Practical Metaphysics

FOR

HEALING

AND

SELF CULTURE

OR

THE WAY TO SAVE BOTH SOUL AND BODY NOW.

Mrs. ANNA W. MILLS.

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PREFACE TO FOREIGN EDITION.

ABOUT fifteen years ago a great wave of excitement rolled over the people of the United States.

The wave did not signify a storm, but was the result of a sudden welling up into conspicuous recognition of a great general vital principle, which may now be formulated briefly as follows: — Health is an invisible Substance on the spiritual plane, as electricity is on the physical plane. In proof of this theorem thousands began shortly to testify, not simply by word of mouth, but in the most telling, not to say, miraculous manner.

Two ways this Substance had of demonstrating its presence and power. First, those who had long been afflicted with disease; even with those forms absolutely incurable by the world's science, on hearing the evidence to substantiate the above proposition, became suddenly and silently "every whit whole;" many becoming teachers of the great Truth for very love of it. Second, those having learned the way of its working, became healers also; so that the afflicted, whether of

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acute or chronic disease, on sitting with the healer for a few moments in the silence, were often healed almost instantaneously, though some required repeated treatment.

The healing embraced every form of disease known to the country, acute and chronic, functional and organic, of the most hopeless sort. Tumours were dispersed, crooked limbs straightened, character was redeemed; the "spirit of heaviness" was exchanged for the "spirit of joy." Not every individual, but the great majority were healed both in mind and body.

This wave has continued steadily to go deeper and deeper throughout the country, until to-day there are thousands of successful practitioners, and hundreds of thousands of families in America which it would appear were formerly existing only to suffer, and as an annuity for physicians, who have neither called the doctor for years nor had any serious illness, knowledge of Truth having made them free.

This volume is intended by the author to fairly set forth this wonderful Saving Knowledge, and many will be healed as they grasp the import of its pages.

JAMES PORTER MILLS, M.D.

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INTRODUCTORY.

WHEN I first became conscious of the basic principle, which I have endeavoured to set forth in this volume, my heart gave a great leap of joy. Though startlingly new in one sense, it was also an echo of my own thoughts, which for "ages" had been bubbling up toward the surface, and at last had found an outlet in a full and broad flowing channel.

I know now that what I received was an answer from the Infinite Intelligence, to my out-reaching desire, and that according to the universal law of demand and supply, through some channel it was bound to come; so this door of light and understanding which was opened to me, revealing a new kingdom, was an answer to my own persistent knocking, which I began blindly when a child of ten, by praying constantly for a new heart.

I had a vague idea of getting something, or of coming under some influence which would transform my life and make me good; which would

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take away "my sins" and fit me for heaven and be the means of my escape from future eternal punishment. I was taught that I belonged to a fallen race, and that by nature I was depraved and could never be good or see God or heaven until my "sins were forgiven" and I had passed through death! The case seemed desperate, to me, and the whole statement inexpressibly appalling. The only escape from it all would be "a new heart," and this I began to pray for, though I had nothing but love and affection for everything I saw.

I knelt often in the dark by a chair in my room, when I was supposed to be asleep, saying many hundred times, "Oh! God, give me a new heart." Sometimes falling asleep by the chair I would awaken slightly by my father lifting me on to the bed, when the thought would instantly flash upon me; I did not get the new heart; I feel just as I did before. I often wept bitterly because my prayer was not answered; and I could not understand how others could be so indifferent when so many were in danger of being "lost eternally." Three years later when I united with the church, as I was advised to do, I could scarcely restrain myself from weeping aloud, I was so overcome with deep emotion, when one of the elders asked me "if I loved Jesus?" To be sure I loved Him, why not? I loved everybody and thing, even the insects and worms under my feet; but

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I was too deeply moved to speak of how troubled I was, for I thought I was not "converted," because my prayer for "a new heart" had not been answered, and I could not get over the disappointment.

If some one had told me then "you are God's child now and always," my whole childhood and life would have been transformed, and a long tiresome journey in the dark would have been saved me. But then the tint which colours every rose, and the perfume which gives it sweetness, starts from the root buried in the earth, and is carried up through the dark branch, when it breaks open its prison door, and stands face to face with the sun.

So this petition begun in childhood was destined by a law older than Sinai, to find its compliment and to meet the light.

The unfoldment of this truth sounded to me in every direction as the emancipation proclamation to the world, and a declaration of freedom from the slavery of fear, superstition, sin, disease and death. With my understanding, I began to heal the sick, to cast out sadness, discouragement and tempers, and to transform doubts into spiritual life. I conquered pain, cold, dissatisfaction to a great degree within myself, and began to send out my power in every way to relieve others.

I early learned the difference between blind faith, and spiritual understanding, and that the

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latter included and accomplished works. I saw the force of the long quoted statement, "faith without works is dead," and experienced the significance of the teaching, "These signs shall follow them that believe, they shall lay hands on the sick and they shall recover." I was so thoroughly convinced of the power which lay in this principle, that I began to rely upon it to work out every problem of life that came to me for solution, and to view everything from the standpoint of "the Good," and in proportion as I did so, found that conditions of disease and misery which had obtained, began to give way. It became to me a guide by which to interpret the Scriptures, and with this thought before me I was able to see a new meaning in the "Book of Life." I found the key which made it no longer a contradiction or a puzzle, but a perfectly plain guide to living.

The teachings of Jesus stood paramount to all others, the corner stone, as well as the base and pinnacle of the temple of Truth, and as I examined them closely in the light of spiritual science, I discovered that the New Philosophy of Practical Metaphysics, rested securely on the foundation of the teachings of two thousand years ago. I found that every argument in favor of this great truth, could be traced directly back to the teaching of the Christ. I knew from the first announcement that the new philosophy was truth, and now finding

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its roots in every line of the gospel, was to me an added confirmation and proof of its soundness.

When I became aroused to the full meaning of this principle of life, I knew that it meant action on my part, and that with all the wisdom and power which I could summon, I was to give it to "my world." Two difficulties stood in my way staring me in the face. One, the dread of opposition which I knew that any innovation upon the old doctrines would bring from many whom I was sure to encounter; and second, the fact of my husband being a physician, who for twelve years had been a practitioner of medicine. His office at that time occupied the first-floor of our residence, the library and parlor being directly above. These were the rooms most natural for me to use in the event of dedicating the house to the use of truth, and how would it appear for me to stand directly above my husband's office, equipped with all modern appliances for medical, electrical, and surgical practice, and proclaim a doctrine which opposed and overthrew the necessity of drugs and medicines, even in the highest homœopathic attenuations, and put to shame the ignorant delusion, of man being dependent upon poisonous drugs and material remedies, for the sustenance of life, and restoration of health. The whole inverted theory of the so-called "law of physics" must needs be swept away as the most

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high law of spiritual power was ushered in, and would it not seem as though I was working against my husband's best interests, to say nothing of my own, from a worldly point of view, in taking such a stand, and be like a house divided against itself, so the temptation came to me, you can live the life yourself, and practice the principle without making so much publicity of it; but it was not for me to be silenced by such deceptive suggestions for I well knew that for me to live it, was to give it.

At length I resolved, that at all apparent hazards, I would obey the voice within me, and would prove the principle to be equal to every demand, and my home should bear the test. I confided to my husband my final decision, and found that though he looked somewhat serious, he offered no opposition, but otherwise encouraged me in taking the stand. And we agreed then and there, that whatever of our possessions, prospects or dependence, the speaking and practicing of Truth should take away from us, had better go.

My husband had been led into an investigation of the subject while seeking health—which was the direct means of calling my attention to it—especially as he had through the faithful use of it, regained and established his health, which the prescriptions and advice of the leading physicians of New York, London and Vienna, had failed to

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do, and was beginning in a quiet way to win his patients over to the true method of obtaining health, and to heal diseases which had been pronounced incurable by the medical schools, getting results from the first, which surpassed anything that faith in medicine had ever accomplished. Under the new dispensation diseases were *healed*, whereas before, in the practice of medicine, they had often only been shifted, and were continually breaking out in the same person and family, in new forms of cold, fever or any affection which happened to be the rage. Thus he, as is commonly known, outgrew the use of medicine completely, until every sign of physical means was eradicated from the home and office; surgical instruments, electric batteries, drugs, medicines, etc., even the entire medical library were cleared off the premises, as the doctor stepped openly on to the higher plane, making exclusive use of the higher law, which made the lower practice no longer necessary. Steadfastness in the regenerative life, continued to bring increased dominion over disease, while even the experience gained in the practice of medicine, has been made to subserve the higher law and practice of metaphysics, thereby redeeming the title "doctor" to its original significance—teacher. As time passed on most of the families who had looked to him for medical aid, were educated in

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the higher thought, becoming their own healers (for the most part), having no desire or use for medicine.

My first class, numbering eighteen, consisting of church members of various denominations, was followed by one crowding both parlor and library, and from that time on the house was dedicated to the work of Truth. People were healed of both acute and chronic difficulties while attending these lectures, as has been the invariable experience in every course of instruction which I have since given. I continued to use my home for week day classes and for Sunday afternoon Bible teaching, for three years, until it was deemed advisable to remove the work to a larger and more central locality—when a hall in the Masonic Temple, Chicago, was chosen, which was open every Sunday morning to the public. The Bible was used as a text book, when I unfolded as was revealed to me, through this principle, the spiritual interpretation of the Scriptures. Out of this grew the Society of Metaphysics, known as the Truth Students' Association.

As soon as I began to open my house for the unfoldment of practical metaphysics, conditions began in a miraculous way to improve—health, hope, happiness, finances, all began to take a decided start on the up-grade, and have never

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once fallen back. Some decided changes took place, which for the moment, looked ominous, but which proved later on of great benefit.

My work led me from time to time into many places, where I would spend a week at a time, and from the first class until the present time, those who have listened to the lectures have been desirous of having them in print that they might study and think them over at leisure; and though it has not seemed possible or expedient for me to give the time and space required to include a full course of lectures, as given verbally and inspirationally, the main basic statements have been set forth as faithfully as possible, in the time allotted me at present to devote to the subject in writing.

Starting with the principle which blazed out so gloriously before me, that which I have endeavoured to set before my readers is representative of its unfoldment as I applied it in the working of my own life problem, inclusive of that which came to me from others for solution. Especially in the chapters on self-culture, may be found the method that has opened some of the doors through which I have been led, by the guidance of truth. The whole is only the placing of the gem in another, and a different setting. My only desire is that the setting may show forth the gem, so that all else will be overlooked, un-

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noticed, eclipsed, by the warm life giving light which for ever nestles in the heart of pure truth, wherever and whenever discerned.

My experience in teaching this somewhat abstruse subject has taught me to repeat ideas in the same and different dress many times, in order to reach people of various grades of education and perception. I have carried out the same practice in this writing, preferring to sacrifice my higher idea of diction, rather than fail to reach the understanding of all who are seeking the Light.

Every word herein has been written for the purpose of holding man up from the standpoint of his origin—Divinity, in contradistinction to the paradox that has been taught according to appearances, that he is of human origin from Adam's time.

Practical Metaphysics is loyal to God, to Christ, and to Man, as taught to the world by Jesus.

Let no one stumble at any statement made, that violates former ideals, but patiently and with candor read to the end, and note the full grounds from which it is made, and its attendant results in the unfoldment of character.

It is impossible for anyone to read this book, in a spirit for truth, without getting much spiritual and physical benefit, even though he fail to grasp or receive the whole idea set forth. Cases could be detailed without number, where

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bodily health had been restored, tumors dispersed, crooked places made straight, both alone from the words spoken in the class, and from the silent practice; but as these are the smallest of the gifts of the Spirit and are inclusive in the understanding and use of the principle set forth, I have thought wise to devote all the time and space to making plain the Way.

Gross misunderstanding might arise from picking up and reading this book in a disconnected and desultory way. The whole statement cannot be comprised in one chapter. One argument follows another, and only by reading the book as a whole, can the subject be properly understood.

The great point which I would make is this, that the practice of metaphysics is inclusive in the principle. The smallest practitioner is beyond the greatest discoverer who fails in the application of the law. "Whoso heareth these sayings of mine and doeth them," who comprehends this principle and puts it in practice, will find his kingdom of heaven harmony, power, peace and health at hand.

The personal experience of which I have made mention will, I trust, be understood as being given for the honor and glory of truth, that others may see how the practice of it will effect and perfect conditions.

What, indeed, can we give that is not ours—

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what tell with any force or conviction that we have not consciously experienced? The experiences of which I have spoken are a proof to me that the principle is reliable, and will perform that which it promises, for anyone who will fulfil the conditions of calling upon it, and live the life of Truth.

Attentive to the suggestion of another to "do good and communicate," I most joyfully submit these words to the consideration of all who are seeking Health and the Higher Life.

ANNA W. MILLS.

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CHAPTER I.

CAUSE BEING REALITY.

THAT most important question to every thinking being born into the world—"Whither have I come and where am I going"—must be answered before it is possible for man to arrive at a state of satisfaction within himself, or to be positioned so as to work intelligently toward his own destiny, if he has anything to do with working it out.

What relation do I bear to myself? What part have I to take in working out my own life problem? How much depends upon me? What is it possible for me to do—to know—to be? are questions which we are continually asking.

Thinking man is not like a careless thoughtless butterfly, content to pass from the chrysalis on to the wing; to flit about for a day, looking neither forward nor backward. He is awake to life,

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which means love, fear, aspiration, emotion, desire, and the wider awake he becomes, the more momentous the situation seems to him, and the question becomes, of how to overcome the seeming inevitable separation from all that he holds so dear; and how to attain to a permanence of joy and satisfaction. In short, how to control conditions relating to his own destiny.

For the definite and practical purpose of becoming acquainted with our own resources and power, by which we may direct and control both our present and future existence, we are led into the study of Practical Metaphysics as related to man, which of necessity, leads us first into the realm of Cause. We do not stop, however, on the plane of abstract reasoning or metaphysics proper, after having discovered the law of living; but proceed at once to make practical use of the same for the betterment of existing conditions and the establishment of health and self-control.

Cause, in its highest signification, is identical with God, which is the oldest idea of the world, and lies back of all effects, events and history.

A true idea of God (Cause) must be our starting point, since it is necessary that we begin at the foundation to reconstruct or build anew. If the foundation is wrong the whole structure will practically be at fault.

It has been discovered that a nation's strength

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or weakness depends upon its estimate of God; since this is true, it may also be said that an individual's strength or weakness lies in his conception of God.

Whoever has a false idea of God has a false idea of life, of truth, of wisdom; in short, of principle, and the following of such misconception is practicing idolatry. One who has a small narrow sense perception of God, cannot attain in his own character, beyond the limit of this his highest idea.

Whoever has a limited or false idea of God, will find this false idea permeating all the workings of of his mind, entering into and affecting all his affairs of life, even to that of the physical being.

No matter how innocently or ignorantly an error is held to, this will not atone for the result, nor correct its impression. One who has been taught and believes that one and one are three, and attempts to solve his problem on that supposition, will find his work a failure throughout.

An erroneous idea of God (Cause) affects the life problem as sensibly as a wrong idea of the basis of mathematics sets all the work to nought.

In the economy of universal right, there is no allowance made for wrong. Principle measures everything by its own perfect laws, and demands an exact application of them.

The Principle, Being no less than that of mathematics, makes no exception to the law.

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The one who makes the statement, that he does not believe that there is a God, is merely rejecting some false or contradictory theory regarding what God is; and not being able within himself to supply any definite idea satisfactory to him, ignorantly declares that he does not believe because he has not become acquainted with the true idea which the word God represents. If you ask such an one if he believes that there are trees, flowers and animals upon the earth, living and growing, and that there is a sun, around which the earth revolves, he will doubtlessly answer "yes." Then he must admit at once that there is a Cause underlying this phenomena—a power that produces and sustains the sun, earth, animal and tree, and this admission brings him into agreement with us at once that God Is, for this underlying Cause is what we denominate God. It will not do to repudiate this deduction, and dismiss the subject by saying that this is only nature, as if nature were a common and well understood affair, because we are accustomed to its expressions; for every blade of grass is a miracle, and "nature" an inexpressible wonder! Viewed from the most external standpoint, it gives evidence of a power and intelligence, which could proceed from nothing less than the Most High.

This Cause has been called by as many different names as there are nations upon the

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earth. It is not the name, but the nature which we seek to unfold and establish. If we are blind as to our own power, and unacquainted with ourselves as to our destiny, it is evident that we are unacquainted with our origin.

We discover by observing the working of natural law, that everything produces after its kind; by looking at the plant we know what its seed will, under proper conditions, bring forth; or upon the bird we see what the egg will develop.

Looking at ourselves from the standpoint of sense vision, does not help us to determine anything positive regarding our true selves. Reasoning from appearances only serves to enlighten us concerning the one law of like producing like; for *Being* is not disclosed to us through mere appearances.

That we may know ourselves, we must know our true origin. We must look to that from whence we came, even to Cause which lies back of the plane of appearances; for we well know that the physical form of man is not man, and that the study of the body alone will not acquaint him with himself. That which lives and propels the body, which thinks, feels, loves and acts, is the man. The fact that he has a mind with which to reason and think, indicates that he is greater than this body.

The mind then is to set itself to work, to turn its telescopic powers within, and focalize upon

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invisible Being. The real power of man lies in mind, without which the body would be a useless machine. Mind is invisible, therefore we reason, that since like produces like, the Cause of mind, that from which it originated, also lies back of the physical on the invisible or metaphysical plane.

Everything has an origin. Out of nothing something could never have come forth. Therefore something must always have been. The things which we now see, could not have existed, if ever there was a time when nothing was. We call this something that has always been, First Cause—God.

We must with mind reach back as far as we can think, in order to get an answer to our question—"Who are we?" But we discover in this process of thinking back, no stopping place at all, and consequently no starting point; so the idea, self-subsisting Cause looms up before us as the only resting place.

If mind is man real, then whatever the mind can grasp, either through reason, judgment or imagination, as we will learn, is indicative of his own power and possibility. The idea God, is the highest that we can contemplate; a thought of that which is invisible and has never been circumscribed by form.

Graven images of wood and stone, representative of deity, were intended originally as

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expressions upon which to focalize the thought while in contemplation of the formless and invisible. But all effort at circumscribing that which by nature lies behind the physical, is a failure. It cannot be brought down to the plane of sense perception. Man must be lifted up into the highest expansion of his real being, in order to touch and comprehend Cause. All effort at personifying Cause, God, but mimifies and destroys the idea.

The word Principle better expresses it than any other, for Principle is formless, but at the same time that by which all form is produced; but Principle, Cause, can no more be limited to form than can the principle of mathematics or music be dealt with as a concrete substance.

First Cause is first Creator. First Creator is the only Creator, for each creation is a repetition of the first. Therefore what we see expressed in man and nature is the outgrowth of first Cause.

Principle, according to the common usage, seems like rather a cold mathematical word, but the idea which we draw out of it is quite the opposite, meaning foundation, reliability, that which can be depended upon, creative in its nature. Being, Principle, is orderly and scientific, and can be counted upon as producing results with perfect exactness.

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We find the word Principle to be a proper one to express the idea, God, Cause, by the exactitude with which it acts in relation to the planets in their revolution around their centres — a stupendous expression of organized power, each one keeping its own path throughout the countless ages.

Again, we see it in the changeless law of reproduction, manifest in different creative kingdoms of mineral, plant and animal, each perpetuating its own likeness as it selects with unerring precision from the universal cosmos, only that which is useful to its own propagation and nourishment, without interference with that of any other. The organizing principle of the rock chooses from the vast storehouse only that which it can utilize in its own growth and structure; so of the flower, the fruit, the grain. Man has learned to count upon this changeless principle in the planting of seed, with the positive assurance that it will produce for him the likeness to that which he has put into the ground. The orange does not produce lemons, nor the fig tree thistles; but wheat brings forth wheat, and corn produces corn.

That which underlies objective nature — the expression of Principle in the most negative form— is also the Principle which in its highest expression speaks in man the spiritual being.

Cause reproduces its own likeness. This law

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proves itself everywhere and always. So that if we can get our eye fixed upon the Creator, our origin, we will be able to see ourselves. Since there is but one Creator, this One must be our Creator; and as like produces like we will find ourselves to be potentially and by nature like that which brought us forth. We will then see what is our office in developing the nature, power and knowledge we have inherited, which, until we become acquainted with it, is only latent.

The words which have been universally used expressive of God, Cause, have been those of abstract and impersonal meaning, such as Spirit, Life, Wisdom, Goodness, Truth, Love, Omniscience, Omnipotence, Omnipresence; and strange it seems, that out of these great words, applicable only to abstract universal Principle, has grown a general idea in the world, of a far-away anthropomorphic personal being.

In setting forth the spiritual meaning of words, we find it necessary first to cleanse them of their common usage and bring them back to their original signification.

We are told that God is Spirit; therefore they who know God must know spirit; but even the word spirit must be expanded and realised, before we can get even an approximate understanding of it.

God is not "a Spirit," but Spirit as the new

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version gives it, which so far from being the shadow or reflection of anything, is itself the Substance which underlies and supports all that we see upon the earth, and that the universe displays. Spirit is the substance, without which not even a shadow can appear.

By the word substance, the materialist refers to objects, such as iron, gold, rocks, lands, etc.; but these most solid appearances are, at best, only representative material, neither self-creative nor possessing the power of self-preservation; and highly esteemed as they are by the world, they are the most negative and dependent expressions of existence; while Spirit is the real positive substance power, without which these so considered precious materials could not exist.

Substance, as used corelative to Spirit, is better understood by its Latin derivatives *sub*, under; and *stare*, to stand. It "stands under" as a foundation or cause of all existence. Not only is it self-supporting, but sufficient to uphold the universe. Since God the one Creator is Spirit, it follows that the whole universe is a spiritual universe; that back of this which we see is the reality.

Spirit, therefore, is the substance out of which the real universe is created, of which the world of appearance is only a reflection; and we will find through investigation that it tells as little of

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reality as a pale moonbeam in a dark room tells of the sun.

Spirit substance is the basic Cause containing within itself all that can ever exist. That which we see disclosed upon the sense plane, in multitudinous forms, every object from atom to man, has been sent forth by this underlying power which supports, not only the visible, but the invisible.

Spirit is not alone the underlying substance, but the Life Substance; the great controlling power which actuates all movement. Spirit is Universal Life. We catch the faint breathing of its reflected energy in the movements of nature—the tree, grain, flower and fruit. We see signs of life breaking forth in every direction, but for Life Itself we must search back of all expressions, because this forms only the outer court of its domain.

God, Being, though invisible to the senses, has infinite modes of expression. In fact, the whole universe of appearance is a demonstration of Being.

Every way that God, Cause, manifests Itself, bespeaks spiritual perfection and permanence.

One mode of God is Life; therefore Life permeates every atom of the universe; it can never be destroyed, in whole or in part, and can never be added to or improved upon.

Looking at Life we see God. Looking at Good-

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ness, Truth and Love we see God; but we can not look at Life, Truth, Goodness and Love with the eyes of sense, for Substance is metaphysical.

We see signs of God-Life and signs of God-Goodness, Truth and Love in everything we contact in the world of sense; all activity in the whole moving world bears testimony to the presence and power of Life. Plant life, animal life, man life, all are separate and distinct manifestations of the one Universal Substance, Life; but Life itself lies back of form and appearance. The life of the plant is the real plant, of which branch and blossom bear testimony. The leaf, stem and blossom may individually fade and decay, but the life, that is the plant, changeless and indestructible, will never fail; but will produce and reproduce its expression in the plant continuously.

Form is a sign of Substance. The life of man is man, of which the external form or body is only a sign or expression. In looking upon what in the world's diction is called man, we see only a sign of man. The real man, the life, inclusive of intelligence, is not visible. We can not see the real man when looking upon the form any more than we can see God when looking upon the external universe.

The world of sense is a plane of symbols representative of, in so far as it does represent, and

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dependent altogether upon real Spiritual Substance.

There is but one Life or fountain of Life, because there is but one God, and Life is God, so great, that it makes it impossible that there be any other. Every life is inclusive in the one Life, as each individual figure in mathematics is inclusive in the principle. All that partakes of the one Life must be exactly like It—eternal, permanent and perfect.

To say that Life is changeless and everlasting, but feebly explains its nature. We use the word Life, not in its common sense, but as a substantive, and spell it with a capital letter indicative of Principle, for Life is one of the modes of God—Being.

It is not correct to use the word attribute in describing Being, for Being, entity, is complete within itself; Allness, which admits of no qualification, for there is nothing to qualify or to attribute to it. Its substance comprises the vast universal cosmos.

The very abstraction we call Life, which no eye can ever see, is the common basis of every living organism, whether in beast, bird, fish, plant or man; but man only *is* in all the ways that God *is*.

Life, the greatest of all, is servant of all; it pays heed to the smallest seed placed in the ground expectant of its service, and raises it out of the

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dark earth to branch and blossom in the sunshine; it sets the planets and their suns in motion, and carries them on in their ceaseless journeyings through space. Life makes the food that is eaten, and conveys it through all of its numerous processes necessary to the nourishing and building of the body.

Life may also be named meakness and patience, for with all of its greatness it stoops to fill the smallest or greatest demand made upon it, and as graciously lends itself to the healing of a wound as to holding of worlds in their places. Whatever we see of activity, in any of its ways of showing forth, is a mark of the measure of this Life Substance that has been appropriated. A very small demand has been made upon this vast reservoir, as compared to its limitless capacity, whose length, breadth, height and depth can never be measured or estimated. Man seems to dip out of it by the thimbleful, when he might plunge into its vivifying elixir, and be awakened and transformed into consciousness of everlasting life; for however much of it is appropriated, its quantity and quality can never be diminished.

It lives for ever and ever to give Itself; It must give of its own Being, containing within itself all that there is to distribute. The greater the opportunity to give, the greater the supply sent forth.

Life is never weary, nor stops to rest; its whole

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nature is perpetual out-going. "He that watches over Israel neither slumbers nor sleeps."

God is not a being possessing all Life, but is Life itself. Out of Life everything has sprung forth into existence, and that which once finds its origin in Life continues to find it thus, and spiritually speaking, to live for ever; for Life is without interruption, and whatever it sends forth is decreed to be perpetual.

Life, with all its power and energy, can not bring any of its force to bear in any way, any where for the purpose of destruction.

Life means Life, nothing short of it; it knows nothing and does nothing opposed to its own nature. If Life could conceive of destruction, it would not be Life.

The conception of killing, destruction or death as in any way connected with Life, at once contradicts the whole idea of Life.

Life can not destroy, cause to be destroyed, nor permit to be destroyed by any possible process, any of its spiritual creations, because Life is Creator, whose whole name, nature and motive is to upbuild, and for this reason it is called Creator—Life Giver.

Life could not work in two diametrically opposite directions, one destructive of the other.

Life corelative with Spirit means infinitely more than uninterrupted energy; it is wisdom in cease-

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less activity, which leads us to the unfoldment of another mode of God or interpretation of Spirit.

Wisdom must go hand in hand with Life, as all of its workings proclaim a depth of knowledge immeasurable. The creative power, Life, is the substance wisdom in operation; not one action is misguided or misdirected.

