intangibility of God. It will take a miracle to induce our church to equip itself with Power enough to halt the mad rush of this civilization toward the inevitable destruction which lies hard ahead. That miracle could happen. The chances are that it will not.

But it could happen. If it does, there will have to come the greatest transformation that has ever happened in the history of our Christian Church. Such a transformation can be brought about. But the author is afraid that it will not be brought about unless our church at once exchanges precepts and practices which have *not revealed* The Spirit of God to man, for precepts and practices which *can reveal* that Great Spirit to man. To reveal the Presence and Power of The Spirit of God to the individual, is to reveal that Spirit to the nations. Nations are only a lot of individuals living in the same land.