The organising principle of nature is not blind force, but the creative substance wisdom, which knows only Truth; it acts according to its knowledge, and therefore never makes mistakes, but always produces perfect results. That which it once performs needs no alteration or improvement.

He who creates a thing to-day and to-morrow repents having made it, is not even wise, much less all-knowing, but a blunderer; not wisdom but foolishness. The very conception of wisdom being capable of mistakes or forgetfulness, destroys completely the very idea which the word wisdom is intended to convey.

It is not sufficient to say that God, the creative power, *has* all wisdom, as though it possessed something outside of its own Being. There is nothing for Being to *have*, since all is included within itself. The Substance Wisdom is God.

Ignorance never created anything. Wisdom must be called into requisition for the accomplishment of any real thing.

To the God of Moses was attributed ignorance,

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changefulness and cruelty. He regretted having made the world, it turned out so differently from what He had expected, and therefore, He who said at one time thou shalt not kill, destroyed a world full of people by a flood.

The God of Moses resorted to intrigue and war, in order to carry out His plans, just as unregenerate man does, showing that He was not Omniscient Wisdom, but Moses' idea of God ; a very small human conception, which partook of the nature of the Jewish tribe; one possessed of anger, hatred, jealousy, who gave directions for war and bloodshed, and punishment by death for slight offences, according to the practice of the people of that age, who had but a slight regard for human life. Modern theology has attempted to show that Jehovah of the Old Testament and the God of the New Testament which Jesus taught, are one and the same ; while to us it seems difficult to imagine two beings more unlike. The God of Jesus was the God of forgiveness and love ; love your enemies ; do good to them that hate you, were His precepts.

The word God is significant of Good, and was originally so spelled. The foundation and principle upon which everything in the universe rests, is the Supremacy Oneness and Allness of Good.

We are aware that the word good, according to the interpretation of the world, is susceptible to

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endless phases of meaning, differing according to individual conception. We use it not in any qualifying or relative sense, but as a substantive, indicative of Principle. The word goodness gives a truer and more comprehensive idea than does that of good. God is not alone a good Being, but the Substance Goodness.

Goodness (a mode of God) is Cause. There is nothing ignorant, false or imperfect in Goodness.

Goodness is not susceptible to anything but Good. The very possibility of Goodness knowing, contacting or judging of anything not good, is a cancellation of the conception of Goodness, which sees, thinks, acts and feels unchangingly according to its own pure nature. "His eyes are too pure to behold iniquity."

Goodness, to be Goodness, must know nothing but the Good.

The one who said, "God is angry with the wicked every day," had, to say the least, a very illogical and small conception of the meaning of God (Good), for Goodness is of necessity unmixed with even an imagination of wickedness, and is incapable of anger, which is an effect of envy, jealousy, hatred—negations which Goodness never could cognise or contact.

Goodness is a mode of God, of which we see multiplied manifestations. Like Life and Wisdom it is Omnipresent, permanent and perfect.

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Everything that comes forth from Goodness is perfectly and unchangeably Good The Principle Goodness creates everything in its own likeness and of its own substance, since there is no other substance in the boundless Omnipresence out of which to create.

Truth is another word expressive of the one Substance Spirit. The universe is Truth revealed. Everything that comes forth from Truth is as true as Truth itself, and there is nothing for anything to come from but the one power and Substance.

All of these words, Life, Wisdom, Goodness, Truth and Love, though seeming to be separate, are one; they are only different phases of the one universal Creative Principle, the same everywhere and always.

The whole inspiration and motive of the Creative Principle, is that of outgoing and giving. Its whole activity may be summed up in the one immeasurable word Love. No selfish end or aim is there in Love; Its whole motive is for the honor, glory and happiness of man the highest creation, inclusive of the universe.

The gift of God, which means the proving of Principle, is eternal Life, and this eternal Life is eternal Love, the highest word expressive of Being. The Love Principle shows itself in its changeless tireless service for man.

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There is no self-seeking in Love; it does not ask for any praise or return; it does not deal with the law of exchange, asking measure for measure.

Love is perfectly happy and blessed in the service of giving. It satisfies all by giving all; it has all to give, because it is the One Power and Substance.

The typical mother Love most nearly symbolizes the universal Principle Love; but that as we see falls far below the mark. The mother loves her child, because it is hers; Love loves without a thought of self in it. Its love is service; it never fails; it is patient and kind; it is blind to fault. It is good for man to praise and give thanks; but Love is perfectly satisfied to eternally serve without any notice being taken of it or any thanks being given.

Eternal Life, which is Principle in action, and appropriated, is infinitely more than everlasting Life. It is full consciousness of ones spiritual self. It is the Life that has comprehended eternal joy, peace, and above all, Love—that motive power of the universe, expressed in everything, great and small. "Acquaint now thyself with God-Love, and be at peace."

The great idea, Omnipresence, which the thought of man has grasped, could never be made to apply to a personal being — one of form or limitation, which personality bespeaks.

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Omnipresence is the only presence anywhere and everywhere, as the word implies.

It stands for something greater than a ruler stationed in the centre of the universe, whose control is felt throughout the whole domain of space and place; but at once announces a presence too great to be centred in any one place more than another; but rather with centre everywhere out reaching the idea circumference.

We have received the impression that God is Omnipresent, and at the same time have been taught that His throne is high above the earth in a far distant region, called heaven. But we cannot make these two statements fit together, for Omnipresence fills up the gap between earth and heaven, and unites the two into one. The idea Omnipresence admits of no separation, no dividing lines, no crevices. It does not even allow an inequality of power, an unequal distribution of it in different localities or partiality to some regions above that of others. Omnipresence wipes out all limited localization, and fills every place to the utmost. Its throne and power, situated everywhere, is inclusive of all space and place.

Omnipresence is a stupendous word, expressive of boundless Being. The fact that we have such a word in language, is proof that we have also a conception which called it forth, and that there is a reality corresponding to the conception.

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The greatness of the thought indicates the greatness of the thinker. If God is not a Creator equal to the highest thought of man, then man is greater than God, a conclusion destructive of the very idea of God, as Being worthy of the name. God must at least fill man's highest idea of greatness.

The psalmist David perceived something of the greatness of the Omnipresence when he said, "If I take the wings of the morning and fly to the uttermost parts of the earth Thou art there; if I make my bed in hell Thou art there." He did not even deprive hell of the presence of God.

We see how of necessity we must live and move and have our being in God, as Paul reasoned; since there is no place outside of the Omnipresence in which to live or move.

All Being must therefore be contained in the One. There can be no being apart from the One; It has pre-empted every claim. Nothing in the universe, not even the being or body of man forms any obstruction to the Omnipresence. Man can claim no place for himself outside. It sweeps through earth and sky and water as though they were nothing.

The word Omnipresence has been used as a common expression in connection with Deity, without stopping to analyse the greatness of its meaning. Consequent to its greatness, every

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presence and every expression bespeaks the one presence. There is no other, since the one is all. We move in the Omnipresence. It moves in us; It does not move from space to space, for being the occupant of all space, there is nowhere for It to go. It is the living presence which animates all.

Omnipresence signifies vastly more than a presence of boundless extent occupying all space. The word Presence indicates Being, of which expanse is only an object lesson in the language of sense.

Omniscience is an unfoldment of Omnipresence. This One Presence is All Intelligence—from *omnis*, all; *sciens*, to know. A presence in which is the whole containment of knowledge. Not a knowledge of supposition, facts, possibilities, externals; but knowledge, which is changeless Truth; not Being which knows all; but All Knowledge, which is Itself Being.

The "all-seeing eye" is an expression which endeavours to symbolize the idea of Omniscience. All-seeing indicates All Knowledge. Not knowing the ignorant transactions of sense, which is knowing nothing, but possessing boundless capacity, and this capacity filled to the utmost with Knowledge—Truth.

The All Presence is All Knowledge, which not alone fills all space, but creates space. The very space and place are dependent upon Omniscience.

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That which we designate as space must be interpreted as expressive of the presence of Omniscience. Space is Being which creates and occupies.

Omniscience is a word in language which is never used to define anything which we see with the eyes of sense. It can only be applied to an invisible power, and there must be a power great enough to answer to it. We have been taught and have seen demonstrated, that knowledge is power. Then Omniscience (All Knowledge) is All Power, and we have the word Omnipotent as a natural development of Omniscience.

Omnipotence (All Power) is not situated at the other end of the universe, but is centred in every distinct spot, and rules without the suggestion or possibility of a contestant or opponent. Out of this One Power, Knowledge and Presence, everything is evolved. In it everything lives; by it everything is supported; everything that has being is inclusive in this One; there is no other.

If we can get the mind to grasp the idea of God (Being) as Principle, and cleanse it of the conception of a limited personality, we have given it something to work upon for its own development.

There is still another idea applicable to Being only, which makes a colossal demand upon language for its expression. It is the summing up of the three stupendous "Oms." The word Infinite, too great to be defined. Language

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cannot express its meaning. We can only speak the word, and listen to the Spirit's unfoldment of Its greatness.

Infinite embraces all—the whole of Being, space and power and knowledge.

If there were a divided universe, two kingdoms instead of one, to which Dante's, Virgil's, and Milton's hells, as does also modern theology give place, then the word Infinite must needs be blotted out. There is nothing beyond or without the Infinite.

The conception that the word struggles to embrace, is that of Allness in its completeness. There is no possibility of getting away from the Infinite; there is nowhere to go out of Its Presence. It always was, and always will be, without beginning and without end.

With this expanded conception, at once sinks into insignificance, if not oblivion, the theory of a God seated upon a throne in a corner of the universe, so far away from earth, that no telescope can trace its dimmest outline, in a city closed in by walls and jewelled gates, such as a selfish materialistic mind could conceive of as being a paradise, with all the sad suffering and ignorant ones shut out, and approachable only through the door of material death.

The God of Moses, diminutive and contracted as he was, only large enough to fit the scope and

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necessity of one small tribe, was still scarcely more narrow and contracted than the one held up to the children in the Sunday School to-day—a God up in the sky, to whom those who are good may go when they die, which impression becomes a fixed image in the mind through life.

The class of which I was a member, in a prominent college, after completing a four years' course of study—inclusive of language, mathematics, literature, astronomy, geology, mental and moral science, etc., and the Bible from Genesis to Revelation—at the last Bible lesson, previous to graduating exercises, were asked individually to express their conception of God.

Almost with one accord, the words of the Westminster Catechism, in answer to the question, "*Who* is God?" was repeated, and supplemented in substance, with the description of the God to whom each one addressed her prayers, as that of "a very good old man, with long white beard, seated upon a throne on a large chair, something like a large pulpit chair." "A very good kind face," one added, apologetically, for having drawn such a material limited picture of deity. One said "He looked stern at her when she had done something wrong." Another, who went away as a missionary, said very reverentially, that "her God had blue eyes;" others said "brown;" but blue prevailed in the class. When at prayers,

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all went visiting to heaven "where God was," and came back just after saying "amen."

These were daughters of ministers, and girls of "religious training," who were spoken of by the learned professor, who presented us with diplomas as we stood arrayed in white, as "young women indeed possessing the ten talents."

This idea of Deity I find obtains among the people generally. A God made after the image of sense perception, no "larger" than the Adam man.

God, as an arbitrary power, described as person, no matter how great, made in the likeness and image of man as he appears to himself in the world of sense, is unavailable to, and separated from man forever. So long as the idea of a personal God, as person is commonly understood, is held to, the consequent idea of separation must ensue.

The great words expressive of Being when expanded and unfolded to even a small degree, as to their real meaning, entirely eclipse the conception of God as a person or being afar off, and bring the Real Presence within touch of our faintest breath. This misconceived idolatrous image of God-person, formed, limited, separated from man, falls into nothingness before this mighty Power and Principle, expressed in the words Omniscience, Omnipotence, Omnipresence, Spirit, Life, Wisdom,

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Goodness, Truth and Infinite Love! And though the idea of a far-away personal God is swallowed up in these stupendous conceptions, they yet bring the Infinite Life and Power inexpressibly nearer to man than the circumscribed idea could possibly do. It brings the God-being—too great to be described or confined by the limitation of personality, or to be separated from anything, be it ever so remote in the vast universe—so near as to be within the touch of man on the very plane of his present existence; and makes God available to him in all the affairs relating to his own life problem and destiny.

"Where have I come from?" Is it not answered on the very threshold of reason? There can be but one answer to one who thinks.

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Chapter II.

UNREALITY, DECEPTION, APPEARANCES.

To realise the substance of the foregoing chapter — viz., that God is Changeless Principle, Spirit, Substance, Life, Goodness, Wisdom, Truth, Love, Omniscience, Omnipotence, Omnipresence, is to do away at once and for ever with the illogical superstitious and paradoxical belief, that there is another and contrary power of antithetical characteristics not inclusive in the All.

Our acknowledgment of the Omnipotence of God, must of necessity, according to logical reasoning, carry with it the absolute and total destruction of the idea of there being a power of evil working in opposition to the Good.

There appears to be discord upon the earth, and looking at things from the small plane of sense perception, man has decided that there is a great power of evil somewhere in the universe, and that

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it is constantly at work overturning and destroying his possibility of peace and happiness, and contriving to carry him down to destruction. So man has enthroned two powers, two Gods, in his imagination. He believes that there is an evil genius presiding over his fate, of as great, if not greater proportion than that of the good, and that two opposing powers are contending for mastery over him. He believes himself to be more evil than good, and fears that his evil tendencies will eventually unite him permanently with the evil, and separate him entirely from the good. With this possibility before him, existence to the sensitive becomes a continual torture.

We have smiled at the childishness of Grecian mythology, all oblivious of its teachings having been imposed upon us, not as myth, but as reality. At the time when Paul the Apostle of Jesus visited the Grecian metropolis, he found altars erected to innumerable deities, presiding, as was believed, over every department of existence, to whom the people constantly went to offer gifts for the purpose of appeasing wrath or of gaining favor—for of these deities there were two classes, the good and the evil gods.

Significant was it, that Paul should discover among all these hundreds of altars one upon which was the inscription, "To the unknown God." It is supposed that their fear of having neglected

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some deity, with whom they were unacquainted, impelled them to make this provision, lest through anger and jealousy, he might visit his wrath upon them.

Before this altar the apostle paused, and from this inscription took his text for the presentation of the Truth, of which he had become conscious, through the teachings of Jesus, that there is one true and living God. Whom you ignorantly worship, he said, "the unknown God" declare I unto you.

We have not been taught to believe in so many gods as were they. The idea of two powers contending for dominion in the universe, has come down to us from the ages, and has taken the strongest hold upon the minds of the people of the world of any theory ever advanced. The multiplicity of gods, decreasing to two, carries with it the same error and result, and contradiction of the supremacy of the One.

The superstition of ancient Athens is stamped upon the Church and people of the nineteenth century without their knowledge, and two deities, God and Devil, are held to with tenacity; while the One Creator is still "unknown" to the great majority of the world. In every clime and nation dominion and power have been accorded to two gods.

Acknowledgment has within it the real element and spirit of worship, voluntary or involuntary.

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So, as long as man believes in a devil, he is worshipping a devil, and getting a devil's reward. The idea of a two-power universe is not only a contradiction, but is peace-destroying to our kingdom of sense, a constant war of thought. Evidently it has not brought to us power of mind or health of body.

It does no good for us to repeat the words, "There is one true and living God," unless we believe it and act and live accordingly. To speak the words, "There is one God," and hold also to the antithesis, that there is an omnipresent devil, is to be just as Jesus said it would be, "A house divided against itself which cannot stand." Consequently we have always been failing and falling without knowing the cause of our failure or the remedy for it. Wisdom is the natural remedy for ignorance. Knowing Truth closes the door against superstition and its effects.

To strike at once the key note of the second proposition of Truth which our argument advances, set forth in this chapter, is to make the broad clean sweeping statement, that there is no power or principle of evil in the whole universe. This negative proposition is just exactly as reasonable, logical and true, as that there is a Creator.

The word evil is an expression, representative of the supposed opposite of Good. It is a contradictory conception, and cannot stand for a moment

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in the presence of reason, judgment and Truth. Its nature, according to idea, endows it with the power of destruction, which is a misuse of power, in no way creative, and therefore wholly lacking the requisite of what we term principle.

The word supreme furnishes us with an idea of authority belonging to one, and only one. To assume that there can be two supremes, is equivalent to saying there is no supreme, or to making the absurd statement in mathematics, that once one is two.

The man conceived theory of there being a principle or power of evil, was the superstition which Jesus was seeking to eradicate from the minds of the people in every lesson which he taught. When the people at one time fell down before him to worship him, he said, "Why callest thou me good? there is none good save One, that is God," the point he was making was, why do you call me good in distinction from yourselves? know that you also are good and acknowledge it, because there is one God, Good, so great as to be the Life and Goodness of every one, and to fill the universe. It did not seem so to the people; but he said, "judge not according to appearances, but judge righteous judgment."

Resist not evil was the substance of his teaching throughout. Why? Because to resist evil is to acknowledge it; to acknowledge it, is to give it

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power over you, all the power it possesses; and for man to fight it, is to war with his own foolish imaginations.

"Resist the devil and he will flee from you," was only another way of teaching the same lesson. If the devil is such a power as men have thought him to be, whether the old fashioned devil of horn and hoof, or the still greater one of man's total depravity, makes no difference. If a reality, how would it be possible for him or it to flee because of its meeting with resistance.

Only cowards run, and this was the very idea that Jesus was bringing forward. The great satan, of which you stand in fear, is a creation of your own imagination. Know him to be a myth, and the delusion dissolves, and you have freed yourself from the assumed dominion. "He was a liar from the beginning in whom the truth abode not." A lie has no intelligence in it, and never gives any information to anyone; it is not even a dealer in facts, and that in which is no truth is nothing.

This is what Jesus describes as satan: "nothing," but the foolish imagination of man working on the negative plane. Man's belief in satan creates all the satan that there is, and he has misused his God-given faculty, imagination, by disassociating it from its companions reason and judgment, for the production of this superstitious "scape goat"—which man has named

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satan and evil. He robs himself to thus supply Satan (?) with energy with which to overcome him. Satan represents by so much, the glorious power of man, mind, acting against itself.

Taking the premise, that there is a power or principle of evil in the universe, acting in the world against man, has brought all the conditions of discord and disease, sorrow and death which we see on the sense plane; they can never touch the true life of spirit, nor affect the creation of Principle. There is no reality in any of these apparent contradictions to the divine Life, creative energy and changeless Good; they are simply indications of a failure to grasp the Truth of the Oneness and Allness of Good.

When a belief of evil is out of mind, it is out of the universe, and the inspiration to think, to do, or to follow the way of it is gone.

Whoever can rise to a comprehension of the supremacy of Good, and so dissolve the ignorant contradiction which has been called evil, has stepped upon a plane where in his world, discord and disease are cast out.

Metaphysics takes us into the place of reality, and leads out straight into the light. Having started with the statement of Truth, it holds on to it, and carries it to the end. The Omnipotent, Good, dissolves all possibility of evil. The theologies, so called, of the world, start with "One

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God Omnipotent," and in the next breath contradict the entire statement by the diabolical teaching, that there is also another power—a devil, and that man is depraved. The one is a statement of Truth, the other of sense appearance. Resisting evil will never dissolve or destroy it; its whole conception must be swept from the mind, swallowed up in the Almighty Good. Punishment for so called evil actions will not correct them. So long as the conception is there, the actions will, in some way, set it forth.

When the true understanding is arrived at and acknowledgment is made, that the Good is all, and condemnation of self and of everyone else is set aside, then will the teaching of Jesus be established, and God and man be glorified. Then will the rudimentary ideas of priest, confessional, penance, and of self-debasing prayers be swept away as the traditions of men, and the temple of the living God will be established in the mind of man, who needs only to know the Truth of his Being, in order to stand face to face with the Most High.

That which could produce evil could not be Life, Love, or Goodness; and if there is a Creator other than the One, then the word Omnipotent is forever erased.

If there is a power by the name of evil or any other name which is opposing God's work or destroying His designs, regarding the world and

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man, which God cannot overcome, it must follow that God is not Almighty.

If God will not overcome or destroy a power that is working misery to the world and to his own children in their helplessness, He cannot be All Good.

If God does not know of something that exists in opposition to His will and work, sequentially, it follows that He is not All Wise.

All of these suppositions utterly destroy our most high conception of Deity or Principle, and can only be entertained at the absolute sacrifice of our even limited ideas of Wisdom and Power, and we must look elsewhere for an answer to our query. Where did evil come from, and in what does it consist?

Evil is a name for unrecognised Good. That part of the soul not devoted to Principle, not yet awake to full consciousness, nor enlisted in the service of the Positive. This unawakened untaught energy, all God-given power, is directed in seemingly foolish transactions and performances on its tour of investigation of the negative or nothingness, on its way to consciousness of Truth. Evil is not a Principle in and of itself, but a name applied to negative (not known) Good. Darkness gives an impression almost as great as does light, but in and of itself it is nothing, not a power, but merely an effect of the absence of light. Now

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there is no absence of Good, as in the world there is at times of light; but evil may be called a *belief* of an absence of Good, or an effect of the non-recognition of the Good.

Looking upon appearances as soon as man enters the world of sense, he begins to grasp for that which he sees without. On the apparent without he looks for pleasure, happiness, love, material gain, delights for the gratification of the initial phase of perception—the senses. His whole attention is riveted upon the without, which he imagines, if he can but draw to himself, will bring to him satisfaction. The whole race of mankind, opening its eyes upon the world of externals, is mesmerised into a state of belief in appearance as reality, with the almost insane desire to possess it.

The so-called without is delusion regarded from this standpoint in this aspect, and as unreal as the image in the mirror is unreal, which reflects form, as the whole outer world reflects images of mind. But as man is so infinitely greater in his true ego than all that the external presents to him, he finds each separate object which he touches, in the expectation of enlarging his dominion, brings to him, in some way, disappointment and increased unrest. Continued discouragement results in recklessness; and after many efforts, followed by as many failures, to obtain the desired satisfaction

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through externals, despair often leads on to extreme and unjust means for obtaining it, and these actions are called dishonesty and theft. These measures failing in their turn to bring peace, anger sets in, and incites to violence, cruelty, murder. On the other hand, if he is successful in obtaining the treasures of shadow, he becomes wedded to his idols, opaque materials, and for the time being, prostitutes his powers to images inferior; and if he gains the whole world, he must at some time surrender it, because he has not found himself, and consequently has not the knowledge by which to hold his possessions.

To this whole race process of failure to secure peace, man now gives the name of evil and devil. He imagines in it a power pitted against him, seeking his destruction, setting traps and pit-falls to ensnare and drag him down. So the imagination, that wonderful faculty, is perverted into imagining larger and larger pictures of unreality, until man actually personifies his own ignorant perceptions, and makes of them a devil to overcome him; and also in this state of negative experiences he imagines himself wicked and depraved, a law-breaker and fallen being.

He begins to form this conclusion through the awakening of the "ego," to a higher perception, in which he sees indication of another direction in which to turn, and his first thought on thus

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awakening is, that he might or ought to have gone this way in the first place, but has failed so to do.

Thus "the fear of the Lord is the beginning of wisdom," but by no means its end. By evil so called, he learns what good is *not*. By death he learns what life is *not*, as by darkness he learns what light is not. It all comes about, because of man's looking without instead of within to find satisfaction. "Seek first the kingdom of God, and His righteousness (the invisible kingdom, knowledge of God, of self), and all these things shall be added;" but attacking the problem at the wrong end brings confusion.

Man is so determined upon getting hold of things external, instead of getting hold of himself; of getting a knowledge of the world, rather than a knowledge of himself. But the Spirit within will give him no rest until he turns to his divine ego, and finds his God centre and place of power. The Infinite Intelligence is for ever taking away the unreal and urging man to look to the God, the Good, within to find reality.

All of this process of negative investigation, unnecessary as it is, when one knows the better way, is still a preparation leading to wisdom and right, though long and rough may be the way. If I must burn my hand to find out that so close a contact with fire is not desirable, the burning is good. If I must experience the dissatisfaction of

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aimless wandering in the without, to teach me to gain knowledge of myself, then my journey through the wilderness was my long way around to "Canaan" which lies so near.

Man is free to act which ever way he is disposed; but to act ignorantly is not freedom, but bondage. That "light which lighteth every man that cometh into the world," is the inheritance of every man; but if he will turn his back to the light, and pursue darkness, he should not imagine the consequences of his investigation to be a power of evil pitted against him.

It is not a power, but a condition resulting from unwise use of power. Satan is not a sovereign, but a name for a delusion of the senses—sense deception. That of man which is not awake, but asleep and in a dream, looks without, in the sense realm, instead of within, to the soul realm. Satan, who is said to have set Jesus upon a pinnacle of the temple, and to have said, "All of these things will I give thee if thou wilt bow down and worship me," was the human self attempting to assert itself, and saying, seek on the plane of sense and appearances for satisfaction. Not so was the reply, get thee hence, delusion, satan, foolish imaginings, a liar from the beginning in whom the truth abode not.

Satan is not person; person is only form which reflects phases of thought; but satan is a name

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for the ignorant thought which derives all of its power to act from spirit, and is to be redeemed from ignorant to righteous use. Satan is not a power outside of man, but the unregenerate unawakened thought within him—a name, if we can give a name to nothing, of his unconsciousness of the God-power and God-knowledge within himself, yet to be known.

He who loves the Good with mind, soul, might, and strength, will leave no crevice for the imagination of the evil to enter in. Wherever the word satan is used in the bible, it may be understood as referring to that power of mind which man possesses, but has perverted the use of by searching for something outside the realm of Being; an insult to his own divinity; a violation of all Truth. Another name for which is "the old serpent," meaning self-deceived.

The *teachings* of Jesus are metaphysical and must be interpreted according to their inner meaning.

The word hell he uses to express that state of nothingness to which self-deception leads one who is searching for something on the plane of negation. Man is already in the place of hell—a hole, a vacuum where nothing is contained, while he is seeking in the physical to find satisfaction, and not in that which lies back of it. The vacuum is not beyond any more than now; it is in any place

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where there is mind to give it place. Now is the time to get out of the "bottomless pit," where there is no foundation, a continual falling, no place of rest.

Man has been taught to fear a hell beyond; but is not the world in torture now, of both mind and body, wailing and groaning? and the longer it holds on to its idol worship of belief in, and therefore practice of evil, the more firmly it becomes crystallized in its state of misery.

Metaphysics, which teaches the reality of man, uncovers all delusions, and with a mighty voice of spiritual reasoning and understanding, calls the world out of its lethargy. Awake, thou, that sleepest; cast off the delusion that appearances are reality; and know that so-called materiality is but a reflection of the real man. Mind is greater than the whole world of phenomena. It is here, because mind commanded it, and it can for ever command and countermand it.

Out of the foolish hypothesis of evil being a power or principle, has grown innumerable errors, one of which is a belief in materiality, representative of the world of appearances as a dividing line between man and his true life.

Believing in an invisible power moving against him, he sees resistance and limitation on every side which appear to him as master and law-giver. The spiritual world, and the material world, so

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called, are not two, but one and inseparable. So true as that there is no principle of evil, since the one creative Power and Principle is God, Good, so is it as true that there is no universe outside or separated from the spiritual universe, such as the word material or physical denotes.

Spirit is Omnipresent, the life of every atom comprising and composing the most solid structure. Iron, wood, marble consist of innumerable spiritual atoms united. That which we see in the world about us is not a material, distinct, separate from or opposed to Spirit, but is externalized Spirit, or a covering wrought by Spirit out of its invisible substance.

If we could conceive of anything which had no relation to Life, separate from Spirit, and not an outgrowth of it, then such might be called matter. That which we are accustomed to call material or physical, is as truly spiritual as is invisible Cause, Spirit. It is all the work of Spirit. Without Spirit, thought and action, it would not have existed.

The conception of a divided and double universe, carries with it also that which is equivalent to two gods, spirit and matter, almost as disastrous to man's peace and self-control, as the two gods—good and evil.

The conception that man has of matter and spirit, is carried on from external objects, even to himself, when he still declares, I also am in two

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parts—mind and matter. This naturally leads him to believe in two destinies for himself, and that he must be severed spirit from body before he can reach his proper destiny.

This belief is as destructive to his spiritual growth, self-control and health now, as is the other erroneous belief in two deities. Spirit being Cause, and creating everything after its own idea, and of its own substance, destroys the possibility that what we see is dependent upon anything but Spirit.

Matter so called, regarded as material, is described by the physicist as possessing the power of divisibility and inertia, as that which can be weighed, measured and multiplied. But none of these words give us any idea at all of matter itself, for they only tell what can be done with it, and do not tell anything about its own inherent quality; showing that he has no true or real understanding of it, but simply forms his judgment from the standpoint of sense perception. "Beware of the delusions of the senses," is the warning of the ages.

Matter is entirely dependent upon Spirit; it is inseparable from as well as a reflection of it. Every atom moves, is, and is upheld by Spirit, which creates, sustains and *is* the atom.

By making the statement, that Spirit is Omnipresent Substance, we are forced to the conclusion,

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following, which in plain words, is nothing less than this, *there is no matter.*

This conclusion reaches up and joins hands with that other great metaphysical statement made by Jesus, "The kingdom of heaven cometh not by observation; say not, lo here! nor, lo there! for I say unto you, that the kingdom of heaven is within you"—in your minds. It is not afar off, but is where Universal Spirit is, everywhere, in man, in every atom.

This is a spiritual universe throughout. Man just getting his eyes open, judges from observation, and as a child, forms his conclusions.

Matter separate from spirit profiteth nothing, as Jesus said of the flesh; looking at it with the idea that it has power, origin or existence separate from life. It can do nothing. The flesh has no power to even be sick or die; it is totally dependent upon mind for its direction and destination. When man realises what matter is, and what body is, it will not be consigned to the dust, saying, "dust thou art, and to dust thou shalt return"; nor will he give the external elements power over him to destroy him.

The whole world of appearances but give to us a picture of thought. A representation of the sum total of mind action. Mind made, and can unmake, and re-make. That which Principle created is perfect, but what we see of im-

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perfection or unripe unfinished work, is the oar which man has put in of immature conception, the imperfect use and imperfect understanding of the law.

There are no two substances in the universe, as spirit and matter would imply; but one only, and that one is Spirit. That which we have been calling matter, is a negative form of spirit, both dependent upon and inseparable from Spirit, Life, the positive One.

There is no principle of evil.

There is no reality in evil.

There is no reality in matter as apart from Spirit.

There is no hell outside of the negative imagination of the sense mind.

There is no devil.

There is no power opposed to God.

There is no power opposed to Man.

There is no power but good power, which, when used according to Its inherent nature, brings forth Peace, Satisfaction and Health.

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CHAPTER III.

MAN—WOMAN.

GOD said "Let us make man in our image, after our likeness, and let them have dominion . . . . over all the earth."

As a fixed principle, operating under its own influence, manifests its inherent nature only, in its workings, so God the Creator, moved by His own will, must bring forth only according to what He is in Himself. The Creator's nature and idea being that of changeless life, goodness, wisdom, truth and love, man must be a reproduction of the same nature, exactly like that which brought him forth.

Nothing but good can proceed from God, any more than can a sweet fountain send forth bitter waters. That which God once pronounces "good" is eternally good. That which He once creates He continues to create by continually

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sustaining, and manifestly it can never be improved upon, defaced or degraded.

It is a law that like produces like, and that life develops life, so whatever comes forth from life partakes of the eternal nature of life in all its phases.

Whatever is born of God possesses the Life of God, and is ordained and decreed to be changeless and eternal as God is.

Man is the creation of God, Good. An idea of Wisdom and Love, a production of Infinite Life.

Since God is Goodness, man is good. Since God is Spirit, man is spiritual. The fact that man is spiritual and not material, does not simply signify that he is not material as regards his body, but that he is by nature spiritually minded, and in no way sense minded. Not minded like manifestation, but like the manifestor.

Man believes himself to possess a double nature, looking upon himself as both mind and body; and judging from that standpoint, he really looks upon his body and personality as himself; and seeing that it is apparently sustained by products of the ground, this tends still more to strengthen his belief in himself as material. Man believes himself fallen, because he sees heights to which he has not yet ascended, and apparent obstacles in the way of his doing so. Constantly associating the mind with materiality, causes it to

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gravitate downward, when to attain the heights seems more and more impossible, whereas in the association of his mind with spirituality, his real nature, the tendency would be to increase its power and multiply its true consciousness.

Man is in a state of unfoldment, not of degeneration, and can never fall, because that which he is like can never fall.

God creates no failures.

The first chapter of Genesis is descriptive of the spiritual, true and perfect creation of God. The second chapter, beginning at the third verse, would seem descriptive of another creation altogether, that of the "Lord God." The first announces the nature and origin of man *real,* in the exact image of God; the second is an account of man as he seems to himself before he has awakened to his God-self consciousness. We must read the two chapters referred to, with a deeper interpretation than that appearing upon the surface.

The second chapter is not to be regarded as a historical record, but merely as an ingenious allegory, an effort to show up man according to the false idea that he has of himself, viewed from the plane of sense. This is all that it does, at least, whether or not it was the intention of the writer so to do, for it entirely overthrows the plan and origin of the Creation laid out in the first chapter, and must be a turning from the

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metaphysical and real, to the physical and appearance plane, since it makes the origin of both man and woman lower and more humiliating than anything else upon the whole earth.

It is evident that knowledge does not grow on trees, and that serpents do not talk, as recorded; and looking a little deeper we will discover that the whole account is symbolical and allegorical, as the writer, no doubt, intended it to be.

In the first chapter no mention is made of *Woman;* but in the second chapter, when the work had been completed and pronounced by Deity not only complete, finished, but "very good," there appears a demand for something more, and the machinery has to be started again for the purpose of manufacturing woman, whom Adam said was the principal thing which he needed, and that God had forgotten to make.

Man, the Idea of God, a dual unit, is complete within himself, herself, not seeking for happiness as Adam and Eve, on the external plane. Male and female are inclusive and expressed in spiritual MAN as God made him.

Adam (meaning red earth) and Eve, the woman formed from a rib taken from the side of red earth, are not to be confounded with the spiritual and real man whose nature is dual, comprehending the idea which both male and female signify, and whose origin is Spirit, Life, Omnipotent.

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The man made of red earth, and the woman made of a rib, are but an attempt in figurative expression, to show forth unawakened undeveloped man in the flesh, before he has come into an understanding of his own God-nature, power and completeness.

The idea of both woman and man are included in spiritual MAN. Woman and man, as seen in the flesh are expressions of MAN. Each is spiritually complete in their own true God-nature. To come into conscious knowledge of which, is the privilege and destiny of each.

Adam, representative of unawakened man, as we find him to-day, complained that he was incomplete within himself, and asked, imploringly, for "an helpmeet."

In the ancient religious books of Rome, is recorded, we are told, an account of the origin of woman as proceeding from the brain of man! Those of India account for her as having sprung from his foot; while those of Egypt, to which Moses doubtless had access, as from his side, to which origin woman is ascribed in the Jewish Scripture. It has been thought by the literalist to be a proper and poetical origin for woman, to have come from man's side to be regarded with equality, "under his arm to be protected, near his heart to be loved," reading literally as reality. But this Egyptian account of the origin of woman,

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however poetical it may appear to some, is no less fallacious than that of the other two, since it makes of God an ignorant blunderer who must needs go back and reconstruct, because of His not knowing what man would require when he created him: or charges Him with forgetfulness in supplying the necessity.

God alone is the Infinite Life, Substance, Origin of woman, a higher name for MAN than is man, since she it is who has more highly developed the intuitional spiritual power, typical of Divinity, and also in that she bears the relation of creator to all the inhabitants of the objective world. The name Heavenly Father has been applied to God, and when we look at the metaphysical meaning of the words, we will see a deeper significance in their use as relating to God. Father here means originator, and heavenly means spiritual. The word mother still better expresses the idea of originator, as the mother is the creator of the objective child, in a much greater sense than is the father. The child is inseparable from and dependent upon the mother idea for existence before and after birth. The mother typifies not only the creative, but the sustaining quality which the Creator bears to the universe.

The relationship of parent to child bespeaks a unity, both creative and affectional. Even if the tie of affection is broken, that of parental relationship

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can never be severed. It gives, to a limited degree, an example of the relation which the Creative Principle bears to the universe. God is not father at all in the sense in which we use the word father in the world; but both father and mother in one, as Creator. Let us lay off our childish conception that we have a Father up in heaven separated from us, and afar off, when God the Life is nearer to man than the beating of his own heart—being the very basis and substance of the Life that is man; but if we do cling to our childish conception of a literal Father in heaven let us carry the thought to its fulness, and know that we have also a Mother in heaven, without which heaven and home would seem to us, as children, almost an impossibility.

When man wakens up to the fact that he is the exact image of Goodness, Wisdom and Love, and shakes off the foolish imaginations of human ancestry, original sin, and the inconsistency and weakness which attend them, and announces himself from the standpoint of Spirit, then will he begin to glorify God and man, and to manifest while in the flesh the perfect Principle.

He is given dominion over the creatures, not alone over the animals, but also over his own animal nature—representative of his false conception of himself, as he proceeds from not knowing to knowing—as well as over winds, waves, elements,

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disease and death ; in short, every apparent opposition to his eternal reign and rulership. This dominion has never been lost or withdrawn. Dominion is his by right of inheritance. Man's office is that of becoming conscious of his God power, the only power which he really possesses ; and when he uses it in wisdom he begins to work in harmony with his God-nature, and thus makes his individuality so strong, that nothing can prevent him from realising his birthright — Life Eternal.

When we speak of Eternal Life, we do not refer alone to a spiritual quality of Life, for all life is spiritual, nor to life hereafter, but we mean Life *Now*, which is an awakening to all of our spiritual powers, wisdom, health, peace, harmony, love, which make earth a paradise to us, and our existence a joyful reality.

It is one thing to be in the image and likeness of God, and quite another thing to be awake in His image and likeness.

We are not to become God-like, but are now by nature God-like in the Ego, the truth of our being, which can never be added to or taken from, but is only to be realised. It is only the human conception of man that is not God-like. Being God-like is not to be like an automaton, to be worked by a force over which one has no control. But by our own volition we are to call forth and use our own

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power and wisdom. This will give us conscious self-control; and will guide us into right methods and motives, which will bring perfect harmonious results. Man is to look continually upon his highest conception of Wisdom, Life and Goodness, and knowing that he is exactly like this conception, form his character accordingly by behaving in thought and deed like unto this immaculate conception. Jesus taught, "Call no man your father, One is your Father, even God." Look not upon sense or appearances to find an image of self, but keep the mind anchored upon the true self. Cease judging after appearances, but judge righteous judgment. The result will be that even the outward conditions will take form, in accordance with the true conception, and the body will show forth a correspondence to thoughts of wisdom, life and health.

So long as man holds to the thought that he has come forth from any source but God, from anything low or destructible, he will shadow forth in his outward conditions, and upon his face and body, an image unworthy of him, which does not represent himself, but is only a record of the deeds and thoughts of ignorance.

The words of Jesus which speak of man as sinful or fallen, have reference to man unawakened, who has not recognized "One his father, even God"; but is existing in the delusive dream of

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ignorance as to his own origin and power. So long as one holds to the ignorant belief, that he is under a curse and belongs to a fallen race, he must, sooner or later, fall into difficulties, make blunders, and reflect the same, in weakness and disease of body. But when one tramples this weak ignorant teaching under foot, and begins to declare and to realise himself at one with God the Good, and to say, "God is the only Creator, and all that He made is perfect, therefore I His creation must be perfect like Him. Because God is Good I am Good. Because God is Wisdom, Life and Love, I, in Him, am Wisdom, Life and Love," his power and dominion will begin to come to him, and he will be able to accomplish in multitudinous ways what he had never been able to do before.

"The only begotten son who is in the bosom of the Father, He hath declared Him." This just expresses the thought we are bringing out. We must begin to declare the God within ourselves, as Jesus did in Himself, when He said, "the Father and I are one," etc. He who says I am weak and sinful, is not a son of God, and never will be. That whining ignorant negation has no part anywhere, but is to be cast into outer darkness.

Weakness is not born of strength. Sin is not born of Righteousness. They have not come forth from God the Good. Since there is but one

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Creator, they have come forth from nothing, and can only be called sensory delusions. Not living realities at all, but misinterpretations of man of himself; morbid imaginations, having no grounds in Truth. They are a product of mind acting from false premises, a good definition of mortal or unawakened man.

The question may be asked, where did man get such an idea of himself? We answer, that he, *Man,* never did get it; weakness and sin do not bespeak an idea, but are names and hollow sounds for the absence of all idea or knowledge of self. Ignorance makes as much over superstitions as over realities; over negatives as positives; over a cipher which stands for naught, as over the figure 1, the basis of all mathematical calculation. Man is not a fallen or sinful creature, he is merely an ignorant untutored child as he appears in the world, on his way to knowing himself; and every experience that comes to him, be it negative or positive, on the up or down grade, is a step in advance, an education to him, in a measure, as to what is or is not wise. If in his explorations he wanders far into the dense woods and meets with terrific adventures, this will be a lesson to teach him that such way is not profitable; a very negative lesson, but still a gain.

Each individual has gone through a vast amount of negative experience to find the measure of

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wisdom to which he has attained; but these seemingly foolish wanderings in the dark should not label man depraved, but merely unawakened. It is impossible for us to ascend in the grade of spiritual or physical development, at least a woful hindrance to so doing, so long as we have hanging over us the degrading criminality in belief, that we are lost and guilty sinners, under the curse of a fall and the condemnation of God. While attempting to breathe in such an unholy and polluted atmosphere of thought, we can never gain mastery over ourselves, or over disease.

The awful objection brought against the true teaching, that we are not sinful, but are divine beings, is first, that such teaching will lead us out of self restraint into liberty or licence to do wrong; and second, that it is not in accord with the teachings of Jesus Christ. We will find as we go further on that it exactly accords with his teachings.

How short-sighted one must be to make such objections. Look at the world to-day and see where it already is, under bondage of fear and disease, engendered by condemnation. The doctrine of man's depravity has been taught for untold ages; it has neither brought us into purity and power, nor given us strength and self-control; but its whole tendency has been to weaken and degrade. So mankind has very

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nearly given up the idea of spiritual self-development as hopeless, and has turned toward externals or intellectual development, which give some promise of advancement, at least in the present state of existence.

External restraint, incited by fear, carries with it the most deplorable effects upon mind and body, and fear is known to be the greatest of all disease breeders. A knowledge of Truth will never lead man into bondage or ways of ignorance. "As a man thinketh so is he," and so will his thoughts fashion his conduct and actions. So long as he thinks himself debased, will he act debasingly and deflect instead of reflect the image of Good within him.

When this false induction of man's fall and depravity are laid aside as a mildewy garment of the ages, and the new and true premise established of Man's *divinity,* then will he begin to rise out of the painful conditions of disease, shame and misery, and stand upright with true manliness and self-respect, thus manifesting his divine nature as Jesus taught he could do.

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CHAPTER IV.

SPIRIT IN THE FLESH.

JESUS, the Christ, was the great expounder and demonstrator of Practical Metaphysics. He stands as an object lesson to the world of MAN the idea of God.

That which made Jesus different from other men was his own recognition of the God within himself; of his divine origin and likeness to Spirit. He was the manifestation of God, Goodness, Life, Truth, Wisdom, Power and Love, as MAN in the flesh.

He declared himself to be the Son of God, and held to this declaration in the face of all opposition. He also used the words "Son of Man" interchangeably with "Son of God," showing that, in their true signification, they are one. We have no record of his having said I am God, but I came forth from the one Life; "I am the Son of God."

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Jesus claimed brotherhood with the divine of every man. "I ascend unto my father and to your father, and to my God and your God."

The first record of the announcement to the world of the coming of Christ, is found in Genesis iii. "The seed of the woman shall bruise the serpent's head;" said to have been written four thousand years before the birth of Jesus.

These words denote the perception of man in his early stage of awakening, when he began to feel his need of being shown the way of Life and understanding. This promise, or recognition of mankind of his higher power and possibility of achievement, was not given to him by a being without him, but was an awakening and development within himself.

This belief, that a spiritual life would come into the world, that would in some way, deliver man from his bondage of ignorance, was held to in thought from generation to generation for more than two thousand years, from the time that Moses recorded it, until a period when Abraham, with renewed zeal, took up the inspired word, and brought it into the very heart of his own nation.

The woman whose seed shall bruise the serpent's head, and from whom a spiritual life shall come forth that will destroy the serpent deception—or belief in materiality, as ruler of Man, shall be a daughter of the house of Israel. "Through my

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seed shall all the nations of the earth be blessed." With this prophecy was engrafted upon Israel a new dignity and responsibility. Chastity was cultivated: maidens were taught the possibility of the honor being bestowed upon them, of becoming the mother of a Messiah. Motherhood was exalted, for it was taught, that out of great purity this power and deliverance was to come.

The whole import of the dramatic poem, Song of Solomon (attributed to Solomon, but written by an unknown author) goes to show the high estimate which the Jewish tribe at this era placed upon the chastity of woman. The Jewish maiden is wooed away by the allurements of a royal admirer, who uses all of his arts to attract her to his harem, but is completely foiled by her steadfastness and loyalty to her absent shepherd lover.

This reveals the high tone of morality of the Jewish women at that early day, eight or ten centuries before Christ, in the most striking contrast to the customs of the surrounding nations. This might well be the nation, out of which would come forth a woman of such purity, that she could ask in faith, nothing doubting, that she might bring forth a son whose name should be called Immanuel (God with us).

Out of this growing expectancy and preparation, Isaiah the prophet and seer of Israel, voicing the

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idea of the ages, formulated this thought in the expression of the fifty-third chapter of his prophecy. Impatient at the delay of the coming of the Messiah, and of the incredulity of the world regarding the announcement, he breaks forth with the words, "Who hath believed our report"? "He shall grow up as a root out of a dry ground, and when we shall see him there is no beauty that we shall desire him." The whole chapter is one continuous holding forth concerning the coming of a Messiah. It was written some fifteen hundred years after Abraham's recognition of "the promise," and his avowal of its fulfilment.

Mary of Bethlehem was the outgrowth of ages of increased spiritual aspiration, and of faithful expectancy, of a Light and Truth that was to come to the world. *"And the word was made flesh and dwelt among us."* The word which had been nurtured for centuries was bound to take form. Every word takes form. Every thought is made flesh; and this Word, representative of the greatest and highest conception of mankind, brought forth a mind immaculate, that through it was conceived the perfect Man Christ Jesus.

Mary of Bethlehem was the way through which it was made possible, for Jesus of Nazareth, the Truth and the Life, to enter the world, that life and immortality might be brought to light. Not as one let down from the skies, but the natural

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and perfect fulfilment of the law of *the Word making flesh.*

Jesus answered the description of MAN spoken of in the first chapter of Genesis, to whom was given dominion over the creatures. Not only were the winds and waves, but disease and death obedient unto Him. In Him was Wisdom, Love, Life and self-control made manifest. The universal power in man, the image of God, was awakened and stood forth.

At His coming the world was re-dated and a new era was inaugurated. He shook the very foundation of formalism, and taught men that the worship of Truth lay not in forms external, but upon the basis of pure thought. He was the first who taught that *thoughts are things.* "Who looketh lusteth," was the key note of all his teaching. To "do unto others as you would have others do unto you," necessitates *thinking* of others as you would have others *think* of you. "Make clean the inside of the cup and platter." Let the mind act from the basis of pure substance, even that of "the Almighty Good."

We read that Jesus increased in wisdom and stature, and in favor with God and Man. He was not at once ushered into perfect knowledge and power.

After having accomplished much in spiritual understanding and development, through steadfastly

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holding to Spirit as his origin, and living the life of Truth, he was "led of the Spirit into the wilderness to be tempted of the devil."

Temptation may be made to subserve one of two ends; either that of overcoming it, and thereby gaining mastery, or of yielding to it for selfish gratification.

Every action in every life is as a barometer showing the degree of ascendancy of the higher nature.

The Spirit which led Jesus into the wilderness was not an outside influence, but was the force of his true nature asserting itself, that he might gain ascendancy over the allurements of appetites, riches, and power, the three temptations which assail every being born into the world.

To Him who had proved His power to turn water into wine, to heal disease and cast out demons, the suggestion came, Use this ability for obtaining dominion in the world; apply it to sense instead of soul; turn your adeptship to selfish ends. He "had not where to lay his head;" not because of inability to obtain riches, but because of his superiority to the necessity for them.

A man's worth consists not in what he has, but in what he is able to bring forth, or to do without. No poverty was there in Jesus, but just the reverse. He realised his superiority and power, being able to gain the world if he chose; and this knowledge was the door through which the tempta-

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tion entered, called the "exceeding high mountain," where he saw in his imagination what he knew could easily be materialised, viz., "all the kingdoms of the world and the glory of them," at his feet—in his possession.

He who could heal disease, could turn this power to his own account and personal profit. But the divine within him ruled, as he steadfastly joined force with his true nature, saying to the allurements of sense, "Thou shalt not tempt the Lord thy God," *i.e.*, Human conception, foolish imagination, the wise and spiritual cannot be deceived.

Thus the human was overshadowed by the divine, and of course the temptation was dispelled, as is darkness before the rising sun. So also, in like manner, the other two temptations recorded in the same connection, stood out before him, suggesting that he rise to power in the world among men, and seek with other men for selfish ends; but these voices of ignorance were silenced as the spirit of wisdom ruled.

It might appear from reading this account expressed in a few verses, that these three temptations all occurred in a few moments of time, and were as suddenly overcome. We do not so understand it, but as illustrative of a continual and faithful adherence to Truth, stamping out ignorant beliefs and sense claims, as each in its turn presented itself and insisted upon a hearing.

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These things were not good enough to engage the attention of the one who knew Spirit, themselves only a delusion considered from the standpoint of Truth. Sense cried out to him as it does to everyone, You cannot live without bread; but the spirit within said, Prove that you can be sustained by the power of the word.

Jesus trusted and proved the sustaining power of the Spirit forty days and nights.

This forty days' fast has been regarded as unattainable by others; but even in the past decade, since his doctrine and teaching have been better understood, many people have fasted forty days and nights, sustained by the same power as was Jesus. We are personally acquainted with some who accomplished this fast, who knew from the first that the Spirit was sufficient to sustain them. "The things that I do ye shall do also," were his words.

In the course of his progress in the overcoming of beliefs in material limitation, Jesus said, "I and the Father are one." Not but that "the Father is greater than I;" but that the Principle is working in me and through me. "I of myself can do nothing, the Father that dwelleth within me he doeth the works;" meaning I have learned how to let the Spirit, which is all power, have full sway, and in this way to unite with God. "Let your light (your spiritual nature) so shine."

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That which Jesus did, he advised all to do. "Whoso heareth these sayings of mine and *doeth* them, I will liken him unto a man who built his house (body and soul) upon a rock" (knowledge of truth). But men have not deemed it possible for them to do what Jesus did, in the face of all that he said to incite and inspire them to live the same life, do the same things, and to get the same results. "Follow me," was his continual instruction; not Jesus the person, but the Substance, "the Way, the Truth and the Life." Follow the teaching that I have unfolded, which represents what I am. Do as I do. But the world has insisted upon making a mere sentiment of his teaching, and upon looking for results and reward after death, instead of *now,* when he said that help should come, just while man is needing it. The world has deemed it impossible to do as he did, and so has lost the practical spirit of his teaching, which means salvation from sin, sickness, poverty and death NOW.

Even his immediate followers spent much of their time in establishing the mere fact that Jesus was the Christ, which fact has really no significance except the knowledge of the Christ be followed by living the life, and doing the works as he taught.

As time passed on, many who called themselves his followers, turned to the work of establishing churches and of organising societies; and falling

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into forms, they soon lost the spirit of his doctrine, which is the development of spiritual power, the healing of disease, and the bringing of heavenly conditions upon earth. These are the signs which he said would follow the practice of his teaching.

Thus a material kingdom was established, the works were forgotten, and there was not spirit or life enough in the teaching of the so-called followers, even to heal disease, the very sign of belief in his teaching. So the spirit of his teaching fell into a dead letter, and they who really desired to be his followers made the mistake of looking to him personally as a Saviour, instead of relying upon the practice of his teaching to save them, which was his instruction from beginning to end.

At one time he said, "It is expedient that I go away, for if I go not away the Comforter will not come." The Comforter, or comfort of finding and proving the power and wisdom within yourselves, is all the comforter you need; but this you can never find while depending upon me objectively, or upon any other power outside of yourselves.

Jesus taught the doctrine of regeneration, which means birth from flesh into spiritual consciousness.

"You must be born again." Not re-incarnated, but now while in the flesh you are to learn that Spirit is your origin, and so come out of the belief

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that you are material or perishable, and thus be born into a new thought of yourself. You must regenerate, and now is the time to begin. His whole teaching was as a chart laid out to show man the way to manifest the God within him, on the plane where he now is.

Once when asked by a mother that her two sons might sit with him in his glory, the one on the right hand and the other on the left, he replied, "It is not mine to give, but it shall be given to them for whom it is prepared." In other words, it is prepared for those, who by living their life in accordance with his teaching, prepare themselves for it. It is a privilege which anyone can enjoy who will believe that he is born of Spirit, and that there is nothing sinful or unholy in him.

His redemption was that of giving a true law of life to the world, the law of the spirit instead of the letter, *i.e.*, through knowing the true law, the world is redeemed from the consequences of its ignorance of it.

The baptism which he taught was the baptism of Spirit. John baptised with water, but Jesus baptised with the Holy Ghost and with fire, a symbol of love.

The Holy Spirit must consciously touch the life and thought at every side and angle, and must permeate and encompass it.

To believe is the first requisite to being

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baptised. Believe what? Why, that you are perfectly and unchangeably good, and that God is your origin; live according to this inheritance; come out of a belief in evil, and turn wholly to the Good; let this thought fill, baptise and cleanse your old self. This is the true and only baptism taught by Jesus. Believe and be baptised referred to mental perception and emotion. There was no formal ceremony of water baptism connected with it. Be not baptised once, but continually with pure thought. Its meaning was metaphysical; the contact of mind with the pure substance Spirit Life, the baptism of fire, Love. Its work is cleansing, consuming all false beliefs.

The Communion so called, or Lord's Supper, has been interpreted in the minds of the people as literal, and observed accordingly by eating bread and drinking wine; whereas the thought which Jesus intended to convey, regarding an ordinance in remembrance of him, was purely esoteric.

He certainly used the word bread in a metaphysical sense when he said, "This is the bread which came down from heaven;" but lest they might in their grossness and material mindedness take his spiritual reference to bread as merely literal, he explained to them by saying, "Not as your fathers did eat manna and are dead, but he that eateth this bread shall live for ever."

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Jesus often used physical illustrations to emphasise or explain spiritual things. By his illustration of eating bread here, he meant, he that imbibes the spiritual truth which I am offering, receiving it into his understanding and feeling nature, living upon it spiritually, shall never die.

Again he said, "Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life;" and "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." Plainly the words *bread, meat*, here used, are symbolic of spiritual satisfaction, and mean infinitely more than material products.

Neither did he refer to himself visible or invisible when he said, "he that believeth on *me*;" but to the principle that he was unfolding. The *Way* (of right thinking, that *Truth* is Omnipresent) and the *Life* of (peace and power) which he defined as his true Being.

He meant, in plain words, whoever will understand and use this Truth, will find the same law of life by which I am sustained, and possessing this wisdom, will never lack anything; or, as he expressed it, in order to reach the comprehension of the most materially minded, "he shall never hunger and shall never thirst."

Again Jesus said, "Except ye eat the flesh and drink the blood of the Son of Man, you have no

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life in you." That his teaching here, as always, is metaphysical, stands forth clearly.

So in the words, "This do in remembrance of me, as oft as ye eat this bread and drink this cup," the teaching is spiritual and not material. Bread here used is a symbol of wisdom, life and love. Wine is a symbol of joy. Wisdom, life, love, joy eternal, was what he wanted the people to eat and drink—to imbibe in their thoughts, and express it in their living, in place of sorrow and death, which they were showing forth.

The account given of the Lord's Supper by the immediate apostles, those who ate at his table and received from his lips the words which they recorded, was somewhat different from the account which Paul gives in Corinthians, commonly made use of in the church service.

"This is the blood of the new testament which is shed for many for the remission of sins," are substantially words that both Luke and Mark use. The new testament is the new dispensation—the true testimony to the world from one who knew the Truth, that we are one with God, who taught the law of righteous thinking; the law of Love, and the whole gospel of peace.

When he spoke of his blood, he referred to the demonstration which he was making and was about to bring to its ultimate, of the victory of Life over the world's belief of death. That this should stand

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as a testimony of the power which comes through living the new dispensation teaching of Love and Life, rather than condemnation and death. "For the remission of sins" was this demonstration to be made. Sin is the result of not knowing; another name for ignorance. When Jesus, through his knowledge, proved Life to be Omnipresent and all-powerful, then all could, through his leading, become undeceived and pass from sin—ignorance, on to knowledge of Truth.

Paul was not a participant of the Lord's Supper, and his record is more materialistic than either of the others. He it was who first received the impression that Jesus, after the ascension, was again coming bodily to the earth, and expected daily that he would re-appear. As time passed on, and his expectation was not realised, a new idea began to dawn upon his mind. He ceased expecting the return of Jesus in the flesh, and began to comprehend more clearly his real meaning concerning his second coming. He saw that it referred to the coming of the Spirit of Truth in the hearts of the people, as a living Principle. It is evident that Paul, upon writing of the Communion, in his early career, was still holding to the literal idea of the coming of Jesus again upon the earth during his own life time. "As oft as ye eat this bread and drink this cup ye do show forth the Lord's *death until he come.*" It is the Life that

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he lived by which he *overcame death*, the Truth that he spoke to the world, whereby they might gain the same victory, that should be remembered rather than the recalling and sorrowing over personal sins, as is the general custom in the churches, whereby is lost the very satisfaction which bread and wine symbolise.

A higher thought comes to Paul, evidenced in his later writings, of the deep metaphysical meaning of the life of the great Master.

Those who are on a plane of understanding where it is helpful to them to follow literally the eating of bread and drinking of wine in remembrance of him, should understand that these are but symbols of the Life and Joy which should be realised through living the life which he taught to the world.

But when one grasps the higher meaning of the eating of bread and drinking of wine, in remembrance of the Truth which he taught mankind, and has gotten hold of the spirit of it, the literal eating and drinking will be no longer necessary.

When we have entered into comprehension of the meaning of Life, Joy, Love, and our thoughts are at one with the Almighty Good, which bread, wine, wisdom and joy symbolise, we will pass beyond the necessity of bread and wine as reminders of Truth and Reality. It is our privilege to put away childish things when we have

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learned the lesson which they teach, or as Paul expressed it, " When that which is perfect is come, that which is in part shall be done away."

The demonstrations which Jesus made, show to us our own possibilities, power and true nature. Neither is his teaching to be taken as literal, but as metaphysical; not as referring to personality, but to mind.

In the parable recorded in Matthew 25-33, it is said, "and he shall set the sheep on his right hand the goats on the left." No one has believed him to be talking about sheep and goats literally, but rather that he was using them as a simile for good and wicked people, who are to be separated, the one saved, and the other lost. His teaching here, as everywhere, is metaphysical, referring to mind, not to personality. He did not mean that one person is lost and another saved; but that the foolish and ignorant beliefs of each one are to be cast into everlasting fire, and that the mind is to go through a cleansing process which will not cease until the work of cleansing and redemption from ignorance to righteousness and wisdom, is completed. " The king " referred to, is the man in his right mind, casting out his own false beliefs.

When Jesus announced himself to be one with the Father, the people were enraged, and sought to kill him, saying this man blasphemeth, making himself equal with God, just as some would say

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now of anyone who would practice his precepts, obeying literally and spiritually his injunction, *e.g.*, "Call no man your father upon the earth, One *is* your father, even God," the Good, *i.e.*, you are not going to be, but are now the beloved Son in whom the Father is well pleased. Link yourself no longer with a belief in humanity as one of its descendants; but take the new stand-point of your Divine origin. Speak from it, live from it, as I do, and thus do the same works.

"He grew in wisdom" and knowledge, and so may any man if he follow the law of life, and link himself consciously with the Good, where he belongs. The work which Jesus did of overcoming material beliefs and limitations, is the work which every man must do sooner or later in getting into his kingdom.

The plan of salvation which has been laid before us by theologians, as God's method of saving man through the vicarious atonement of Christ, is a rudimentary idea. It starts with the wrong conception of God, follows with a statement of evil, and a misinterpretation of the whole teaching of Jesus. He never intimated that it was possible for him to do any man's work for him, but said the things that I do ye shall do also, if you keep my sayings and follow my teaching. Jesus never taught that he had been sent as a sacrifice to be offered up for the sins of the world, since God,

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Love, desires no sacrifice. The law of Sinai, "thou shalt not kill," only echoes the law of creation, of which Love was and is the whole inspiration.

Jesus did not claim to be a Saviour of men, except as he was a teacher and demonstrator of the high law of Truth, which, as they grasped and lived according to this law, would be a salvation now from all the miseries which the belief in, and acknowledgment of, a false or sinful self brings. "I came that you might have life, and that you might have it more abundantly." He brought life and immortality to light, that is, *to view,* in his own living experience, that they might see it in him, and be encouraged to bring the same forth speedily from within themselves.

In the world you shall have tribulation, he said, but be of good cheer; I have overcome the world.

By the *world* was not meant this beautiful star, the planet earth, but the world of false mind, the world of vain imagination in contradistinction to Truth.

The world which each one lives in, is his own mind, and if it is unawakened, seeing not the real image of God, of course it sees images of a false and mistaken imagination, which, like the *ignis fatuus*, is leading on to an increasing unrest. The experiences of this unrest world is tribulation.

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But "be of good cheer, I have overcome the world" of deception and delusion, that man is weak and impotent. As I have overcome, so can you do likewise, for you can take the rules that I give you, and using them, prove their power to work the same result quickly for yourself NOW while in the flesh.

He did not mean I have overcome for you, and you have nothing to do but stand in the storm and wait until I come and take you out of it; but follow my lead immediately and you will also soon find yourself in a place of safety, set free from the prison house of false beliefs.

To him that overcometh will I grant to eat of the hidden manna. Not to him who lets the storm of sin, sickness and death sweep over him, while waiting for relief from without. His relief must come through knowing the truth of his own God power, and his ability to use it.

Jesus taught the doctrine of salvation *now* from the troubles and sorrows of this human experience by giving us the key with which to unlock our own dungeon; that dungeon, ignorance, which hides from us our own godliness and power.

The life that Jesus lived, saves those who live the same life, see the same light, follow the same law, and speak same words.

All the salvation that anyone needs is to "know the truth" about himself and God, and to practise

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it in his living. "And the Truth shall make you free."

When and what from ?

Now, from the human experiences of sickness, sorrow, fear and death.

He said "you are the light of the world": let not your light, the God within you, be under a bushel, hidden from view, but let it shine and show upon your face and in all of your conditions in the world. Do not walk in darkness, ignorance, disease and sorrow, but in the light of understanding, health and peace.

You are not a lost sinner, except as you have not found yourself, and are ignorant of the possibilities within you, was the proclamation of him who dispelled the deceptions of the world of sense, who trampled under foot the old dogma, that man is a sinner, which the "doctors" attempted to teach him as they have you and me.

We are not to condemn, but to forgive them for their ignorance, knowing that "they were likewise deceived, being in error," that is, *believing* in error, as a power within and without, instead of basing all their faith upon the One Good Almighty, and utilising their entire thought and soul energy in that one direction.

The universe offers no reward for a belief in evil. All reward comes through knowledge of, and faith in the Good.

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Jesus, through faithfulness to the Principle, All Good, overcame all conditions of disease, and told his followers to do likewise. Preach the Gospel, the good tidings, that the Good is All, to yourself and your world; "heal the sick," for "these signs shall follow them that believe," that there is no reality in any power or presence in the universe save the Good Omnipotent.

The blood of Jesus Christ cleanseth us from all sin, has commonly been interpreted from the standpoint of a vicarious sacrifice; but Jesus' mission was metaphysical, spiritual. So his whole life was of spiritual significance.

Since his blood cleanses from all sin, why are not all cleansed if it refers to the blood shed on Calvary? The answer would be, "Only those are cleansed who believe on him."

But do not all believe on him, for was not the world re-dated at his coming? and does not every bank note and coin in use bear testimony to the event? And yet the world does not account itself as free from sin. "But," the reply will be, "we must believe on him not alone as one who came upon the earth, but that he is our Saviour, that we may be cleansed." Then all admit that the cleansing through Jesus' blood is conditional—a meaning which does not appear upon the surface.

Looking to discover the metaphysical interpretation of the words, we find a still deeper meaning,

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and in the study of metaphysics we find nothing referring to death.

"Blood" is usually understood to be the symbol of life, which is spiritual. The blood is the life of the body, going from place to place, communicating with everything that is brought into the system, while the organs and other parts of the body never change their locality. The blood is the acting principle in the body. Christ is not a name given to Jesus except as it interprets his character. Christ means God in action towards man, *i.e*, the truth Principle reaching forth from God, manward. *Jesus* stands for the manifestation of this Christ Principle in the flesh.

The blood of Christ Jesus then, in its true meaning, signifies that the Life of Truth lived cleanses or puts off all sin or ignorance, and its consequent painful results.

But let this mind be in you which was in Christ Jesus—a mind knowing the Good to be Omnipotent; a mind filled with conscious peace and harmony, how quickly then is this state of mind communicated to the blood, and carried to every part of the flesh, making it sound and healthful.

To have the mind which Jesus had, is to be at one with the principle Good, and to think with God, that all things are perfection. Having a mind filled with perfect thoughts is to think as God thinks, and to be at peace.

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The *at-one-ment* which Jesus made for himself and (all) mankind, was this of coming into at one mind with the Good, and of showing all men the method and their ability to do likewise.

All the atonement that anyone needs to have made, is to be shown the way into harmony with God's way.

The Sermon on the Mount is full of directions to man, pointing out to him the way of right thinking, which is the way into his kingdom, and directing him to go now and enter into it.

"Judge not," "condemn not," "resist not evil," "Love your enemies," "Bless them that curse you," "Be not hypocritical or sad," "Keep my sayings."

From beginning to end not one word is said about Jesus' work answering for that of another. His words were meant to arouse us to a consciousness of the Truth. Nor do we find that any reward is postponed until a future time, nor put out of man's present reach; but that the whole discourse referred to our ability for present attainment; not a way of avoiding a future hell and attaining a future heaven, but directions for getting out of a present hell, of fear and doubt, disease and death, into peace, health and heaven *now*.

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CHAPTER V.

THE LAW OF LIFE AND LOVE.

THEOLOGIANS have taught that man is separated from God. They have placed reward, heaven, and eternal happiness beyond his reach, across a dark river called death. But Jesus placed everything within reach of the present, saying, "the kingdom of heaven is within you." "Now is the day of salvation." He taught mankind how to arouse from the apparent dominion of sin, sickness and death, now while in the world living in the senses.

The doctrine which he taught was salvation from death, and all that leads to it, not salvation after death.

The last enemy which Jesus overcame was death. He set his own time when he said, "destroy this tabernacle (the body), and in three days I will build it again;" and until this time

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came, when he was ready to make this stupendous proof of his power, he passed by them on every occasion when they attempted to lay violent hands upon him. When at last he gave himself to them, he said, I could call twelve legions of angels to protect me, but the hour is come when I *choose* to taste of death, that I may overcome it, and prove Life to be Omnipotent.

He came back from the tomb and brought his body with him. He told his followers that he had "tasted death for all men;" in other words, that there was no necessity for it, and nothing to be gained by it, and if they would profit by his experience, they would turn their thoughts and faces entirely away from death and the false ideas which lead to it, lift and hold their thoughts upon God the Good, "whom to know IS Life eternal."

"If a man keep my sayings he shall never see death," were his own words, which referred not to the death of the soul, which cannot die, being a reflection of Infinite Life; but to carnal mindedness which leads to destruction of the body. It would have been no new doctrine that he taught, had his words referred to the saving of the soul alone from death; for though eternal torture and endless punishment has been prescribed for the soul by creedists, it was not a doctrine among religionists that the soul could die. His words also refer to the saving of the body *from* death.

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All of his teaching was of practical value for the present time. "Make of your body a fit tabernacle for the indwelling of the Holy Spirit." A body which falls away after a few decades, is not a fit dwelling for the Spirit which is eternal. "Present your bodies a *living* sacrifice (not a dead one) holy and acceptable unto the Lord, which is your reasonable service." Because no one kept his sayings, all consequently experienced death of the body. They became hypnotised on the transactions of the world, and failing in the practical application, lost the spirit of his teaching. Salvation should begin now and reach to the "uttermost," even to that of the body.

That there is no need for death, is a new and startling statement to the world, for a belief in death by disease, accident or age, is the one point upon which the whole world have agreed, with a few notable exceptions, and its *beliefs* have been carried into effect ever since history records itself.

Nevertheless new ideas are being continually evolved, and discoveries made, that have all these ages been undreamed of. Elements and powers have slumbered for ages which the present age is awakening and unfolding.

Taking all this into consideration, it is no more than reasonable to expect that some new evolvement and revolution should be made concerning this greatest of all subjects, the power and destiny

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of man, beyond what the ages have perceived. A new light *has* dawned, even this, that Life, and not death, is man's destiny. We do not refer to life after death of the body, but to an infinitely higher thought than this.

Man has the ability to prove the life within him to be sufficient to cast out and overcome death in any and all of its phases, from ignorance on to its ultimate, the total destruction of the beautiful temple, the body.

Man, the idea of God, can never die, and why should his body die? Why, indeed, except that he has not made his individuality strong enough to obtain control over it. His mind has been divided against itself by believing in sin, sickness, sorrow, and death, opposite as the poles, to the Life which created him. While pulling in two opposite directions he actually becomes divided in effect, and the body falls away.

And where is the man after this transaction? Death not being of God, cannot do anything to advance man to a higher state, neither can it destroy God's work. It is not the door into heaven, but the wages of ignorant thinking. Man is still in God after the death of the body; the divine Ego is unchanged; he has still his problem to work upon just where he left it off.

The belief in death as bringing to man a reward through a vicarious atonement, is a delusion.

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"Believe and live." "Have faith and be saved." "In the way of righteousness is life, and in the pathway thereof there is no death."

"The righteous man holds on his way and grows stronger and stronger," are the teachings of inspired writers, sustained by the teachings of Jesus.

The body is the external "book of life" within which is recorded all man's beliefs and feelings. Whatever thoughts he holds, become incarnated. If a man following righteousness, thinking right, living right, grows stronger and stronger, how can he ever come to a place where he will grow weak and die?

Life is the active Intelligent Principle which created and sustains every atom of man from Being to body. It is the One Power to put faith in and to depend upon, to worship by acknowledging it as All Mighty.

As the new thoughts of Truth enter in, the body will become transmuted, changed hourly and daily, "like unto his glorious body," which represented only life ideas. The conscious mind fulfilling to the utmost the divine law of its origin, finally realises its full mastery, and having overcome the law of gravitation, both in thought and effect, swings loose from the bondage of sense; and with Jesus, Elijah, Moses, and Enoch, grasping the law of translation, ascends—becomes invisible to sense.

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When man fulfils this law of his being, he may truly say, "Oh! death, where is thy sting; Oh! grave, where is thy victory?" Otherwise the grave gets the victory, and death gives a sting.

Death is a name for a belief in an absence of life. The ultimate of vain imaginings that have come down through the race, having been held to by the world since its foundation. Nevertheless, "He is not the God of the dead, but of the living." "Ye do err, not knowing the Scripture, nor the power of God." Death is the result of a monumental lie believed in.

An alarm of fire in a great building, caused some to jump from a fifth storey window by way of escape, and to suffer the result of broken bones; later it was discovered that the alarm was a false one, but following the false cry led to the painful result.

God knows not death, neither is death permitted to any of God's creations; but Adam man is free to follow his supposition of an absence of life and other negative beliefs, and to take the consequences which they bring, until he is ready to turn to changeless Goodness and Love, and to co-operate with that law of his Being.

This so-called freedom to believe and act on the negative, is nothing more or less than bondage; but if one must go within prison walls to find out what they are like, there is nothing to prevent one

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from doing so. But the teaching of Jesus was for the purpose of leading us out into light and life now, and to show us the way of escape from bondage.

Man's work here upon earth is to overcome death and all that leads to it, both spiritually and bodily. The work is to be done *individually*. As man arouses himself out of the foolish dream of a belief in that which leads to death, and knows himself as God knows him, he will overcome its transactions on the body, and be free from its seeming power over him.

We must of necessity root out the old race belief in death as a necessary change for man, because believing in these negations and foolish transactions, has made of man a drivelling weakling, and robbed him of the possibility of making himself master of his kingdom now. Believing that death must ultimately come, compels him to undergo the bondage of disease.

So long as man believes himself to be less than he is, that foolish imagination with its likewise foolish reflection, must perish.

Man is not separated from God while in the body, nor will he find himself any nearer to God through what he calls death, for death is not a door leading to God or to anything else; but is only the end of a concensus of misconceptions; and man will find himself after the loss of the body, not dead at all, neither in hell nor in heaven, as

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regards place; but in a state corresponding to his consciousness of truth or error. Our places always take the coloring of our thoughts, and always will, for thoughts create place.

Man will continue to die in whatever state he is until he grasps the thought of Life, Goodness and Truth, as the Substance and Principle of his own Being.

We say man will continue to die; but it is not MAN that ever dies; but only foolish imaginations and their consequent effects. Man is here in the world, in the universe, in God, not to die; but to find and prove himself.

Jesus healed diseases and raised the dead, not for the purpose of showing his superiority, but to glorify the Good, and to demonstrate the power of the Life principle to the world.

That the mind may become regenerate and pure, and the body correspondingly healthful and beautiful, the false beliefs that lead to its destruction must be cast out; and above all, must the corroding thought, that death is unavoidable, be declared null and void. When the true construction is placed upon the life and teachings of Jesus, and men follow his teachings instead of depending upon him, they will discover that life, health, and heaven may be established here upon earth. The law of Life is Love, which casts out fear, disease and death.

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The prime cause of all disease is fear. One great cause for fear has come down to us through a doctrine of eternal punishment, one of the most revolting dogmas that was ever conjured up.

We have listened to utterances from Protestant and Catholic pulpits in England, Europe, America and Australia, within the past twelve years, sustaining this blasphemous teaching; claiming that it is from the Bible, and is found in the teachings of Jesus. Nowhere is it taught in the original Scriptures, from Genesis to Revelation. This dogma, held up as the teaching of the Bible, has done more to throw doubt upon it than have all other influences combined.

No wonder is it, that the ministers dread "blue monday," as we have heard so many of them call it, after treating themselves to such soul-blighting utterances. No wonder is it, that the people who sit in pews and listen to such blasphemy, are so often prostrate with illness.

They tell us that this place of eternal torment—which Spurgeon says in one of his sermons, is a literal fire, except lacking the element of consuming—has been prepared by God, for beings who have failed in this short existence to fulfil the demands made in the church creeds.

This doctrine seems to have been thrust upon the world for the purpose of keeping it in subjection to the dictates of priest and ecclesiasticism.

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To urge one to do right, with the incentive of reward or the fear of punishment, is insulting and degrading to mankind. Everlasting punishment is absolutely useless. It does not even possess the motive of reform. One would suppose its object might be to destroy "sin;" but if it does not do that, and sin continues, the "fire" is to no purpose. If one becomes so hardened, that he cannot repent, then the irresponsible are being punished, and for no purpose. If one does repent, and turns from "sin," and is still punished, then the innocent and well-meaning are being punished. We can see no sense or justice in either. Nothing short of "a devil" could contrive such diabolical cruelty. Since God has been held up as such an arch-fiend, the people have found it as impossible to love such a God as to love the worst devil ever pictured to the world, and so have feared him and involuntarily turned their love sentiment towards Jesus. This is as far from what Jesus describes God to be as can possibly be imagined.

Theological students of orthodox (?) seminaries take oath that they will preach this doctrine, and are turned loose upon a long suffering world with licence to proclaim such curse from the pulpit as outreaches any blasphemy ever proceeding from any other source. There is a church in Boston which goes by the name of "Brimstone Corner," pointed out to strangers as a place where

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the doctrine of damnation is persistently retailed. Those who strongly adhere to this teaching, are spoken of in the "orthodox" Church as men of "sound doctrine." The *most* orthodox teach that the heathen even are lost, who have never heard the Gospel, and that infants are tortured for ever. Many of them believe this.

Jesus taught that "with what measure ye mete, it shall be measured to you again;" that is, that our own thoughts and deeds bring their own harvest or result, and they will continue so to do. In other words, man suffers just as long as he is ignorant. Therefore he decides the length of his own misery.

This idea of eternal punishment is an outgrowth of barbarism. It arose out of "dark ages" of superstition, and when the Bible was translated under King James, it was unwittingly made to correspond to the pre-conceived beliefs of the translators. Some of our wisest and best scholars and linguists among the ecclesiastics, are finding now that many words have been mistranslated, quite out of their true meaning, and that no such doctrine as endless punishment, can possibly be evolved from the Scriptures. About 270 B.C. the Hebrew Old Testament was translated into Greek.

Parts of the New Testament were probably originally written in Syriac, and from that translated into Greek. There are words in all of these

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languages which have no exact equivalent in English, consequently it is not to be wondered at, that they were translated to correspond to the trend of prevailing thought.

The Bible is a gem of Truth. It *contains* the Word of God, and is destined yet to become rid of all the dross that has accumulated about it through misconception concerning it, hiding its true beauty, and to stand out as a blaze of glorious light. It has thus far done so only to a limited degree. With the new version has disappeared many of the errors in the King James translation. In place of "*All Scripture* is given by inspiration of God"—words that have been used to substantiate the argument, that every word in the Bible, just as it stands from the hands of the translators, is equivalent to the handwriting of God—we read "every Scripture inspired of God is also profitable for teaching."

We find that though the word devils occurs in the Old Testament (King James version) five times, it refers in every instance to image worship.

Unprejudiced scholars find that the words "devil," "satan," "hell," "eternal," "punishment," "damnation," in their original languages, the Greek and Hebrew, have a very different meaning from that given them in the English translation. In the new version of the Old Testa-

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ment the words hell, devil and eternal punishment, are not found at all. The Hebrew word *sheol,* meaning literally, hidden, darkness, obscurity, is used about fifty times in the Old Testament. The Greek word "hades," found in the New Testament, has the same meaning.

Sheol is translated in some places "grave" or "pit," and in others it is translated "hell." If the words "grave" or "pit" had been used in every case, it would have given a much clearer idea of the original. This is also true of "hades" in the New Testament.

The English word "hell" is derived from a Saxon verb "helan," and has no reference to a place of torture connected with it. Its meaning is "to cover" or "to conceal."

Our Revised Version has, in every instance, used the word "sheol," in place of "hell," as the translators saw the unfairness of giving it a variety of meanings. When Jacob, about to die, spoke of going down to "sheol," it is translated (in the old version) "grave," for it would have appeared a contradiction to have had him speak of going down to "hell;" also when David spoke of Joab as going to "sheol" in peace, it was translated "grave;" as to go to "hell" in peace, would seem impossible. It is almost as badly out of taste to have David say, "if I make my bed in 'hell' Thou art there." Here "sheol" should have also been

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translated "grave," as his meaning was, that he did not fear death.

The Old Testament gives no teaching regarding the important subject of a future state. Moses did not teach concerning it.

When Solomon said, "as a tree falleth so it lieth," he was using a simile, referring to the affairs of this life. Some have tried to make it appear that this is a passage relating to a fixed state and place of future existence. This has been used as a "proof text," to substantiate the dogma of everlasting punishment, when it had not the slightest reference to anything beyond the affairs of this present existence. For if any of the writers of the Old Testament had any theories regarding immortality, they failed to set them forth in any of these writings.

They knew nothing about an orthodox "devil" or "hell." In the revised version these words are not found; neither is there a hint given as to "everlasting punishment" in the Old Testament.

In the New Testament, authorised version, we find the word "hades" frequently used, and in every case but one, it is rendered "hell." This exception is rendered "grave." "Oh! grave (hades), where is thy victory?" Since it could hardly be said with good effect, "Oh! hell, where is thy victory?" Neither "hades" nor "sheol" should have been translated "hell" one-tenth so

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often as they have been. None of the three, however, have the slightest allusion to a place of everlasting punishment.

The word "Gehenna," found in the Greek New Testament, has reference to the valley of Hinnom, a place near Jerusalem, where many bloody rites and abominations were committed, covered with human bones and filth. A continual fire was kept burning for the purpose of consuming the various abominable accumulations. It is symbolical of death, *i.e.*, total destruction of erroneous beliefs, not of everlasting punishment.

In Mark ix., where Jesus is made to say, "their worm dieth not, and the fire is not quenched," he really speaks of a state of self imposed chastening which shall eventually consume all false beliefs in each soul. The word Gehenna, from which "hell" is here again translated, is used to illustrate the continual unrest and misery which goes on in mind and body, while one is in a state of sensual delusion; it has no such meaning as endless punishment.

The two words everlasting and eternal possess a vastly different meaning. The word eternity has no reference to duration of time, past or future; but is a quality which attends the spiritual nature. While the word everlasting refers solely to duration of time, and pertains wholly to human existence, which existence signifies ignorance of

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self. Our translators have used the two words eternal and everlasting interchangeably, though they have no more similarity of meaning than have *length* and *love*. In the passage Matthew 25-46, "these shall go away into everlasting punishment, but the righteous into life eternal," the words translated "eternal" and "everlasting," are both from the same Greek adjective, and should have both been rendered the same in English.

Eternal punishment is not *everlasting*, but corrective. It only continues until the dross of ignorance is consumed; neither is the suffering a punishment as it is commonly regarded, viz., an infliction from some outside power; but it is the misery which comes through ignorance of Truth, now and always, whether in this phase of existence or any other, and will be overcome as fast as one turns from error thinking to right thinking.

In the parable of the rich man and Lazarus, we read that Dives "lifted up his eyes in 'hell,' being in torment." Here "hades," meaning the pit or underground, is the word from which "hell" is translated. Here we do not find Dives a lost wicked soul at all, but humane and kind, begging that some one might go and tell his brethren not to come into this place of torment. He was beyond that low state of "misery that loves company," but in a cleansing, chastening state, on his

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way to a realisation of eternal life just as we are now. In no sense does he resemble the orthodox soul in everlasting torment. The first good or unselfish thought that is recorded of Dives, is when he is in "hell." So there is good everywhere, and eventually everyone will pass through the fires and become purified, for the good only endures and is victorious. The word from which torment is translated (baranois) bears no relation to everlasting punishment. It only refers to suffering. Everyone upon earth, who is still in the ignorance of sense delusion, is in "hell," which does not consist of place, but is a state of unawakenment. Regarding it as place, there is no such locality as the "orthodox hell," spoken of in the Old or New Testament.

By the parable of the ten virgins, Jesus is teaching a lesson referring to this life. "Five are wise and five are foolish." That is, part are ready to come quickly in answer to the leading of the spiritual nature, while others are for the time devoted to the lower things of sense. These delusions, after a little, fail, and give "no light."

The whole false theory of damnation is completely overthrown, by the parable of the prodigal son, who sank so deep in the realm of sense deception as to lose all that he had. Money, reputation, character, all were sinned away — foolishly disposed of, when he turns to go to the Father's house; and what a cordial welcome he

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receives from the Father whom he finds is not angry with him at all, having nothing but the kindest and most loving thoughts for him, giving him the best he has. This is the true representation of God, the Good, whom finally "all shall know from the least unto the greatest."

Any who will take the pains to study the Greek and Hebrew, or even to examine the Greek and Hebrew lexicons, will find for themselves, by going through the Scriptures, that there is really no foundation whatever for the pernicious dogma of "everlasting punishment," in any of its sacred pages.

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CHAPTER VI.

THE PRINCIPLE IS PRACTICABLE.

THE Principle announced in Practical Metaphysics is older than creation. All that is new about it is our discovery of it, and that every one possesses the power of using it who will make the effort to do so.

The Zodiac had encircled the earth, and stamped its impression upon everything in nature humanly speaking, ages before man had discovered its influence over him, and its physical relation to him. The laws of cohesion, adhesion and gravitation, had been busily at work before man awakened to a knowledge of them.

The Principle that we are unfolding and demonstrating, is one which Jesus revealed to the world. He himself practiced and taught it to others, that they might, through following it, become strong, wise and happy. It brought good results to all

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who practiced it. To us it has been as one of the lost arts. The greatest light that ever dawned upon the world has been lost to sight.

Our object in practicing any principle should be to obtain practical beneficial results. Theories are of little value until they are proved to possess something practical.

Going back to the principle which the Great Master practiced and gave to the world, we are beginning to see how, in using it, we may bring about harmonious conditions, not alone in the soul, but also in the body. The use of a principle makes it alive to us; Truth is a silent Substance; it needs only to be used in any of its infinite ways to prove its Almightiness.

The new discovery which Practical Metaphysics has brought to light, is how to use this thinking Principle, in order to obtain the harmonious results of health and peace.

The ability and power to heal belongs as much to one as to another. It has been thought to be a gift which some possess and others do not. It certainly is a gift of God, that is the Good, and being such is, as are all the gifts of Principle, open to the use of all, irrespective of person.

Jesus expressed it thus, "He maketh his sun to rise on the evil and on the good, and sendeth rain upon the just and the unjust." The point of truth which he was bringing forward in these words was

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not that there are evil and good people; but quite the opposite, even this, that God does not see any difference among men, nor does he show any preference, but regards and serves all equally.

It is the judgment of sense perception which makes distinction, calling some evil and others good, slighting some and exalting others. "His eyes are too pure to behold iniquity" anywhere, and so must be the aim and practice of the one who does the works of healing. The ability lies in a true recognition of universal perfection, purity of thought, faithfulness, and willingness to use the healing power.

Practical Metaphysics opens up a law and method which may be used by all; and anyone who will apply himself to the practice of this law will find that a knowledge of it can be acquired as readily as that of music or mathematics. Never mind if it seems more difficult for one than for another, or that some may gain results more rapidly than others. This is not a subject for anyone's consideration, nor is it profitable, no one being in a position to know for a certainty about anyone's problem except his own.

The subject is to be treated as any other study, and the difficulties which come up, whatever they may be, are to be overcome one by one as they appear. It is like the application of the theory of music to the instrument, within which lies the

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wonderful requiems, harmonies, sonatas, and nocturns, which by practice and use, anyone who will, may call forth in sound; or not putting the theory into practice, may let the beautiful melodies lie dormant.

Some practice and use the piano, and other musical instruments, who possess the desire and will to overcome all obstacles; so also some use and practice the science of healing.

The ability to heal is more universal than is that of giving expression to music, at least, it lies nearer the surface only waiting the call of the faithful to come forth. It should be as universally taught and practiced as is the multiplication table and the alphabet.

Health is a synonym of God, the same as is Wisdom and Love. The manifestation of pure, sweet, wholesome health in the body, is a sign of the presence of God.

Health is a real substance which has its origin in Spirit. Disease of body is a sure sign of disease, or uneasiness of mind. While health of body is a sign of a mind at rest.

There is a difference between a belief of health and a *knowledge* of health. For no matter how free one may be of disease to-day, unless he knows and practices the law of Being, he may to-morrow be bound down by disease; while a *knowledge* of health will protect him from the disease.

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By a mind at rest we do not mean a mind inactive, but unperturbed; so that much greater action may ensue with satisfactory results.

The Principle Righteousness, is Health, and we can only honor and glorify the Principle by living and practicing it in our minds.

The reason why we do not see a universal manifestation of health, is because we have not performed our office of calling it into visibility. We have not known, and therefore have not used the law. We have a part in the operation of setting the health current in action. It is only waiting our move that it may come forth abundantly.

Our first move must be that of taking our thoughts off of disease, and giving our whole energy of thought to the recognition and cultivation of health. Hitherto we have not known how willing is Health to respond to our word. We have held doubts regarding our ability to be well; in fact, have thought self and bodily control a thing beyond our possibility of attainment.

We have used medicines and drugs with which we have tried to coax health forth, thus showing our belief in disease and materiality. But now we make use of the law of mind to which Health will respond.

We can prove the presence of Health and bring it into active expression in the body through the use of the Substance God or Good, for God is not

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afar off, but so near as to hear our faintest call for help when we speak true words, which makes it possible for the answer to come. We cannot arrest the attention of God except through words of truth any more than we can receive the benefits of the science of mathematics through a wrong use of numbers.

If you call yourself weak or wicked, and think of yourself unfaithfully—as the Good never thinks, such thoughts prevent you from coming near enough to touch the Substance, whose contact would awaken a consciousness in you of wisdom, love and health.

The smallest thing that a practice of the Principle does for man is to heal the body of disease. Many have proven the willingness and power of God to heal disease, and what many have done, many more will do. Some have proved the presence and power of oxygen gas and of electricity in the atmosphere, so that all may know of their existence. These materials have existed for ages in as great abundance as they now do. Through a knowledge of the existence of electricity and our ability to make use of it, a revolution and reformation is taking place throughout the world in almost every department. Old and slow ways have been set aside, new and rapid systems have been inaugurated.

In view of the recent wonderful attainments

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in proving the presence power and use of invisible material substances, we are prepared for any wonder that may next present itself for our consideration. We dare not limit the future.

The greatest of all wonderful awakenings to the world, is that contained in the subject before us, nothing less than the discovery of the Substance Health, to be objectified by the power and action of Mind. This discovery is the great product and outgrowth of ages of investigation; the power destined to restate and solve the problem of existence. Through its influence Theology, Science, Religion, and Medicine are destined to a complete revolution.

The mere suggestion of healing through any power or process, except that of mind, appears ignorant beyond expression to the one who is at all acquainted with mind, or the law of cause and effect.

Without belief or faith in medicine, which the people have fallen heir to through false education, and which has accumulated in its deceptive sophistry, as it has passed from manufacturer to dealer, from dealer to doctor, thence to nurse and patient, it would be powerless to produce the effect which it is reputed temporarily to produce.

It is the force of mind which acts upon the patient, not the effect of medicine—dead impotent matter. In the beginning was the false word,

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that matter is master and law giver, and this deception has closed to man the entrance into the realm of Spirit power. But it will open to the true word.

The world has worshipped an idol, consisting of the compounding of every conceivable root and herb unfit for nourishment or diet, and has called it "god medicine." To this god has been ascribed power to do what it has not been believed that God, first Cause, would do. All power is of God, and God does not require to assist in making his children well and strong, the mediation of nauseating or poisonous doses of extraction from swine's entrails; snake-poison, called *lachesis;* a bitter poisonous nut, known as *nux vomica;* drugs innumerable, distilled from the animal, vegetable or mineral kingdoms, of which the apothecary manufactures his heathenish compounds.

If the faith which has been placed in medicine, an image before which humanity has prostrated itself, were placed in the true and living Spirit abiding in man, disease, in its multiplied forms, would soon absolutely disappear from the earth.

Though the world in general does bow the knee to the Baal, medicine, it is high time that professed Christians were waking up to the unmistakable teachings of Jesus, and loyalty to him whom they desire and profess to follow. But believing in man-made creeds, which point to the death instead of

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the life, transmutation and ascension of Jesus, the starting point being at fault, every step following this, leads man into deeper and deeper confusion.

Out of these false doctrines—forced upon the world by objective reasoning, through material minds, who have failed to grasp the spiritual meaning of the life of Christ Jesus—no voice of prophecy has been heard, neither seers nor wonder-workers, nor healers of disease, have come forth. Thus the fountain of spiritual power has been closed up.

The study of metaphysics relating to man, as taught by Jesus, discloses to us, that the sick of body are the sick of false belief, and false experiences; and therefore the false beliefs, from whatever source, must be unearthed, disclaimed, unloosed, and let go, in order that Truth and health may be made manifest.

When the cause of disease is removed, which is always unrest of mind, active or passive, conscious or subconscious, the body will be relieved of its manifested unrest, and will cease to reflect perturbed mental images.

So much of superstition and ignorance has unwittingly been thrust upon the world in the name of Christianity, forming in the minds of the people the basis of erroneous beliefs, that of necessity we must go to the foundation to overthrow a

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teaching which perpetuates disease and death. The plan of salvation laid out thus far, by so-called theologians, has proved itself to be an added plan of destruction, filling the minds of the people with fear and weakness.

To be told upon being born into the world, that we are under the curse of our Maker, and that death is the inevitable penalty to all, because of one man and woman having sinned, is the starting point for the fall and failure of every being who comes hither.

Jesus contradicted this erroneous doctrine, which had been taught and established by the Jews, saying, "Ye are the salt of the earth;" but being unconscious of the salt or saving power within you, you are not showing forth your true selves. "Ye are the light of the world;" but putting your light "under a bushel," covering it with a belief of sinfulness, you are not allowing it to shine forth.

Plainly, these words were spoken to the world as they were contained in the Sermon on the Mount, the great discourse which denied the old dispensation and ushered in the new. "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you resist not evil. Ye have heard that it hath been said, thou shalt love thy neighbour and hate thy enemy; but I say unto you, love your enemies; bless them that

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curse you; do good to them that hate you; and pray for them that despitefully use you and persecute you."

You have been taught that Abraham (humanity) is your father, "but I say unto you call no man your father; One is your Father, even God,"—Spirit, Righteousness. Acknowledge your true origin, and thus let your light shine.

You have been taught that God requires sacrifice, in order that he may forgive sins; "but I say unto you, go learn what that meaneth; I will have mercy and not sacrifice." Yet Jesus himself has been taken to be a sacrifice, of the most heinous sort that can be imagined. God loves all, and bears no enmity against anyone. You do the same. Forgive your own sins and they will be no more. Condemn yourself no longer, which means sin no more. "For whosoever sins ye remit they are remitted, and whosoever sins ye retain, they are retained." A clergyman of the Church of England, wrote us that the words, "ye are the light of the world; ye are the salt of the earth," were not spoken to the world in general, but only to the twelve apostles. If this were the case, then none of his teachings are for us, but only for the twelve apostles, since the whole of his teaching was spoken to and recorded by them. Moreover, Jesus closes his Sermon on the Mount with words indicating, that every paragraph of the

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whole discourse was for the world, saying, "WHOSOEVER heareth *these sayings* of mine, and doeth them," etc.

Jesus contradicted, not only the doctrine of sin and the fall of man, but overthrew the effects of them in all cases that came to him, by healing all manner of disease, and even raising the dead.

He explained that his power to perform these works was "of the Father"—a knowledge and use of his Spiritual Being, when he said, "I of myself (objective mind) can do nothing. The Father that dwelleth within me, He doeth the works." And he just as clearly explained that it was a power which everyone possessed equally with himself, who would recognise and use it. "These signs shall follow them that believe, they shall lay hands (spiritual thoughts) upon the sick and they shall recover," etc. "The things that I do ye shall do also, and greater things than these."

A greater thing than raising the dead would be to keep the thoughts so faithful to truth, that the body would reflect a perfect image, in which disease and death could have no part.

We find a proof at this present day of this teaching, in the fact that all manner of disease, lameness, blindness, deafness, are healed by those who have grasped the meaning of his words, and have put into practice the higher law. By "believe," he meant put confidence in God, first and only Cause:

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cease the idol worship of belief in evil, matter, sin and sickness, medicine and drugs; and last of all, in death as a destroyer of life.

All disease of body comes through the process of idol worship, a direct denial of God, GOOD.

No matter if one does regularly repeat in his creed, "I believe in God the Father Almighty;" and then shows forth a miserable diseased body, the evidence stands glaringly against him, that he does not believe in ALMIGHTY God, Good; but is dividing his thoughts, believing also in evil. It is through this belief that painful results mirror themselves in the feelings and upon the body. They stand as a sign of a belief in another power—evil, a non-entity.

Sickness is well understood by the students of mind, to express ignorance of the law of Being, and failure of proper adjustment thereto.

God never ordained sickness. It is a self-inflicted misery of the race.

If God had originated disease we could never cast out the smallest pain, for that which God makes is changeless and eternal, and it would be wrong for us to try to do away with that which the Almighty had ordained and sent; and yet we see everywhere the inconsistency of those who believe that disease is sent of God, "for discipline and cultivation of patience," since they send in quick alarm for the doctor, taking drugs and medicines, applying poultices and liniments, hurrying from one

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climate to another, to evade the "discipline" when it touches them, and to destroy the "precious gift."

Jesus was never heard to tell the people who came to him diseased and miserable, to "try and be patient with their palsy, leprosy, and blindness, because God had sent these afflictions upon them to draw them nearer to him."

If disease was sent of God, his beloved and faithful Son spent much of his time casting it out, and in teaching his followers to do the same. That disease is not sent of God, but is the result of the world's non-recognition of the All Good, is evident in the light of the character of his Son. "Sin no more lest a worse thing come upon you," was the substance of his words to the ones whom he healed. By "sin no more," he meant be ignorant no more of the truth that God is your origin, and that you are perfectly good, and have within you the potentiality to dominate all conditions. Knowing this, will bring your actions into perfect accord and harmony, and your body will manifest Truth and health.

As well ask the sun not to send forth rays of light, as to expect the one who believes in the GOOD ALMIGHTY not to show forth health, or on the contrary, to expect the one who believes himself to be sinful and fallen, not to act and reflect accordingly.

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Thoughts alone are responsible for actions. Thoughts are things, and actions but shadow them. It is not sufficient, if possible, to curb actions. They will break out in some way, for it is a law, that thoughts take form, and though one may commit no overt act, as of stealing, etc., his belief in himself as a sinner, in spite of his compelling himself or being compelled to wear a "straight jacket" in actions, will break out in some form of physical weakness, failing sight, deafness, depression, failure of strength, and finally, in death, all of which is not only dishonoring to Life, God, but is his self-imposed penalty for accounting himself to be other than he is in Truth.

Sickness is an evidence of doubting God, Good. "He who doubteth is condemned," and he alone. He condemns himself.

God condemns no man, but continues to call man what he once pronounced him, in the beginning, "very good," for Principle never changes.

The royal road to health then, starts from the premise of God, Good, and Man, Good, and the denial of God evil, or man evil.

This is he whose axe is laid unto the root of the tree, false thinking, the root of all disease. Those who spend their energy in controversy over the errancy or inerrancy of the Scriptures, and who are contending for the verbal inspiration thereof, would do better to spend their time upon proving

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the most practical and indisputable recommendation of the Great Master to the world, viz., "preach the Gospel, heal the sick, cast out demons, raise the dead. For why call ye me Lord, Lord, and do not the things which I say?" Perhaps some will make the feeble protest, that these words too, were spoken to the apostles, and not to the world, because they have not believed the teaching to be practical, nor the life which he lived to be attainable by men; therefore not having been able to heal the sick, they have left this command to his immediate followers, saying, "the days of miracles are past." But the facts of to-day pronounce against this verdict.

The days of Christ are not past, and what has been understood as miracles by the superstitious and materially-minded, are now being repeated through understanding and application of the higher law.

If the words "heal the sick" were not spoken to us of the present day, what reason have we for thinking that the ordinance of the Lord's Supper and of baptism refer to us? which ordinances we have been so persistently performing. It is an indolent easy thing to sit in church pews, drink wine and eat bread and be sprinkled or immersed with water, while the weightier matters of the law, the practical import of the whole Christ teaching are passed over.

The smallest sign following this practice of

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the divine law, is health of body. It is a natural sequence of peace of mind which comes through knowledge of Truth. Religion that does not reach deep enough even to heal disease, is lacking in spirituality and power.

There are manifold ways of idol worship; a church building may be made an idol no less than some other sort of image, to which people continually bend their steps and bow their mind, as though God were more in one place than another, forgetful that "the veil of the temple was rent in twain," and that God dwells in man, a temple not made with hands. Some make also an idol of the printed Bible.

Jesus never wrote a funeral service, nor attended a funeral, except for the purpose of breaking up its proceedings by raising the dead to life. His directions were, "let the dead (the carnally minded) bury the dead, follow thou me."

Let those who would follow him listen to *his* words, and not pervert their entire meaning, accepting for his doctrine "the commandments of men." The unerring logic of metaphysics unfolds all mysteries, and casts out superstition. It is evident why missionaries, going with Bible in one hand and medicine case in the other, have accomplished so little in heathen (?) lands with their Jewish God, or "God of Love," who demands the sacrifice and blood offering of his only Son to

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satisfy justice, that all who believe in this impossible contradiction, might escape eternal punishment, and attain to eternal life as idlers in the vineyard of life. The blood offering being required to "reconcile" God to Man.

Now we have come to know that God has never been unreconciled to man, and when man becomes reconciled to God, the Good, and gives his whole force, faith and allegiance to this one power, there will be an end of all strife, misunderstanding, unreconcilement or separation.

The misinterpretation of the Christ philosophy has formed one of the most monumental yet weakest dogmas ever imposed upon the world under the name of religion, or any other name.

The miracles which Jesus performed, were not through the overturning of any law of nature, but the recognition of a higher law not then understood by the world, but now becoming known. The result of the absolute scientific application of the law of Truth, and the direct outcome of the practice of the principle of "All Good."

When one was brought to him "blind from birth," by those who relinquished for the time their accusation against God, as the author of blindness, and sought to lay it upon man by saying, who did sin, *this man* or *his parents,* that he was born blind?—determined to compel him to withdraw his doctrine of the Good, Omnipotent, and

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no reality in sin—he looked straight past the appearance wrought upon the body of blindness, "judge not according to appearance," which had grown out of belief in error, and placed his realization of Good upon the true Ego—the real man; "judge righteous judgment;" So strongly and firmly did he hold this image of God-man in thought, and think as God thinks eternally "thou art VERY Good," that the real and perfect image was obliged to take form then and there in the man before him, and to obliterate and dissolve the false expression as light obliterates darkness. "Neither this man nor his parents sinned," were his words. God cannot be sinned against, was the axe which he laid unto the root of the tree. As he denied evil in the face of all of its elaboration, and affirmed Good, the defect passed out and sight was restored—"that the works of God may be made manifest." This is the only motive for being or for action.

In this example of the Christ healing, we see clearly set forth the law by which we work.

Though your sins (ignorance) be as scarlet I will make them as wool, will cast them utterly out with their consequent disease and death, if you will come to "me"—your true Ego, and turn away from the Adam (human deception) to the Christ, the true and real Man; and state yourself from the stand-point of Spirit.

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Call no man your father, no disease your inheritance; no death your destiny; but Goodness, Love, Life, Health, your eternal destiny now.

The so-called miracles that Jesus performed are the miracles which many are and all should be performing now, who comprehend and follow his teaching. Many diseased and hopeless ones, on hearing these words set forth, have straightway arisen from torture of mind and body, fear and distress, have cast off the bondage which ignorance had imposed upon them, and gone forth as did the man of old, exclaiming "this I know, whereas I was 'blind,' now I see."

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Chapter VII.

THOUGHT BUILDS THE BODY.

Of the five senses or avenues of external communication which man has, the greatest of these is the sense of feeling, because though he may exist after losing one or all of the others, when feeling deserts him, he cannot exist a moment. The sense of feeling, aside from being of the greatest importance, causes him also much uneasiness and pain.

Feeling is a great indicator on the sense plane, and instantly gives alarm if anything has gone wrong in any part of the body. Pain in its relation to the body acts as the flagman who stands near the track and signals the train to stop when it is running into danger. Pain cries out to the brain and nerve centres, and says, allow me to inform you that something has gone wrong in some organ or member of the body. The brain immediately

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gives orders that help be rendered, and the will springs forth to execute the command, while simultaneously the hands, feet, muscles, ears, eyes and what not of the body, unite in obeying the order.

Now, although great momentary relief is gained by stopping the pain, even the intelligent physicist will not consider that, of the first importance, but will seek to discover the cause of the pain, and endeavor to remove the diseased condition rather than the pain alone, which is only the voice which proclaims it. A dose of morphine or chloral will almost always suppress the pain signal; but this only covers up the disease, leaving it to commit its ravages upon the body unmolested. This is about as rational as it would be to knock the flagman off the track, as he stands signalling to the engineer the danger ahead.

Pain is really a friend, viewed from the sense or physical stand-point. It tells man that some part of the bodily organism is out of order, and urges assistance and reparation.

The student of metaphysics receives from the signals of both pain and disease, a deeper indication. He is aroused to search, not alone for the cause of the pain, but also for the cause of the disease. In point of fact, it is as foolish and unprofitable to try to stop the disease going on without removing the source of it, as it is to

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relieve the pain without stopping the cause of it.

This seems a perfectly ridiculous statement to the physicist, who regards materiality as the foundation and ultimate, the boundary line to research. His symptomatology leads him no further back than to bodily conditions, and he does not deem it possible to root out anything that his knife and drug cannot contact.

The work of eliminating disease has been given over by the world almost exclusively to the physicist to deal with, but it has proven too great a problem to be solved by materialists, so disease stalks boldly on holding full sway, increasing and multiplying until few live out the time of three score years and ten, which man has allotted and limited himself to in these latter centuries. It is estimated that ninety per cent. are carried out of the world prematurely.

The study of metaphysics teaches us to trace every effect, disease and pain back to its starting point, and to first "make clean the inside of the cup and platter." He it was "whose axe is laid unto the root of the tree," who laid for us the foundation of metaphysical healing. The metaphysics taught by the ancient philosopher Aristotle, related to cause in general as distinguished from phenomena in the world at large; that taught by one greater than he pertained to Cause as related to man. Both of them taught

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that *mind* is *substance,* meaning that which cannot be destroyed. The word mind, in its absolute sense, is interchangeable with Spirit.

Thought is a product of mind, representing mental action. Before anything can be formed on the physical plane, it must first be set in action through a process of thought.

Everything that the eye beholds is an expression of thought. A thing thought, is a thing created, and must result in some corresponding form of expression on the external plane.

When I have found the solution to my problem in mathematics, through a process of mental calculation, it remains for me but to place the figures upon the blackboard to denote the path over which I travelled in arriving at my conclusion. The solution lay in thought, the symbols but express the thought process. If an error occurs in the figuring, it must first be corrected mentally. A false method of reasoning will disclose a blackboard full of contradictory figures; but if my method has been correct, the symbols will stand out plain and true to principle.

Whatever of that which is seen in the world, shows forth harmony, symmetry, use, reliability, has lying back of it, cause and substance in harmonious thought which produced the perfect result. The picture which we see upon the wall, is only a copy of the real picture, a creation of the

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artist's mind. The angel liberated from the block of marble by the sculptor's chisel, is but the image of the angel in his thought.

Before a house can be erected, there must be a plan draughted, by which the builders can work. By following exactly the plans and specifications laid out upon paper by the architect, the workmen bring into objectivity upon the physical plane, a copy of the structure created in mind.

Mind substance is the foundation upon which is built the house of wood or stone; thought structure is the model from which the copy is made.

The man-of-war steamship, which stands before me in Sydney Harbor, with its rigging and numerous equipments, is but a reflection of a thought substance, underlying every separate part of it.

The real steamship, of which this is a copy, lay first at anchor in the harbor of idea. That which I look upon in the bay, wrought in steel, iron and wood, is a photograph of the real ship. Ideas form the base upon which the whole material universe rests. Ideas are mind creations.

Tracing back every invention, discovery and improvement, which has taken place in the world to its inception, we find that it originated in the realm of unseen mind. It did not come at once as a perfected idea, but grew into greater and better proportions; each fault was first corrected in

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mind. Every invention, from a pin to an engine, passed through this process of mind building.

Taking for our hypothesis, the unwavering law of mind action as the cause of every operation, our logic speedily reduces our proposition to this deduction. Mind is universal Substance, which underlies universal existence. Mind, in its absolute sense, is another name for Spirit. We see that every external thing which man creates, comes out through a process of thought. This is not a world or a universe of chance. Even the most insignificant movement and its result, is due to the law of cause and effect.

This same law furnished us with an explanation as to how disease has been manufactured, and also of how it can be vanquished, and permanently cast out.

Anxiety and fear, resulting from ignorance, superstition, or false education, are the negative images which have been held in mind, until they have produced their effect upon the body, resulting in pain and disease. Errors of idea bring forth their results in imperfect form and feeling, with the same exactitude as do right ideas show forth in perfect form and feeling.

So sure as that every useful thing which man has brought forth, first awakened and came to life in mind, and was thought out before it was brought out, so every negative or ill effect was

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falsely conceived by foolish imagination before it showed itself objectively as poverty, sorrow and sickness.

The unawakened man, through a process of reasoning based on the false premise that there is evil, has arrived at a false conclusion, that he is sinful and helpless as to commanding his own life, and that he has no mastery over his own destiny.

He judged from what the senses reported to him. He did not hear the voice of divine reason telling him of Truth.

Thus the images of ignorance, sin and fear, were held in mind, until, according to the workings of law, their effect appeared upon the body in disease. As everything which we see in the world of art and mechanics, was first formed in thought, so is every expression of nature but the clothing of an idea.

The dewdrop, crystal, blossom, stone and star, each stand as separate and distinct ideas of the universal life principle; but in order to make our metaphysics of practical value, we must carry our proposition on to the plane of its relation to man. This brings us to the intensely interesting deduction, that the body itself, the appearance man, which is but a picture or model in clay, of the real man, the spirit that animates and controls it, is together, with all phenomena, under

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dominance of the universal law of Creative Energy; it is but the sensitive plate upon which thoughts, perfect and imperfect, record themselves. Imperfect and untrue thought lies back of all disease, and is the direct cause of its appearance upon the body. This false way of thinking must be abandoned, and a habit of perfect thought established before the body can show forth a picture of health.

Feeling is another shading of mental action, and lies immediately back of bodily appearance; it is a grade more external than thought, and lies a shade nearer the surface. In other words, thoughts lie back of feelings, and are the direct cause of every sensation and emotion. As a matter of fact, the body does not feel, but the race belief has located pain in this or that region, and physical education has confirmed the error.

Feelings are only reflections of thoughts as shadows are indications of physical forms. If the feeling is painful, intelligent action will lead us to a proper adjustment of thought, as an erasure of the painful or discordant feeling.

It is difficult to tell exactly what particular phase of discordant thinking brought on a certain disease, for our whole philosophy of living and thinking requires reconstruction. Our theories of life have been based upon a false assumption. We have been taught to expect disease, disaster and death. Our race and religious education have been a

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mixture of contrary reasoning, based upon a belief in two powers prevailing in the universe, and our earth as the special seat of contending governments.

Our thought force has been divided, in the service of these two polar opposites; that which severs the thought force severs also the body. The precepts of the world have been contradictory, and each successive generation has in belief fallen heir to the inharmonious inheritance.

A diseased body is a sign of a soul out of harmony, there is no use trying to relieve humanity of its misery through the process of external relief. Orphan asylums, hospitals, foundlings homes, and other charities, have been in vogue for ages. They tend only to pamper and nurture the false thought which made them a necessity. They stand as monuments to a race belief in *Evil.* The intention of the people who establish and maintain them is right, but the method is at fault; and sickness, poverty and woe are uninterrupted in their course.

Disagreement causes division; strife engenders separation. "No man can serve two masters." This service reaches back to thought. If the eye (the thought) be evil, that is, believes in evil as a power or principle, the whole body will be full of darkness, ignorance, disease and subject to death; but if the eye (the understanding) is

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single to serving only the good by believing only in the Good, the whole body shall be full of light—intelligence, health, and will not mirror pictures of disease and discord.

No one has a right to be sick; sickness is as far from reflecting the law of right as is stealing, and as much the result of a false hypothesis.

In order that we may realise health of body and peace of mind, we must plant our feet on the firm foundation of Truth, and concentrate our thought force into one channel, even that of the Omnipotent Good. It does not seem that the Good is All, judging by appearances or by feelings; nevertheless, as we faithfully and persistently fix our thoughts upon this reality, it is bound to take form and reflect the good in feeling and appearance, both of which are entirely dependent upon thought.

The new and true education must start with this premise, the Almighty Good and this thought, when nourished and given freedom, will flourish and increase, until every seeming opposition will vanish.

The body is not man positive, neither is it dust, and destined to return to dust, if the law of Life be comprehended and practiced.

The body is the most negative and external part of man; but it represents a product of spirit and soul consciousness. The body may be called negative spirit, or life. By negative we mean

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dependent upon the positive life that produced it.

Dust thou art and to dust thou shalt return, is a condemnation and curse which has been pronounced against the body, called forth through utter misconception of its relation to life.

To be sure, the body is fed by the products of the earth; but the mind takes that same food, and transmutes it into flesh and blood, making of it a totally different compound.

As a matter of fact, the body does contain, according to chemical analysis, the sixty-four elements found in the outer world; but they are converted by spirit into its own expression. These sixty-four elements contained in the body are of themselves, no more man than are the solids, fluids and gases, found in earth air and water; but man has used them in a special way as a means of high spiritual expression, and may hold and transmute them indefinitely as he discovers the full power of his being. The body should not ignominiously return to dust through disease or weakness, but should increasingly be transmuted into life, strength and the likeness of Spirit, until it becomes a perpetual expression of pure Spirit, and consequently a "fit tabernacle for the Spirit's indwelling."

Having the body snatched away through disease, is like erasing all the figures from the blackboard which have been placed there in the process of the

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solution of the problem. Much of the work done may have been correct, and might stand if only the errors were removed, thus saving much time and trouble.

So with the body. In it is a great work wrought by the soul. Some errors of disease have entered through erroneous education and beliefs; but now is the time to correct them, and to make the weak places strong.

The body is not man, but man's. He is not bound into it through brains, nerves and muscles; but it is his instrument to use as a means by which to communicate with the external world. He has a perfect God-given right to inhabit his house-body on this planet until he is entirely satisfied with his use of it, and has become wise enough to transmute his possession as he moves intelligently on to another plane of conditions. But in order that he may accomplish this, it is necessary for him to understand the law of his being.

One may be heir to an immense estate, and not knowing it, or the law by which he became possessor of it, may wander about in poverty and vagrancy.

The elements which have been transmuted into flesh and blood by mind, cannot feel, cannot live, or even die of themselves.

Oxygen, nitrogen, hydrogen and carbon cannot "take typhoid" and die.

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The body is not diseased; it is but the mirror which reflects the diseased or uneasy conditions of its inhabitant. It is man's unconscious unestablished individuality which falls away; it is the connecting link between spirit that he is, and body which he *has*, that has not become sufficiently strengthened to permanently unite the two, making the trinity of spirit, soul and body, *one*.

Man's ignorance of himself, is the weak and vulnerable point, which admits into his realm, disease, disaster, death; and when rent in twain, nothing has been destroyed. The body will be discovered, through chemical analysis, to possess the same sixty-four elements as before, and the spirit—the eternal Ego, is unchanged.

The severance of the two is merely a sign of man's failure *to unite* with the law that is to establish his identity, which he had, and has, the opportunity of doing. This greatest thought of all ages is beginning to force itself upon us, and to direct our attention to the most important proposition of our existence, viz., our identity with immortality when stating ourselves from the standpoint of immortal Spirit.

It bids us swing loose from the assumed bondage of material laws, from limitations and impediments forced upon us by sense perception, and to declare ourselves master of all and servant of none, as regards conditions.

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After one has accomplished his freedom of mind from flesh bondage, he may then swing the pendulum of his power back to the negative starting point, the sense body, and still further strengthen himself in the knowledge of his own spiritual greatness by examining the body from the stand-point of its being a creation of soul.

How wondrously great and harmonious must be the power which could produce such a creation viewed from its mechanical co-operative and artistic aspect. Every organ and operation is a wonder.

Four great systems—respiration, circulation, digestion and reproduction, operate in channels complete within themselves, yet each dependent upon and harmonious with the other three.

Every modern idea of architecture, chemistry, geometry, mechanics, drainage is found within the construction of this miniature universe. As we study it from the stand-point of a creation of Spirit, how the exceeding greatness of the power unfolds, which reflects such a shadow or commands the elements into such intelligent action and perfect servitude.

The lack of recognition of the relation of body negative to mind positive, is an unpardonable oversight on the part of those who have insisted upon doing our thinking for us; but "intellect" satisfies itself with the investigation of phenomena, the searching of stones, stars, bones and muscles.

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—the external crust; while to the spiritually-minded, is left the work of revealing the Principle underlying all this expression, and the relation that it bears to us. This, when unfolded, brings sunshine, peace, happiness, life, love and health to the soul and body of man, and unites heaven and earth.

Spirit thou art, and to spirit thou shalt return, is the word which man will speak to the holy tabernacle he has named body, when his eyes are opened to see the meaning of life, and his power to control, unite, and to have dominion.

The so-called material world and body have gradually unfolded out of the spiritual and invisible in unbroken continuity, and man should, through regeneration, right thinking and living, as insensibly and unbrokenly by transmutation, unfold to his original spiritual origin and state, with a fully awakened Self-Consciousness.

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Chapter VIII.

THE POWER OF RIGHT THOUGHT.

EVERY operation in every department of physics has its leadership in idea. Following the idea with the application of material means, every work is wrought. Music, mechanics, art, each have a theory out of which the material production is evolved.

In the science of spiritual or mental healing, the principle and practice are inclusive.

The idea, or principle, which must be followed for the production of health, mental and physical, is, in a measure, set forth in the foregoing chapters, and may be summed up in these words—there is one power and one presence in the universe, the Good Omnipotent. This postulate represents the idea which, when adhered to in the practice of thinking and action, produces results of peace, wisdom and health. Metaphysical healing differs

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from all mechanical operations, in that the practice of the principle consists also and exclusively in mental operation. The principle or starting-point is a right idea concerning God and Man. This right idea, *held* faithfully in *mind,* produces its own good results, which show forth as health of body and soundness of mind.

The mind that radiates health "germs" must itself be free from disease thoughts, which are sure to bring forth sooner or later a harvest of distress. The entire mind must be enlisted in one direction to one purpose. To have an undivided whole body, one must have an undivided whole mind, in accord with its life Principle.

The first requisite to royal unfailing health, is an understanding that the principle, Goodness, is Omnipresent; the next, following this, is to let the mind act solely upon this principle.

Make it a rule to see good, and good only, which is to think thoughts of righteousness in every direction and always, no matter what the outward appearance may be.

Remember, that everything seen, reflects what has been thought or imagined, and if it is not reflecting beauty, strength or loveliness, it simply needs the principle of righteousness applied to it. It must be re-thought, re-stated, and under no condition should it be condemned. To either condemn a person as weak or sick, or to

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sympathise with such conditions, by lending one's mentality to believe in them as real, tends not only to perpetuate the condition by starting similar thought currents in motion, but also to reproduce upon the thinker, if sensitive, similar weak conditions. Metaphysical healing demands a strict adherence to thinking from the stand-point of the Almighty Good, at all times and in all places.

By so doing, thought forces are set in motion, which will act as counter currents upon that which has been wrongly born or educated, through weak, contradictory and crooked conceptions.

A right thought is the strongest power in the world. It has its rootlets in Omnipotence, and can overturn mountains of false condition wrought by unprincipled or mixed conceptions. "One (true thought) shall chase a thousand (false or foolish imaginations), and two shall put ten thousand to flight;" and in the same ratio its power increases.

Right thinking is the base and summit of the principle of life and health. It is the first method of self-treatment or culture by which health is to be established, and the one which should be taken hold of now. It will overturn all ignorant negations of condemnation, disease and fear.

The mind that can grasp the idea of the principle and power of "right thought," which means, that all is right, metaphysically, and will hold to it

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tenaciously and faithfully, has gotten hold of the key of regeneration, health, redemption, salvation and creation. It is the second coming of Christ to man. It is the awakening of the Christ, Truth principle, within one's consciousness.

To think with the Infinite, that all is right, is to join hands with peace, harmony and health.

Right thinking sets in motion the power through which perfection is made visible to us.

The mind that holds to purity, is the mind that will purify. The thought that is grounded in health, is the one that will heal.

The thought force expended in the investigation of disease for whatsoever purpose, brings forth an inverted or negative reflex thought action that will scatter seeds of disease and bring forth an increase thereof.

A physician's sign in any neighborhood should be suggestive of health; but owing to the fact, that physicians study disease rather than health, it has a more or less baleful influence, and is a constant reminder of disease, and affects the thought in a way which causes it to act on the plane of belief in disease. The doctor of medicine sends his thought out to search for disease germs, and by so doing, subserves his power to the increase of disease.

Health cannot be regained, nor its path discovered through the investigation of disease.

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Right thought, then, we find to be the foundation upon which health is to be established.

The power of right thought is inestimable. It can readily be seen, that back of all enterprise and development connected with the affairs of the world, is the propelling power of thought. Out of thought projection, has sprung all the wonderful achievements of civilisation and invention. Since this is so readily understood, it is strange that man has been so slow to conceive the idea of utilising this power, in a direct way, for the upbuilding and strengthening of his own body.

The greatest discovery of the ages is this, so recently unfolded, of thought as an agent in body building, and of its uses and power in the healing of disease.

We do not mean the kind of thought that takes hold of drugs and material means, and applies them to the body; the application of this kind of "thought" is, and always has been, a failure, but we mean thought which produces results through its own action, and that alone.

The discovery has been made and proven by many, that right thought, a reflection of real substance, can be applied to the seemingly weak and diseased places, making them vigorous and healthy.

False or negative thought has brought all the miserable conditions which are extant.

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This so-called thought, which partakes of the negative qualities, such as fear, evil, envy, jealousy, malice, revenge, etc., are the negative causes of the pictures of distress presented in the world. But these distressing deflections are not to be considered as having their origin in that which we designate as right thought, which is positive creative and upbuilding in its nature; while the other is negative and destructive.

We use the word thought to express both processes; but they are as different as light and darkness.

To send a thought current out, laden with anger, fear, distrust, is like casting gold into the sea. It is more than a waste of the most precious substance of which man can have control, for it is not only lost as to the good it might produce, but it also reproduces itself in forms of misery and disease, which makes a seeming hades of this beautiful world.

There is no upbuilding *power* in the negative or wrong use of thought. It is ammunition wasted, and its effects are power-*less,* as represented in disease, sorrow and death—three words indicating, *not* health, *not* joy, *not* life; an *absence,* not a presence at all. Like counterfeit money, there is no substance back of it; it wholly misrepresents the government upon which it entirely depends for its pretence value.

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So false thinking is the wrong use of life, the reservoir of all power and energy.

By false thinking, life is misrepresented, as indicated by disease and death.

The whole process of its conception, action and result, amounts to a stupendous imposition and fraud, and like the counterfeit bill, as soon as it falls into the hands of the detective, its career is ended.

Practical metaphysics is the self-appointed detective, who exposes the fraud of false thinking, and frees man from his belief in, and his association with it.

Since thoughts of negation are so powerful in their negative effects, what will not the positive right thought, the real substance, used in the right direction, be able to accomplish?

Our work is to think that all is good, all is right, and to put this silent stamp upon everything, no matter what the appearance may be. If the appearance is weak, lacking or diseased, it needs all the more to have the stamp of "good" put upon it, a reflection of true substance, to call it forth.

The plant that is withering, needs water and sunshine more than the one that is flourishing; and it is our duty and privilege to furnish the supply.

Right thoughts are things; substantial principle lies back of them. Wrong thoughts are cheats, deceivers, counterfeits, liars.

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Actions are servants to thoughts.

If the thoughts are pure, the actions will likewise reflect the beautiful image of purity. There will be no necessity for the study of "Delsarte" or physical culture, to the one who sees that the *fountain* of subconscious mind is clean and pure; for all actions will then be graceful and pleasing, without the necessity of the "whited sepulchre" *artificial* training.

It is a glorious advance, to know what kind of thoughts we have a right to think, and to learn that the very principle from which we work, is the "One Good Almighty."

The next step is to train the thoughts to work in this channel at all times.

Trained or not trained, every mind sends forth its quality upon the world in which it dwells, laden with good or ill. When in ignorance, it runs riot, painful are its results.

Thoughts are like telephone wires, reaching from house to house. They only fasten themselves upon that which invites union with them, and do not cling to that which refuses connection. Here is great encouragement. The true man, training his mind to think that all is right, is by so much protected from the invasion of disease, "thought germs," no matter how broadcast they may be sown.

It is well for us to know just how disease is

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manufactured, that we may protect ourselves against it; hence our caution against letting the thoughts run riot, in foolish imaginings, fear, condemnation, anger or any negative state; and also against leaving the portal of the outer mind open for a vagrant thought or word to enter in.

One unacquainted with the power of thought, not having learned the law of self-protection, may feel happy and well until meeting another person, when, on listening to a description of an accident, or of someone's painful experience, if he is not on guard with his own thoughts, keeping them out of sympathy with this misapplication of principle, he may find himself soon after in a state of distress, depression, and physical suffering, indigestion or headache. With no suspicion as to the real cause of this distress, he begins to wonder what have I eaten that has given me this pain? And doubtlessly attributes it to some innocent article of food, of which he has partaken. If this one had learned the first practical lesson in the workings of thought, he would have inquired, "who have I been associating with, and what thoughts have I imbibed?" "What has my soul taken for its food to-day? Thoughts of life, or thoughts of death?"

What one should send forth when listening to a tale of woe, is not sympathy or pity, for "if the blind lead the blind, both shall fall into the ditch." But *love,* which is blind to imperfection. When

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one does send forth love, it will cause him to say silently, in reply to every word of misery expressed —"*No, no,* what you tell me is not true. I will not believe that you or anyone are weak and ignorant or unable to defend yourself, and to express truth. You are God's divine child, and have all power within yourself for protection, opulence, and health. You are a great power, spirit, mind immortal; wake up, see and realise what you are."

Now though to one who does not understand the power and influence of these words, they may seem cold, even untrue, still they contain the very essence of Truth and Love, and act as a counter current upon the mind of the one who is troubled. They will help him to think more truly of himself and others, and to demonstrate accordingly.

But if you accede to his tale of woe, saying and feeling "it is too bad," you send your force out to strengthen his unhappy experiences and foolish imagination, thus binding him more closely to his miserable condition. "Let the dead bury the dead; follow thou me," are the teachings of Principle. Do not let the false thoughts of another take you away from following with all your power the real Substance, Truth.

If at first you do not realise or see manifest the effect of your true thoughts upon another, you will at least immediately see their good and strengthening effect upon yourself; in that the tale of woe

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did not strike pain in your own heart, nor take you out of your kingdom of power! "Bear ye one another's burdens, and so fulfil the law of Christ," does not mean for you to take the woes and burdens of another and bind them about yourself; but to cast them off from both. While sympathising with pain or woe, making a mental picture of it and allowing it to sway the emotions, one has rendered himself helpless in that moment to give assistance, and has lost his power for healing pain; he has gone over to the enemy for the time, and given himself up, like Samson he is shorn of his strength by Delilah.

The thought of the healer must be that of compassion, not pity, mind you; and the very moment he turns from pity to compassion, he will find his strength and power to heal and help returning. For the Principle is steadfast, unchanging, and being Love, its nature is to abide and serve for ever, whosoever calls upon it, and whenever called upon.

Our purpose in calling the attention to the misery wrought through false thinking or *not* thinking Truth, is to get the mind to work in the positive direction of Truth. True knowledge is power, and it is more profitable that we find the remedy for all of this misuse of power than that we possess ourselves of gold and rubies.

If anyone doubts the effect of false thinking upon the circulation of the blood in the body, let

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him notice the effect of grief or fear upon the system.

In grief the features are pinched, the temperature abnormal, the digestion sluggish. The emotion of fear has, in numberless instances, been known to impede circulation, and even respiration, to the extent, that they were never again properly established.

It is a fact, that anger or jealousy will act as a poison to the blood, as will a dose of strychnine introduced into the system. If anyone wishes to acquaint himself with this fact, let him, for this purpose, observe the various after effects upon one over whom a sudden tempest of anger has swept. It has been noted, time and again, that one, while under the influence of anger, upon sitting down and eating a hearty meal, or even tasting a few simple articles of food, has been thrown into a state of most excruciating pain, which he accounts for as the effect of eating something which has disagreed with him ; perhaps something too hot or too cold, too sweet or sour, and ever after he refrains from eating that certain article of food, saying, as in his ignorance he firmly believes, that it " disagrees " with him.

We have known people under bondage to such belief for years, to be entirely released from it, and awakened by a few words of Truth or a few positive applications of the law of right thinking,

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by silently saying, "I am Spirit, through and through, and no material thing that I contact, can have any effect upon me to produce disagreement or pain. I am given dominion over everything, and nothing can make me afraid"; and by living in accordance with these words.

"For every idle word that men shall speak, they shall give an account" Idle words and idle thoughts are the same. The account given is written upon the body, which is the most outward "book of life," within which is recorded all of our thoughts, feelings and emotions.

"By a man's word (thought) is he justified, and by a man's word is he condemned," is the Scripture teaching, which points us to our own power to rule thought, and by so doing, to remove the conditions which are a condemnation to us.

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Chapter IX.

THE LAW OF DENIAL AND AFFIRMATION.

FIRST METHOD OF TREATMENT.

THE errors of thought which have depicted themselves upon the body, and which appear in the feeling nature as disease and pain, may be dealt with most scientifically and effectually through the simple process of denial and affirmation.

We make use of the universal law of "suggestion" in the negative form of denial, for the purpose of eradicating from the mind the erroneous beliefs that have been handed down through the idea of human heredity, or that obtain through direct false personal education.

On the other hand, when we wish to bring forth a desirable condition, or to re-educate self or another in that which is true and reliable, we make positive use of the same law in the form of affirmation.

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There is a principle in this method which, when understood, makes the practice of it invaluable. Simply stated, it is this: We grow consciously to be in feeling and condition like that which we affirm for ourselves, and we do not attain to that which we claim inability to reach.

This is the law by which we have been educated in "evil."

Unquestioningly we have accepted the affirmations of ignorance and inability which have been made by the race in general, and by our immediate educators in particular. Finally, we have completed and made more active in ourselves the "evil" teaching—the mistakes of "our fathers"—by reiterating personally the same false "knowledge;" and so we have accepted the unhappy experiences unwittingly mapped out for us by our ancestors. We thus have experienced their "sins"—diseases and conditions in general, to a greater or less extent.

Thus we have become automatons to the blind leadings of the race. Our own individuality has been stunted and blunted.

Now having discovered this law, let us no longer misuse it; but reverse the operation and turn it to our advantage.

Remember, reality can never be changed, by which we mean, that God and Man, changeless Principle and its expression, stand unaltered in the

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face of all misconception or failure of man to comprehend God or himself.

His lack or failure only determines his own temporary condition of powerlessness until he does recognise the true nature of CAUSE, and consequently of himself.

When aroused by the statement of Truth, to perceive through reason and judgment what he is, his first effort is to bring it through his own volition into his realm of objective consciousness.

He may systematically and methodically proceed to do this through the process as we have stated, of denial and affirmation.

It is a system of destroying false impressions, and of making true ones.

A clearing out as well as a filling in process.

According to the decree of nature, when there is to be something planted, a place must be prepared for it.

Or if something useful is to be planted where something worthless is now growing, the first requirement is to remove the useless plant, root and branch; to deny it place and space, that the useful plant may find room for occupancy.

The mind, our inheritance and entire dominion, representative both of that which is to act and to be acted upon, may be compared to a field for cultivation.

The first operation is that of clearing it of trash

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and stubble, and all unprofitable accumulations of whatever description, which interfere with our useful planting.

This must be accomplished before any progress can be made.

Now, the mind, as we find it in the world of sense perception, is sown with all kinds of useless ideas.

It presents a rank and wild overgrowth, which has sprung up in almost every spot and crevice.

All of this growth, which has sprung from thought seeds of limitation through belief in flesh, matter, fear, sin, disease, ignorance, death, must be uprooted and cast away for the double purpose of stopping their progress in the destruction of the little consciousness we have of our existence, and to stop the waste of that which is most valuable to us. By this process we also make room for such thought culture as is conducive to our spiritual and physical health.

The mind must be emptied and cleansed of its fearful, weak, and unwholesome impressions.

An orderly statement of Truth concerning God and man and things, causes a great general revolution and uprooting in the field of mind.

To be disenchanted from erroneous beliefs and experiences by words of truth from one who has perceived the oneness and allness of Good, and who has proven that one's soul and bodily conditions

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can be kept harmonious and healthful by the right use of mind, is like being "born again."

To begin the determined and systematic practice of cleansing the mind from accumulated rubbish of the ages, is the first positive scientific move which has ever been made in the world toward the ultimate elimination of disease.

To deny disease as a power or principle, prevents its going on. To deny that there is a principle of evil, at once cuts the tap root, which furnishes nourishment to its off-shoots—disease and death.

To deny that you are under the dominion of matter, that you are restricted or limited by it, at once cuts loose the imagined boundary of limitation which has been allowed to enter your realm of free being.

By denial, we do not mean simply speaking, words that contradict feelings of pain, or conditions of misery, such as saying, "I have not a headache," when seemingly overwhelmed with pain in the head; though even this bare contradiction is a thousand times better than to fall in line with your self-appointed enemy, and to give it full play in destroying your peace without even offering the least resistance to it.

But denials as we use them, amount to the total overthrowing of error through knowing it to be error. The wiping-out of a lie and its results

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through uncovering it, and perceiving its counterfeit nature

To know that you are not under the dominion of race inheritance, and that you are free to make yourself as unlike as you can possibly conceive, what the race has prescribed for you, is of itself a most powerful and effectual denial of its assumed power over you.

"Stand fast therefore in the liberty wherewith Christ (Truth revealed) has made you free, and be not entangled again by the yoke of bondage" (belief in evil).

We must understand explicitly what it is, and why it is that we deny and affirm.

We deny "evil" and all undesirable conditions; we affirm health, peace, power, wisdom, and all things desirable. We say there is no reality in evil, and affirm that God, Good, is reality, everywhere present.

The absolute understanding, that evil is not an entity or principle, is the first and most effectual step towards dethroning it from the mind.

On this understanding hangs the whole philosophy and power of denial.

Denial is for the purpose of putting untruth out of the mind.

Affirmation fixes truth in the mind.

We might deny the good for ever, and it would have no effect upon the good as principle. It

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would stand serenely through and against all contradictions.

But, alas! for the one who denies it, for to him it will be as a lost principle, out of the realm of his realisation.

For, as it is a law, that "you shall decree a thing, and it shall be established unto you," so you shall deny a thing, and it shall be lost to you

To deny the reality and power of sin, sickness, sorrow, death, matter, which have no basic origin in principle but are mere conditions representative of negations of reality, dethrones and destroys any possibility of their existence to you.

Denials confirm reason and judgment, as they pronounce against the mistaken conception of laws of evil, and establish according to the tenacity with which the denial is practiced, a subconscious current of opposition to the enemy ignorance.

So the affirmation of good, works for us in the same, though more positive way; for affirmation invites the positive inflowing tide of Truth. It is working after God's plan with God's results. Man's positive way of working in unison with Principle.

Denial of these deceptions need not be made in a violent way, but peacefully though earnestly, as one would dismiss an impossible proposition from the mind, after having found it to be insoluble by principle, lacking intelligent statement.

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The law of denial and affirmation, is one well known, and is used by the world, though it may not have been made use of as a law understandingly, nor been applied directly to the purpose of revolutionising man's conditions, and of bringing him into a state of bodily health.

The man who repeatedly affirms doubt as to his ability to succeed in business, who fears losses and failure, will certainly find conditions closing in upon him in time, which will confirm his words.

All oblivious of the agency of his own doubts and fears in bringing about this climax, he takes a fatalistic view of the situation, and says, "Alas! it is just as I expected;" or in the words of "Job," "the thing that I feared has come upon me." His affirmation of fear and expectation of failure, was its own fulfilment.

It is the man or woman who will not listen to a suggestion of failure, and who, in the face of incidental reverses, steadily affirms success, who finds the tables of fortune steadily turning in his favor.

The one who asserts, *I cannot fail,* in whatever he seeks to attain, is bound to come off victorious; while he who pronounces against himself by fear, discouragement, or the fated words, "I can't," is doomed already; his failure is inevitable.

So is it in the working out of our life problem.

The steadfast denial of doubt, doom, and fear in the soul, and of their correspondences, fever and

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disease in the body, will shut the door in their faces; while he who lends an ear to their implications, is overshadowed and ensnared by their destructive influence.

The affirmation of good, which is always latent in the mind, paves the way for its incoming and manifestation to you. It acts like an invitation to it, equivalent to leaving the shutters or blinds wide open, so that the sun may come pouring into the room.

We grow to be like thoughts with which we associate, or to which we affirmatively lend our emotions.

Hence the proverb, "evil communications corrupt good manners."

The man who follows the occupation of farming for twenty years, sets his life in a certain groove, which stamps his occupation most emphatically upon him. The same may be said of the teacher, the musician, the physician, etc.

He who lends an ear to the retailer of scandal, and gives consent to depredations against the character of another, will soon find himself a reservoir for accusation and suspicion, which will, sooner or later, break out in disease of mind and body.

Also the mind, which is open to listen to ill reports, will always hear them, and listening to them, the mind becomes attuned to their discord,

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growing into continuous and corroding inharmony.

An injury brought upon another through scandalous report, whether as fact or falsehood, is of small account, though great in the eyes of the world, and the one injured, compared to the injury done to the one who prostituted his mind to such abuse. One's relish for such negative thoughts, is a barometer, which plainly indicates the poverty of spiritual development and status in that mind.

Those who persistently refuse to listen to words of accusation or of condemnation of themselves or others, will soon find their own inspiration increasing, and the voices which would call them downward, seeking other society.

The boy who runs through the dark that he may the sooner get to the light, saying to himself every step of the way, "I am not afraid," when all of his feeling and education declare against the assertion, is making use of the law of denial to attain his end, and is thereby enabled to overcome the inherent race fear which threatened to consume him.

Everything we do is through the use or misuse of principle or law.

The one who brought himself to commit the open act of stealing, first prepared himself for it by a negative process of mind training, through the use of denials and affirmations. "I am not

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afraid to steal," "I will steal," he said to himself a thousand times, until at length, the mind was brought into perfect agreement and accord with the words, and the act of stealing became almost automatic.

Every blow levelled by the fist or tongue, is the direct outcome of an ignorant habit of thought indulged in (partly ancestral, and partly personal), until it reaches the point where the action is almost involuntary.

Shakspeare furnishes us with an illustration of the use of this law in the example of Othello, to whom Iago persistently denied the virtue and affirmed the weakness of Desdemona, more by insinuation than by words, until the former became fired to the utmost desperation, which expressed itself in the act of extreme violence.

In the case of "Little Lord Fauntleroy," the opposite result ensued. The affirmation of goodness which the little lord so honestly and unfalteringly held for his uncle, the tyrant earl, whom everyone else feared and hated, was obliged to take form. The earl under this thought and affirmation of the boy, was under the control of this law which knows no resistance, and all unconsciously fell into harmony with the noble idea the boy so persistently held concerning him, thus imaging forth in his life and actions the beautiful character that had been affirmed for him.

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These examples only serve as proof to us of the existence of this law, which we are beginning to make intelligent and practical use of for the demonstration of prosperity and health.

The application of this law for the purpose of healing, consists in the denial of error and its whole train of attending conditions—unhappiness, weakness, and disease upon the body. Say to each sign of error as it appears, "No; you are nothing; there is no reality or life in you; you are not creations of God, for all that He made is harmonious." Denial acts as a power by which to undermine the seeming foundations of error or misconception which disease represents.

Sufficient denial will completely overthrow the most elaborate structure ever erected by error.

But denial only paves the way for Truth, which is the only power in the universe.

Denial is the cleansing out process; affirmation is the filling in.

Denial removes the rubbish that hides the gold. It clears the track that the grand train of life and health may move on.

In and of themselves denials do nothing, except to remove obstructions, which is all that the life asks of each one of us; to clear the mind of false beliefs, and give the Life an opportunity to work for us.

Denials only prepare the soil for the seed.

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Affirmation puts the seed in the ground, and calls forth its expansion and life.

Since we are so filled with misconceptions bequeathed to us by the race, together with the foolish education regarding ourselves in every way, our first move must be to cast this out.

Tell these foolish conceptions, face to face, and behind their back, day and night, that they are all false, and therefore nothing.

With the first word of denial, which is the entering wedge to truth, these ignorant images begin to fade and their power to wane.

When beginning to take cold, do not join hands with the enemy; but say, "Nay, nay, a draught of air cannot give me cold;" and thus stop its assumed powers. Then affirm, "I am like Spirit; I live and move and have my being in God, and cold cannot touch God or affect Spirit."

When a painful story is related to you, say, "No, no, you are not built on the foundation of Truth, and are not of the Father. I will not lend or spend my sympathy to help support you;" then affirm, "God is universal Health, Love, and Harmony;" and thus unite with the only remedy in the universe for effectually putting out the pain.

Deny that exercise makes you tired, and then affirm "God's strength is my strength."

When you feel a tendency to follow in some of the negative ways of your ancestry, as disease or

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weakness, and find yourself excusing yourself for it, on the false ground of inheritance, say, "No, no; I do not reflect flesh tendencies, of error; I am just like the Good. I reflect God. I am spirit."

If the erroneous suggestion comes to you, that your sight is failing, do not entertain it for a moment any more than you would allow a thief to come into your house. Say "No; my sight can never grow dim; it is of God, secure, permanent, increasing."

And not only say these words, but behave accordingly.

Do not resort to glasses; but put your whole high character against the idea of failure of sight, and fearlessly make use of your eyes.

Appearances and feelings may be all against this denial and affirmation, but Truth is not to be judged by appearances or feelings.

If they are against life and health, all the more do they want to be vanquished and denied out of existence.

The highest wall of delusion separating us as to consciousness from the heavenly kingdom of knowledge, health and peace, may thus be cast down.

Imitate the magnet in its persistence in drawing to it the steel and iron filings, in your continual affirmation of the good, and your determination to draw to you the good only, from every direction.

Be like the hungry alkali absorbing its acids, in

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your eagerness and determination to absorb the good and nothing else, and the All Good which is surrounding you will thus, as you claim it, be brought steadily into your consciousness.

Jesus said, "If any man will come after me let him deny himself, and take up his cross and follow me." This is just what we are doing in the practice of our denials and affirmations. The denial spoken of in this passage, does not mean to deny yourself of some cherished pleasure, but deny the very existence of a "sin" self, as related to you, or opposed to you, the image of God—the deception that has been accounted as conceived in sin, unholy and perishable. This foolish concept must be denied. It is a contradiction to the word of God. A contradiction makes a cross. Our false word lying over against the true word of God, makes a "cross." We are to take up this cross—unmake it. Fall in line with the truth of what we are, and so "follow me." We are not to take up a "cross" or burden and bear it; but to cast off the burden of false belief. This is the metaphysical meaning of this teaching.

Deny any flesh inheritance with its belief in sin, sickness, sorrow, and death; take up the cross, and then act upon the positive affirmation, "follow me," by affirming your spiritual origin and birthright, wisdom, love, peace, health. John said of Jesus, "this is he who came by water and by

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blood." Water represents *denial;* washing out the unreal suggestions of sense, that you are sinful or perishable; and blood signifies the positive process of living the life of truth, *affirming* your spiritual pure origin and nature.

There is a wonderful potency in denial and affirmation. In the false concept of man, that there are two opposing powers, he sees disturbances more than harmony. As a healer of this mental and bodily disturbance called disease, you come in with thoughts of harmony as the only reality, and affirm order, health, peace, as the only reality. You deny the power of the deflecting images and the hypotheses they are based upon. You deny the confusion. There is no substance back of confusion, no "everlasting arms" beneath it. You deny all idea of separation from the Infinite order and harmony.

It is through believing in evil that disagreeable painful results have showed themselves in the body, which is a mirror reflecting the thoughts of both good and ill. This false belief must be cast out of the mind before the body can reflect an image of health.

But here is someone who says she has asthma; she is utterly cast down with the thought. Her real immortal self has no asthma. She has a wrong slide or picture in her mental magic lantern, which shows its reflection upon the canvas—the

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body. A belief in race, or flesh inheritance, in sin, envy, malice, or some of that diabolical staff. These are the mental pictures which are the cause of the disagreeable reflection on the body. The disease symptoms which are all that we see, are reflections of internal wrong thought.

Your work as a healer is to affirm the good, and thus fill up the waste place occupied by belief of evil. The old dead thought will be cast out as Truth enters in.

Practical metaphysics teaches us to look out for the very best in our entire environment, with sincerest love for those around us. To be on the alert to see good everywhere. When helping another we are also helping ourselves. One mind holding thoughts of love and truth, casts its helpful influence upon that of another, like a ray of divine sunshine coming to light up a dark place. Thoughts travel everywhere; when pure and rightly directed, they can uproot disease and call forth health. When beginning to treat another first realise for yourself, that you are pure spirit. Lift your own thoughts into purity by saying, "It is the will of the Good to manifest through me its own perfect image of health and peace." Bring your brightest and best thoughts to cleanse this neglected place where disease has entered; form a mental picture of the one you are helping as in perfect health.

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Speak your words of truth silently. The words and thoughts of the healer are always to be addressed to the immortal child of Truth.

In the use of the law of denial and affirmation, for the direct purpose of healing disease, it has been found helpful to divide into sections, the errors of belief which are to be rooted out by denial. There are three trunk lines of error which find their source in a belief in evil, which come to us laden with disease of mind and body. From the human stand-point we have received our impressions from *race,* inclusive of parental inheritance. Immediately succeeding this comes the *false education,* which we personally and consciously receive from experience in the world, upon which basis is finally established our *personal beliefs.* This accumulation of false ideas seem too numerous for us to grasp in a breath, or to cast out at once; so we again subdivide that we may by sections cover all the ground through which consciously, or unconsciously, troubles and disease could come.

The education that the race bequeaths to us, has projected five branches, which have expanded into enormous proportions; but elaborate as they seem, there is no reality or power in them, and when one knows this in his heart, he is freed from the conditions which a belief in them has entailed. These five branches are—

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Belief in unholy flesh inheritance.

Belief in matter and material environments as limitation.

Belief in personal sin.

Belief in there being a great cause for fear, because of guiltiness.

Belief of being under a law of condemnation and death.

Out of some one or all of these branches, has grown the cause of every individual disease and disorder that has appeared to man. As soon as the branch is destroyed that has caused the disease, the disease falls away. These five branches of error are the five movements of objective mind, described in the allegory of Adam and Eve as the fall—a process of false thinking which caused their expulsion from Eden. The first is the selfish desire, which led to looking at the tree of knowledge of good *and* evil.

Second, grasping for satisfaction from without, described by eating of the apple.

Third, belief in sin and guilt, described by the wearing of fig leaves, in which to hide.

Fourth, fear following belief in having broken a law, described by their fear and failure to answer the voice of God when He called to them.

Fifth, condemnation and curse, described as being driven out of the garden. This mystic reading is not historic; but is a statement of the

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movement of mind into error, as has been described in a previous chapter. Disease must go out by the door through which it came in.

The formula which covers six days' treatment, is intended, through the denials it embraces, to disabuse the mind of the tares or error ideas growing in it. Not that we should expect it to require six days for pain and sickness to be healed, but it is not always known to us what particular false idea or concensus of ideas eventuated in the disease experienced by the patient. So by classifying error beliefs and disposing of a certain section by each treatment, we are sure to touch the exact spring by which the "thief" entered. We take six days to go over the ground.

Our work is not alone that of healing the body, but of cleansing the mind of its accumulation of uneasy diseased conditions, which have been reflected upon the body. *Cleansing the mind heals the body.*

A six days' treatment is a glorious cleansing for anyone. One who faithfully and understandingly reads over the treatments for himself or another, will get great relief.

A formula is very useful to beginners. The words of the treatment will soon be committed to memory, or the spirit of them will be realised, so that after a time it will be found unnecessary to read them; but until that time comes, let the

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printed words be before your eyes, as you speak first the name of the one you wish to heal or benefit.

If the person, is sitting in your presence, let her close her eyes, and give herself up to the expectancy of help and relief, holding passively some beautiful thought, as "God is my Life," or "Good is all about me," "Love enfolds me," or "God, my Life, is healing me." I have found it most harmonious to sit at the side of the one I am healing (which means teaching in the silence), in preference to facing or sitting behind the patient. Do not lay your hand upon the one you are healing. Be sure that the power which heals is not magnetism, not electricity, not the force of will; but something infinitely greater—that upon which these more negative invisible substances also are dependent. Be confident that every word of truth which you utter silently will bring its return. Remember all disease is originally of the mind; not insanity, but of mental origin. No matter in how many multiplied forms it shows forth upon the body, it all started in mind. Not necessarily in the conscious mind of the person herself, but in her great subjective reservoir of race and inheritance beliefs. No matter how elaborate they have appeared, one needs only a knowledge that they have no foundation in Truth in order to be able to uproot and destroy them.

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Expect each treatment to heal the pain and disease; and if, after going over the whole six days' course, it is not manifestly accomplished, begin over again, and give the same the second, third, or fourth week, one treatment each day. If on a certain day's treatment great improvement is evinced by the patient, repeat the same treatment one or more times rather than the course.

Many are instantly healed by a single treatment; but in some chronic cases a regular course of treatment is required. For this purpose the following is given:—Remember, it is the spirit and understanding with which you speak the words that make them alive, and that does the work of healing.

The cause of disease lies not alone in personal objective ignorance or belief, half so much as in subconscious belief. That substratum of consciousness, whose roots reach back into the ancestral tree, and which were grounded into our beings in the sense realm before we were born. Therefore we go to the starting place to tear away the poisonous rootlets, and sow the seeds of Truth.

It is these old subjective beliefs that we have to take up by the roots. The child just born is filled with them, the same as is the full grown man.

But no matter how far they reach back they are none the less delusions, nor can they flourish one

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moment after their absolute lack of reality has been discovered and realised.

These denials and affirmations cover the whole ground of false belief, and their attendant miseries.

First Day's Treatment.

Denial *of Flesh Inheritance and Disease.*

Affirmation *of Spiritual Inheritance and Health.*

(Speak silently these words).

James Just. I am here to awaken you to consciousness of Truth that shall make you free from false education and all of its attending conditions. You were not born of a human race through selfish desire and unholy passion. Ancestral experiences are not obtaining in you as a necessity or a reality. Your whole distressing condition is based upon a delusion. You are not flesh and blood at all. You are spirit through and through. One is your father, even God.

Listen to me; you never inherited asthma or disease of any kind from the race. You inherit only from your Father—God, knowledge, health and peace.

There is nothing unholy or selfish in you.

You do not inherit the experiences, education,

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and tendencies of those you have called father and mother by any law or authority in Truth.

Selfish desires and unholy passions are not your birthright. They have no power to bring you into the state of feeling you call asthma It is all an ignorant nightmare and a delusion, that you came into this beautiful world under any curse of flesh inheritance.

You were ever inherent in Life, and you are here by the will and love of God, your true origin, whose blessing is ever upon you; and you, his child, cannot be sick or unhappy.

God never gave the people around you the power to live your life. They cannot mesmerise you into believing in vain imaginations and selfish desires. They cannot hold you in the state of feeling you call asthma.

The people around you are really the children of God, and your faithful living, according to your God-nature, helps them to know this Truth concerning themselves.

Your own experience, vivid though it seems, in your ignorance of Truth, no longer reflects in your mind as selfish desires and unholy passions; nor can you suffer in consequence thereof asthma or disease of any kind.

The Truth, that one is your Father, even God, has made you free from the blind belief in or effect of selfish desire and unholy passion.

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You see that God is your life. That the very life you are using in your body is inclusive in God, Life, Omnipresent; and that you can never die; so you trust your Life and believe in it only.

You see that God is your health; that the very health latent in you is Omnipresent, and cannot fail you. So you trust your boundless Health, and fear not disease.

God is your health and your wisdom. It is ever present and cannot fail.

So you trust your invisible provider and never lack.

You are realising now that you are compassed about with the Infinite, and that nothing can harm you.

You ever praise the boundless Good for perfect health and peace, which you acknowledge and manifest to all around you.

SECOND DAY'S TREATMENT.

DENIAL *of Matter and Disease.*

AFFIRMATION *of Spirit and Health.*

James Just. I speak to you, the immortal child of Life and Love.

It is not true, that you, the image of Divine Spirit, are under the dominion of a false race

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belief in a power and substance opposed to Spirit, called matter.

You have not been deluded, through ignorant race education, into believing yourself to have descended into matter; and that you are composed of two conflicting substances, matter and mind; and you are not uneasy in mind, and consequently, diseased in body thereby.

No, there is not one word of truth in this blind belief, that has appeared to delude and enslave you. Now what I tell you is true. You are all Spirit. Every atom of your being, inclusive of your body, is one substance, like unto the one power and substance in the universe, even Spirit, God.

Your body is not diseased, nor suffering from what has been called asthma, through an ignorant estimate of it.

You are all one, as God, your origin, is one.

The delusion of the people whom you have called parents, concerning material birth, material universe and environment, as separate and distinct from the one power, Spirit, which is the life and substance of every atom, cannot affect spirit, which you are through and through, nor make you one whit different from the changeless intent of your life, nor can it allow disease to distress or destroy you.

There is no disease in you.

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The delusive belief of the people around you, as to matter or material law having any power or existence apart from Spirit, or that they form any resistance or limitation to man, cannot deceive you, the immortal child of Intelligence, nor cause an imagination of helplessness to enter your soul to reflect itself as disease in the body.

You are not in two parts, soul and body, nor composed of two materials.

You are all spirit, and there is no power greater than you, God's child, nor opposed to you, pure spirit, in the whole universe.

Perish the ignorant belief in a material separated from Omnipresent Spirit. Perish the belief in a ruler or law maker to you, other than the true and living Substance, Spirit within you.

I tell you, that everything is for you, and nothing is against you. Your body is one with the Life that creates it, and can no more be diseased than can life or sunshine, or God, be diseased.

Now you are open to the education of Truth. Now all possibility of pain and disease or asthma is dissolved, and is fading from your imagination and from your body.

God's power is your power.

God's life is your life.

God's strength is your strength.

God's goodness is your goodness.

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God's health and peace are yours.

You are just like God your Father, Mother, Creator. There is no other for you to resemble.

Now you are unfolding to a comprehension of your likeness to Being. Now you are grasping the Truth of the impossibility of disease touching you at any point. You are beginning to know and feel and to acknowledge your true origin and Ego, and are in the state of a pure blossom opening its leaves no more to close them, on its way to increasing unfoldment and expansion.

The knowledge of what you are, has healed you of delusion of mind and disease of body.

Behold, you are perfectly whole.

Go in peace.

THIRD DAY'S TREATMENT.

DENIAL *of Sin and Disease.*

AFFIRMATION *of Righteousness and Health.*

James Just. I am here to call you to consciousness of your true and pure nature inherent in God, the Good, and to call your attention to the truth, that there is no guilt or sin in you, and thereby to relieve you from the belief that you are suffering disease and torture of both mind and body, and from the delusion that you are a sinful being.

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I tell you, that you have not descended from a race of sinful beings. You were not conceived in sin nor born in iniquity, and there is no guilt in you. No belief of your parents or the race, in selfishness, pride, anger, jealousy, malice, revenge, cruelty, sin or ignorance, ever touched the pure spirit, which you are. Neither can they touch your body, thereby causing asthma or disease of any kind. That which God created remains holy and pure. You are God's child, therefore no sinful thought or action can touch your pure life, to cause guiltiness of conscience or disease of body. Perish the thought, that you, God's creation, can commit sin or suffer sickness.

Awaken now to the knowledge, that the whisperings of guilt and sin, as connected with you, come from a deluded and foolish imagination, and do not proceed from the true Ego, you, the child of Truth. Awaken, I say, and know yourself, and you will discover that you are neither sinful nor diseased; that you are the very essence of peace and health in mind and body.

The beliefs of the people around you in sin and selfishness, pride, anger, envy, jealousy, malice, revenge, cruelty, and the whole category of negations and foolish imaginings, cannot touch your pure spotless being, nor be reflected upon you, causing unrest either in mind or body. The people around you are really noble beings,

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descendants of the Most High and perfect Life, and your contact with them can, in no way, injure you.

Your delusive belief, that you have trespassed against divine law, and are, therefore, guilty and sinful, is only a nightmare of deception, and can never touch your pure life, nor cause weakness or disease in your body.

I now call upon you to awaken out of this dream of deception. I tell you, that there is no selfishness, pride or jealousy in you. These emotions do not belong to your real self. There is no anger, hatred, malice, revenge, cruelty, or sin of any kind in you; and you cannot suffer disease or death. I will tell you why. It is because God's life is your life.

God's strength is your strength, and it never fails.

God's goodness is your goodness.

God's holiness is your holiness.

God's health is your health.

You are just like God, your Father, Mother, Creator.

The knowledge of what you are, has healed you of delusion of mind and disease of body.

You are ready to acknowledge and to manifest your perfect purity, peace and health.

Arise, shine and glorify the *Good* within you.

Go in peace, and be thou healed.

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FOURTH DAY'S TREATMENT.

DENIAL *of Fear and Disease.*

AFFIRMATION *of Love and Health.*

James Just. Listen to me. Be of good cheer, for there is nothing to make you afraid. You have not inherited fear from a human ancestry.

It is not true, that you originated in a human race. There is no human race; all are divine, and the descendants of Spirit. God alone is your origin, and you can never be separted from the Good. You are the child of Love, and Love casts out fear.

There is nothing in the vast universe that can harm you, or that has any desire to do you injury. There can be no fear in God's child. There is no ground of truth in the fear of the race. Their ignorant belief in an untruth cannot perpetuate in you, either as fear, or as a consequence—asthma or disease of any kind. Since the race could not even inherit or acquire such an idea from their Substance.

Knowledge of Truth has made you free from this false teaching and experience.

You have not inherited fear from those you call father and mother. God alone is your origin. There is no fear in God. Those whom you call father and mother had no substance origin from which to inherit or acquire fear. There is no

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reality or cause for fear, either in them or you. Their ignorant belief cannot perpetuate in you, either as weakness or disease—since God alone is your origin. Neither can you now, knowing the Truth, share their false beliefs in fear, in asthma or any disease. You the image of God never had asthma, and you never can have it.

The people around you cannot make you afraid, nor make you believe that you have asthma, since you know that both you and they have a common Substance in whom you live and move and have your Being, in whom is no fear or likeness to fear. Your own experience with fear, while ignorant of your true self, is now dissolved and cast out since you know the truth concerning your origin and Substance.

You are for ever free from the phantom fear and its consequences, asthma. You know that you are immortal Spirit, conceived in and compassed about by Spirit, Faith. You know that there is no fear and nothing to fear in the whole universe of God. You see that God is your Life.

God's power is your power.

God's strength is your strength.

God's wisdom is your wisdom.

God's goodness is your goodness.

God's wholeness and perfection is your wholeness and perfection.

You are just like God your Creator.

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The knowledge, that you are the child of Love, has cast out all belief of fear and its consequence, disease.

You are free, healthful, satisfied. You know, feel, and manifest your true being.

Go in peace. You know that the words which I have spoken to you are perfectly true. You have received them in soul and mirrored them in body; so that everyone around you can see your likeness to Love, Health, Harmony.

Fifth Day's Treatment.

Denial *of Condemnation and Disease.*

Affirmation *of Freedom and Health.*

James Just. Son of God, awake now to the reality of your life and living. Know that there is no curse upon you. God, your Life, the very Substance of you is Love, and Love never cursed or condemned its children.

No curse has descended upon you from either your Creator or the race. The race is blessed of God their Father, and have no condemnation to impart.

You are awakening to a true knowledge of yourself, and this process is as harmonious and silent as the opening of a rose. You are not tired and feeble.

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Coming out of darkness into light, brings confidence, peace and health.

Those whom you call father and mother, could not transmit any curse to you from a fallen race under the curse of its Creator. There is no race under a curse, and no condemnation ever came from God, Love ; and you are not suffering disease as asthma, through any such channel. You and the race are God's children, His holy and everlasting blessing is upon you. You are not tired and feeble, nor are you distressed in any way. Chemicalization from ignorance to knowledge, is as painless, harmonious, silent and pure, as the opening of a lily.

The people around you cannot, by thought or deed, reflect upon you their belief in God's curse or man's condemnation. You are not tired and feeble. You are awakening to a knowledge of your true Being, of the source of your strength, and this process is painless, harmonious and silent as the opening of a flower. It brings you confidence, peace and strength.

Your own experience, while under the belief, that you were of a fallen race, accursed of God and helpless, can no longer hypnotize you, nor hold you in the treadmill of imaginary suffering.

You are not diseased, distressed or weak in any way ; because God's life is your life.

God's power is your power.

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God's strength is your strength.

God's wisdom is your wisdom.

God's love is your love—the very Substance of your Being, in which you live and move in perfect harmony and health.

Go in peace: you are perfectly whole.

Sixth Day's Treatment.

Affirmation *of Truth and Health Established.*

James Just. I am here to recognise in you the perfect manifestation of Truth and Health. Every influence in the universe is extending itself to you, that you may manifest the beauty and loveliness of perfection, inclusive of wholesome health. Life, Love and Truth are reaching towards you from every direction, and crowning you with knowledge of your true being. The voices of Truth are coming to you in the silence, making you to realise that you are born of God, and that you are, together with every being born into the world, the descendant of the Most High, that you partake of the substance and nature of Life, Goodness, Health and Love. The people around you are recognising in you the perfect child of Peace, Wisdom, Love, and Health; and all of their influence goes out to help you to know that you

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are strong, wise, satisfied and healthful; and this helps you to manifest beauty and perfection.

Your own mind is awakened to the knowledge, that everything is working for you and blessing you. You are alive to the Truth, that God, Life, is your Life. God's wisdom, power, strength and health, is yours. That there is only the One, and that you are included in this One, and are just like God, the Good. This knowledge makes you wise, free, satisfied and healthful through and through in mind and body.

Go in peace.

After each treatment, say silently to yourself, "I have faith in the words which I have spoken. The Truth that lies back of them, will bring forth the perfect fruitage of Peace and Health in this one who has come for help. I praise the Almighty Principle of Righteousness, which never fails. I thank God, the Good, for the Wisdom and Health now manifest in this, Thy perfect child."

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CHAPTER X.

HEALING PRAYER.

PRAYER, as Jesus taught it, is the highest method which we can use for healing mind and body. Prayer, as commonly understood and practised to-day, consisting of confession of sin, beseeching God for mercy, and pleading that calamities may be averted, is hardly to be accounted as the outer vestibule of prayer as compared with the communion with God, which Jesus taught and practised.

Evidently Jesus did not call his disciples together and pray aloud with them. But after he had ceased praying (silently) at one time, knowing the works that he did, and that he claimed they were of the Father, the disciples naturally believed that he must have some different mode of prayer from that commonly practised (also at the present time); differing even from that which John taught,

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since neither he nor his disciples accomplished the works of Jesus. So they as much as said, Lord, teach us your way of praying, that brings forth such wonderful and practical answers.

When his disciples came to him and said, "Lord, teach us to pray, as John also taught his disciples," his first instruction in response to their request, was instruction regarding how not to pray. "Be not as the hypocrites, who love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men." He began with one of the most grossly external and perverted methods then in vogue, and with one sweep overthrew it. Prayer is not from man to man, neither is it for public places; but "thou, when thou prayest, enter into thy closet, and when thou hast shut to thy door, pray to thy Father, which is in secret, and thy Father, who seeth in secret, shall reward thee openly."

Prayer is the soul's aspiration for higher good, and, as it is a law, that every desire for light, wisdom and good, shall be satisfied, it is only reasonable, after the desire and aspiration has gone forth, that we look about us to see the open result. He will reward thee openly. A change in conditions and consciousness should be looked for following the secret earnest communion with the Omnipotent Good. Again, the secret inward reaching up of the soul for more light and

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harmony, according to the whole law of universal Good, though unexpressed in any formal words or at any stated time, should still claim its response. One has a right to look for an immediate external evidence that his request has been honored, the answer given, and the outward conditions should show forth an increase of harmony in the same ratio as has been realised in secret. "Shut to the door"—that is, the outer court of sense perception. Not alone shut out the literal physical world, but withdraw the thought currents leading thereto. Stop thinking of conditions, feelings, or impressions made by observation, and give the Spirit within you an opportunity to act through you consciously. Let It rest you, teach you, and advise you into wise methods of thought and action.

All this work which you are seeking so hard to perform on the physical plane, and by main strength, can be accomplished so easily by the Spirit Intelligence, behind the senses, if you can only learn how to give it the opportunity to work for you. It never tires. It never makes blunders. All of its methods are perfect. "Enter into thy closet;" do nothing; think nothing; just take hold of God; have confidence in this power of Wisdom and Love; that It will teach you; will work through and for you. Have faith and "be saved" from disease, from the torments of the

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bewilderment of the senses. "Enter into thy closet," where your God Power and Wisdom is, that spiritual realm within yourself, which knows, and is at peace; and after being bathed by its influence, you will come forth renewed, refreshed, and prepared to meet whatever comes before you with confidence and assurance in your ability to act wisely.

This is what prayer, as Jesus taught it, should do for everyone that prays. "Be not of a sad countenance;" there is no cause for sadness, no foolish sentiment connected with a man's communing with his own life; rather "anoint thy head," "and wash thy face," as though you expected to come face to face with someone who was to give you great joy, and desired to present a pleasing rather than a repulsive appearance.

These words, "anoint thy head," are susceptible of a deeper meaning. Anointing is done with oil; oil is a symbol of peace; the head is symbolical of mind regarded as the seat of thought power. The metaphysical meaning would be, come with a peaceful mind. Come with confidence; meet God on his own ground—the only place God ever can be met. "If I regard iniquity in my heart the Lord will not hear me;" because man must meet God, spirit to Spirit, likeness to Substance. If a thought of iniquity is in the mind, it is like building up a wall of separation,

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for "God's eyes are too pure to behold iniquity." The eye, symbol of intelligence, is purity itself, and cannot partake of impurity, or itself would not be pure. "Wash thy face," remove every doubt, fear, belief of sin, or evil from your thoughts.

All that prevents us from getting so close to the Good, that we may obtain every good gift and realise the grandest results, is this wall which we have built up in our own mentality of belief in evil, which is really service of evil. This imaginary wall keeps us from serving God, or from realising God's service to us; for we cannot serve two masters, God and mammon. Good and evil; Spirit and matter, two polar opposites; it is an impossible problem; a mental impossibility.

This brings us back to the first proposition of spiritual science, the bed rock statement of Truth, *God, the Good, is Almighty and there is naught else beside Him.* Again, Jesus made the further statement concerning prayer, "You will not be heard for your much speaking, for your Father knoweth what you have need of before you ask Him;" and being Love, has supplied every need. Man's office is to put out of his mentality any thought, or any basis for thought that will separate him from the divine Love and Harmony; then he will find the whole universal Good ready to answer and to serve him.

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The short simple prayer which Jesus gave, was a great advance over the previously conceived ideas and methods of prayer adopted and practised by men. It lay within the radius of their comprehension to *ask,* unable as they were at that time to grasp the meaning of the higher law *take,* which was given to them later when they were better able to comprehend it.

The very first words, "Our Father," announces a unity among men, Jesus inclusive, a brotherhood of spirit, one origin common to all. This first word presents a vastness of advanced thought; it proclaims that there are no superiors and no inferiors in God's creation. Neither Jew nor Greek, neither bond nor free, neither male nor female, but that all are the offspring of ONE. Man, the creation of God, is eternal as the Creator is eternal.

"Who art"—has been, and for ever will be, the same changeless Principle, Being.

"In heaven," conscious peace, power, wisdom, truth, harmony.

"Hallowed" (meaning holy, whole, all, complete). Allness is thy name, because thy name is indicative of thy character. Thy name is at one with Thyself. Hallowed then is of necessity a corresponding synonym for Almighty. In olden times, the name was made to correspond to the person, situation or character. "And they called

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his name Immanuel," meaning God with us. "His name was called Abraham," meaning the faithful. Hallowed, Allness, Infinite, Supreme, is the name of the One Creator.

"Thy kingdom come." Nothing is said about our going to God's kingdom. Humanity is continually talking about going to dwell with God in His kingdom above; but Jesus taught that we are to dwell in His kingdom now upon earth, by letting Love rule in our hearts. God's kingdom is greater than any place, or all places. It is the kingdom-power of Life, Love, Wisdom, Goodness, and Truth; the Cause which produces all place, and is Omnipresent. In Him we live and move, and have our being; but until we awake to know it or become conscious that we now live in God's kingdom, we have not entered into a realisation of our beautiful surroundings. So we are to enter in now spiritually by calling forth with all our will the God-power within ourselves, praying without ceasing, with all our heart, as though calling someone to us whom we expected would hear, calling ourselves to awaken out of the lethargic sleep to witness an unparalleled scene of splendour. "Thy kingdom come" on earth—Life, Love, and Truth, come forth in my awakened soul, and manifest in my flesh now while I am upon the earth.

"Thy will be done." What is God's will, the will of the Father, the Creator? Is it not that all

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should now enjoy peace and happiness? "Thy will be done" does not mean rule me in any kind of an arbitrary way; order anything for me, no matter how contrary to my desires and wishes, and I will submit to the discipline; but it means Thy Will is according to Thy Wisdom and Love, and is superior to any present conception which I have. Thy will is, that I should reflect Thy likeness and image now; and I am not going to stand in my own light and prevent the reflection. So let my life and conditions be now according to Thy perfect idea. Perhaps no words of the Gospel have been less understood than these four words, "Thy will be done." They are sometimes engraved on coffin lids and tombstones, as though it were the will of Life that any should die, or that the enjoyment of Good should be withheld from any child or creature in the universe. The expression, "pass under the rod," has grown out of the same misconception of God's will. God's rod is not an arbitrary regal power, before which all must prostrate themselves in unquestioned submission, nor is it a whip to strike or drive any into mute subjection; but it is the straight-edged rule of righteousness, truth, and love, which demands of every child for its own power and peace, that it measure up to it at every point. It will not admit of the slightest deviation from its perfect exactitude of harmony; but constantly urges

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every child to expand more, to increase and multiply the power within it, and to express the likeness and image, the love and wisdom of God.

"Thy will be done" is not a sentence, it is only part of a sentence, and is only completed in the following paragraph, "in earth as it is done in heaven." Thy will in heaven is done, so that all are satisfied and in peace. The same evidence of the rulership of Principle should be made manifest in man now upon the earth while in the body, and will be, when he earnestly and believingly demands within himself, that Life, Love, and Truth shall dominate and be manifest upon the earth—within the body.

"Give us this day our daily bread." It does not say give us enough for a thousand days to come; give us a supply large enough to hand down to our children and grandchildren for generations to follow. Now is the only time in the idea of the Creator. He takes no anxiety about or thought for the morrow, and we are directed to do likewise. Looking and planning ahead, consumes the strength we should use on the task of to-day. The future and past are alike unknown to the Creator. Humanity talks about a future, and being saved hereafter. God saves *now;* the whole Gospel of Jesus is a teaching concerning how to live NOW; how to obtain power and peace

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and happiness *now;* how to get Wisdom and health *now*.

"Give us *this* day," and claim earnestly enough and faithfully enough, that to-day you may realise health and heaven; only by such a claim is truth honored and satisfied.

"Our daily bread." The word bread is a symbol of all that is really desirable or substantial; it does not mean simply enough to eat or drink, to clothe or satisfy the foolish imagination of the senses; but the bread substance of conscious eternal power and wisdom. Having a conscious access to this power, will be the ample means of securing all supply as rapidly as it can be utilised. The law of God is not that of tearing down barns to build greater, that a large surplus supply may be laid aside, in view of a time of need. An acquaintance with the law disposes of any possibility of lack or need, now or ever. As bread, in its common sense, stands as the staple article for food on the table, so the spiritual meaning of the word bread, the high sense in which it is here introduced, stands for all that is substantial and real to the soul. It is ignorance and mock humility which is content with the sense life and its fruits. When the power which underlies all sense perception, even the Creative Power may be ours to use, upon demand. We mean by faithful adherence to what Principle offers, and persistence

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in accepting nothing less than the gift of God.

"Forgive us our debts as we forgive our debtors." Humanity would be inclined to divide this sentence, and let it end with the first paragraph, not at once understanding the principle which is involved in the latter part of it. Man wants to be forgiven, but cannot comprehend the possibility of himself being able to forgive. "You have heard that it hath been said, love thy friend and hate thine enemy; but I say unto you, love your enemies; do good to them that hate you, and pray for them that despitefully use you and persecute you." "With what judgment ye judge ye shall be judged." It is not in the power of Being to change the law of Being. The law of Life, of God, of man, is Love. An attempt to violate Love, such as hatred from whatsoever cause, brings confusion and fear, not in God, but in man. Forgive—give over all hatred, condemnation and ill feeling, that your mind may be open to receive the love and harmony which is always ready to come into any place of negative condition, and to fill every vacancy. If you forgive, you will find yourself forgiven, for God holds no condemnation against any man; but man stamps it upon himself, and must take it off. It is the law of Being that we receive back that which we give. Judge not, and you will not be judged. Withdraw yourself from judgment and hatred, and

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there will be none evermore of judgment and hatred that can touch your existence.

"Lead us not into temptation." Love leads none into pitfalls, and if it did, and it was for a wise and good purpose, it would be foolish and ignorant to pray *not* to be thus led. "Let no man when he is tempted, say I am tempted of God, for God tempteth no man." Man, "mortal," is in temptation now, and always, of being held by the senses on to the external plane when the spiritual life is his true home and place of dominion. Leave us not, O Love, to fall asleep in stupidity in this pitfall of sensuous ignorance, but arouse us into spiritual knowledge, that we may lay down the unprofitable deceptions, and take up the reality of Being, the absolute life. What is translated "lead us not into temptation" means, in the original, lead us not into sorrow, suffering, and affliction. This is the negative statement, the positive of which would be, "show us the way out of sorrow, sickness and suffering."

"Deliver us from evil." The evil humanity is to be delivered from, is the ignorance, that it is in now, not that which is going to be by-and-bye. The only evil man has to contend with, is his own foolish imagination, that there is any evil in him. So long as he misuses the God-given faculty imagination to conjure up fears, and dangers, will he see the reflection of them in his own feelings and

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surroundings. This is all the evil there is to be delivered from. The mortal spell over man will be broken when he comes into his pure relationship with God, by acknowledging the Good to be Almighty. Thus will he be delivered from the effects of his own doubts and untrue fancies.

Lifting the thoughts from sensual appearances to reality, dissolves imaginary evil now, and takes from it all the seductive power which it has been thought to possess.

The metaphysical interpretation of this beautiful prayer, in its deeper meaning, would read thus: Thou Universal Creator, in absolute harmony, Allness is Thy name, Thou art Almighty God, and Thy children are one in and with Thee. Thy power is absolute. Thy rulership is changeless Love. Thy will is, that all creation glorify the Good, by manifesting and enjoying it for ever. Awaken us to know Truth. Deliver us from the ignorant imagination that there is anything outside of the Omnipotent Good; for Thine is the kingdom, the power, and the glory for ever.

The higher thought which Jesus gave us concerning prayer, is contained in these words, "Whatsoever things you desire when you pray, believe that you receive them and you shall have them." Not one word is said in any of his teachings concerning prayer, about us being worms of the dust and miserable sinners. No

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unholy epithets has he taught man to heap upon, or utter against himself. He is not told to "put his hand to his mouth, and his mouth to the dust," and cry "unclean, unclean." Those who say I am conceived in sin and born in iniquity, are only uniting with David in his agony and groaning, because of some burden which he had taken upon himself, on account of his belief in sin; this is not prayer at all. Since "one is your Father even God" the Good. How then, can man be conceived in sin, since God is his Father? And how can such words of ignorance ever be expected to please or even reach the divine Omniscient ear?

This way which Jesus taught us to pray, awakens within us dignity, purity, and satisfaction; a conscious union with the Most High. The words "believe that you have, and you have," bespeak our co-operation with God.

Believing is man's part of the transaction. It is equivalent to saying, you have at your command all that God, the creative power, has or is. Love has anticipated and supplied all of your wants and desires. Believe and receive this announcement. Know that these are words of truth, reach forth your hand and claim your own. Know that you have, and you have. You have what you desire in the Principle, *claim* it, and thus call it forth.

Principle has done the providing, man's part of the operation is to fulfil the conditions by taking

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from the universal supply. Man, unawakened, has conceived the idea that he must first see with his mortal eye, that which he desires, and grasp it with his hand of flesh; but this is not in accord with the law of Being. The gifts of the universe are spiritual, and must be grasped with spiritual understanding, and the signs in objectified form will follow. They cannot precede, since they are altogether dependent upon faith, knowledge, for their existence.

Health is a spiritual substance. He who will grasp this truth, and faithfully apply the law of affirmation will see signs of health appearing in his body. The spiritual things are the real things, and the possession of them always provides harmonious conditions which are a sign of their presence. It is only ignorance of Truth which shadows forth signs of poverty and sickness. If we claim true wisdom, riches will show forth as a sign of it; but if we desire money for the gratification of pride and luxury and sense gratification, we dwarf the soul and cut off our communication with the great spiritual source of all supply. If we spend our time seeking bodily ease or release from pain, for the sake of agreeable sensation only, we are wasting our time, catering to the sense life, which will always keep us earth-bound, thus separating us from our true birth-right—spiritual health, which ante-dates bodily conditions

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and feelings. To honor God is to accept with perfect faith his supreme gifts.

True prayer does not consist in asking, crying, and supplicating God for gifts (?) but in claiming that which he has eternally given and never withholds. There is no use in beseeching God to change His will, for His will is changeless Love. Man must change from faithlessness, doubt, ignorance, and materiality, to knowing the immutable law of Spirit, and so get into harmony with the Power of Creation. The example of two men, who went up to the temple to pray, which Jesus referred to in teaching a lesson destructive of sense or superior righteousness, is often held up as an example of the way in which men ought to pray. His teaching on this occasion had no reference to instruction regarding prayer. His object was to show the ignorance of a belief in superiority one over another, when all are the children of God, and as such are neither superiors nor inferiors. These two men showed the two extremes of ignorant belief in superiority and inferiority. One exalted himself, and said, "I thank Thee that I am not as other men, extortioners and adulterers; I give tithes of all that I possess, and if I have wronged anyone I restore him fourfold." The other took the other extreme of debasing himself; he stood afar off, and smiting himself, said, "God, be merciful to me a sinner." Neither one prayed;

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neither one was justified, for neither had spoken justly of himself; but the ignorant subtle element of self-righteousness which the Master was uprooting, was the more forcibly reproved by the comparison of the two, when he summed it up by saying, "this man" so extremely lacking in the knowledge of himself, as to debase himself, "went down to his house justified *rather* than the other." Unjustly as he had thought of himself, this ignorance was not so formidable as that of the other; but these words which they had spoken were not prayer, according to the true meaning of the word.

James was speaking of another aspect of mind altogether, when he said, "Pray one for another, that ye may be healed;" and "The prayer of the righteous man availeth much." He perceived the higher law of Jesus' teaching to be that of righteous thinking, that is, thinking with God that all is right. The righteous man is the one who thinks that all is right in reality, since God is the Creator of all, and judges not according to appearances; and while so doing, adjusts all things rightly in his own mind, and external conditions must shadow forth his true idea. Thus is prayer made available; not through begging and pleading, that God will change His will or give us something which we have not; but through persistently affirming what is ours already in Spirit, only waiting our

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faithful acquiescence with the law to bring it forth objectively.

What rich man, when his palace is warmed and lighted, and radiant with splendour, would feel gratified to have his son go falteringly to the back door and ask for cold food and cast-off clothing, saying, "I am not worthy to enter the palace doorway." Such an act would be unprecedented, and a severance to all relationship of father and son. Yet man, in his feeble conception of God, has committed the same violence and inconsistency, by thinking to gain admission to His presence, and to do God honor by this manner of approach. The one who crawls to the back door does not meet the master of the mansion, but only a hired servant, who, perchance, closes the door upon him, and leaves him to wonder how much more humble he can become, in order to gain admission to the palace and to have his wants relieved. But humility of this kind is not what is needed; the son does not honor the father by any such conduct, but rather disgraces him thereby.

"Prove me now," saith the Lord, "for I will pour you out a blessing, such as you will not be able to receive. *Come* boldly to the throne of grace," are His words, "that you may obtain mercy and find grace to help in time of need." God is the bounteous gracious Giver, and the larger the demand made upon Him, the more is

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Love satisfied. "What man is there of you, whom if his son ask bread, will he give him a stone, or if he ask a fish, will give him a serpent?" If you are willing to give good gifts to your children, will not God, the Good, be a thousand times more willing to give to them that ask Him? And is not Wisdom able to supply?

Prayer, in its true sense, may be compared to a triangle, three sides united without a break. The separation of any one of the sides from the others destroys the figure. So in prayer the trinity of ask, take, and keep, must be adhered to. Ask, if you can best understand the law through this process, then be sure to thankfully follow it up with taking that which you have asked for; and in the third place, abide in the thought, "I have what I have desired," it is mine now. The highest gifts of Life, Wisdom, and Truth, the substance of all externals, is mine. "Ask in faith, nothing doubting," were the words of one who caught the meaning of the high law—believe, *know,* understand that you have, and you have.

It all lies in breaking away from appearances, and seeing that which is in reality, and in man's ability and faithfulness in steadfastly affirming his own. When man begins to faithfully comply with the universal law by claiming that all things are now his, he begins to work in unity with God, and to realise his power and privilege in so doing. He

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no longer pleads piteously and timidly, but reaches forth unhesitatingly and possesses himself of his true inheritance from the Creator.

At the tomb of Lazarus, Jesus, looking up, said, "I thank Thee, that Thou hast heard me, and that Thou dost always hear me," while Lazarns lay, apparently to mortal sense, dead in the tomb. He looked past appearances into reality, and saw life Omnipotent. He honored and glorified Life by giving every particle of his mind to the adoration of Life, and by so doing he made it possible for Lazarus to come forth objectively.

The gold ring and the white robe are waiting for the one who turns his face towards the Father's house by standing uprightly, and praying, "O Good, Omnipotent; O Life, eternal; O Love, Omnipresent, I thank Thee, that I am created in Thy likeness and image; that I am continually sustained in Thy likeness and image. Help me more and more to realise my oneness with Thee; my spiritual co-existence with Thee and inseparableness from Thee; Thy Life is my life; Thy strength is my strength; Thy Wisdom is my wisdom; Thy power and peace is mine; Thou art Principle, and I am the manifestation of that Principle, the individualisation of all that Thou art. There is nowhere else in the whole universe where I can derive Life, strength, wisdom, power, or peace. There is no one else for me to resemble, for Thou

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art the only Presence. I live and move and have my being in Thee; I am co-existent with Thee; I am eternal with Thee; I am satisfied with Thee, and Thou art satisfied with me; for all Thy works praise Thee, and all Thy works are perfection."

This is the prayer which corresponds with the instruction, "Believe that you have, and you have." It says substantially, reach up with words of Truth as high and as continuously as you can, and the heavens will open out and reach down to meet your every demand. The Great Heart of the universe is gladdened by the faithful demands made upon It; for the whole nature of Love is to give. When man complies with this law and lives up to his privilege, claiming his birthright Eternal Life, he has passed the boundary of limitation and resistance, and has entered into co-operation with the eternal law, which says, "Ask, and you shall receive, that your joy may be full."

Asking God to do us good; to heal us; to do what Love would have done before it could have been asked, is an insult to God; and brings us no nearer the Divine Presence than we were before. It is always at hand. To beg God to heal or help us, is like begging the sun to shine for us and give us light, and not to shed darkness upon us, when we have turned our faces from it.

The sun is shining with all its might.

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God is giving us all that Love can conceive for us every moment. It shows a misconception of God for us to ask for anything. Believe that God is God, and that He has done and given everything that Love, God, can give or do, which is the perfected work. Our part of the transaction is to thank God for all that we have, instead of asking for it, whether we see it or not. So long as we say, "O God, give me health; O God, make this one perfect," we are not recognising the power and perfection of God. Asking God to heal a disease, begging and pleading that it may be done, is not prayer as Jesus taught it, or that can receive the response that we want. Because it is not in compliance with the law.

A mother prayed eight years for her boy, who had a paralysed and wasted leg, saying, "O God, make my boy well and strong, for Jesus' sake." She called in the elders of the church, and these devout Christian people prayed the same prayer; and still the boy was no better. After listening one afternoon to a lecture on the subject of prayer, as set forth by a metaphysical healer, she said I will no longer ask God to make my boy well; I'll *thank* Him for what He *has* done, even though I cannot see the perfection of it. She no longer fell upon her knees imploringly, asking for God's help; but she said, peacefully, "I thank Thee, O God, that this, Thy child, is perfectly sound and

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well. I thank Thee, that he is in Thy likeness and image; and that now he is perfectly whole. His limbs are strong and straight, and in every way he perfectly manifests Thee." The boy did not seem for a time to show any change; but still the mother kept on with her prayer of thanksgiving. She no more grieved and sorrowed, but continued to thank and praise God for her son's perfect health. One day not long after, she noticed that the limb was growing larger and stronger. It continued rapidly to grow strong and plump, until there was no use for crutches. The boy was perfectly well. Then the mother did not say, "I knew God would heal him;" but said "he is now just as he always has been, perfectly whole."

A woman, who was a devout member of a church, had been lame for nearly a year. She had asked the people to pray for her, saying, she believed that prayer should heal the sick. They prayed with her, saying, "O God, if it is Thy will, restore this woman to health, for Jesus' sake." Still the woman was no better. One day her friends induced her to go and hear a lecture that was being given on the subject of Practical Metaphysics. When she entered the hall she found that the speaker was talking on the subject of prayer. She thought it was so fortunate, that she came in when this subject was being talked

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of, for she said she believed in prayer. After the lecture was finished, she asked the lecturer to pray for her, that her lameness might be healed. The prayer that was offered for her was this: "O God, *I thank Thee, that this, Thy child, is perfectly whole.*" No other words were spoken for fifteen minutes, when the healer said to her, the prayer is now answered, you are well. And the woman picked up her crutches and walking up and down the hall with them in her hand, praised God for her healing; after which she carried them to the place where she had bought them, and sold them again.

When we pray and do not receive, it is because we do not ask aright.

"I thank Thee and praise Thee," will bring the world to your feet; will open the window of heaven to you. Expect everything. Never be disappointed. "I thank Thee, that Thou hast heardme, and that Thou dost always hear me," were the words which Jesus spoke that raised the dead. All the locks and bars of the universe will spring back with the use of these magic words. They unite earth and heaven. God hears them.

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Chapter XI.

THE USE OF WORDS.

RIGHT thoughts lead to the use of right words, and through the channel of true words a wonderful consciousness of truth and self-control is attained.

All that we see of confusion and discord in the world, and of disease upon the body, has come as an answer to negative thoughts and words. The process of changing and removing these conditions must be through cleansing the fountain from whence they came.

To repent means to turn the other way; to go in the opposite direction from that which we have in ignorance, been going. Instead of thinking thoughts and using words which lead to despair, we are to "repent" or turn about, think right thoughts, speak true words, and lo! we will find that "the kingdom of heaven is at hand," within present touch.

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The postponement of harmony, health, and heaven, which means knowledge of Truth, is not a suggestion of the Spirit within, but is solely of the flesh and foolishness.

If an estimate could be made of the power of idle words which constantly fall from the lips of the people, it would be found to equal the sum total of misery and woe throughout the world.

"It is insufferably hot," "it is a miserable day," is a common expression among people. What is "it" that is "insufferable" and "miserable"? It is the conception which each one holds in mind, and hence receives therefrom the corresponding reflex conditions or feelings of "heat" or "cold," based wholly upon previous education and experience.

The mere suggestion to the one unacquainted with the power of thoughts, words—and the law of reflex mental action—that man can educate his thought, command his words, and thereby his feelings, so that the "weather" can have no dominion over him, is at first usually received with the greatest incredulity, as if to question the sanity of the one who suggests it.

Words are the most external of all our conscious modes of expression. They are, therefore, the first to be curbed and altered in their fruitless and frivolous course, and their tide of force turned into the creative channels which subserve the

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purpose of re-building of the body and the regeneration of the soul.

A true word must carry with it a certain degree of power from the one who speaks it, and to the one who hears it, no matter how carelessly or thoughtlessly the word may be spoken. So also a false word has a negative reflex action as it falls upon the ear of the one who speaks and the one who hears it; but a true word, understandingly and faithfully spoken, is a positive power; a weapon of Truth unlimited and inestimable.

"Take with you words and return to the Lord." These words must be true and spiritual, quite removed from the suggestions of mortal feelings and appearances. They must come from the realm of life and peace where you would like consciously to dwell.

You do not want to be overcome by heat or cold, then start in mind to that centre of power within, where "the sun shall not smite thee by day nor the moon by night." Go to your own faith in the All Good, and bring up your conscious dominion. Thus will the weather, heat and cold, be under your feet.

You will begin turning toward this point or locality through the use of "sound words," in conjunction with that much abused faculty of the mind, called imagination. You will make its images of Truth, real and alive to yourself, by

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clothing them in a form of correspondingly strong words.

Remember, wherever you are in thought, there you are in power. Let your imagination break the bounds of the body, also of the house you live in, and sweep out into boundless space as far as thought can reach, in every direction.

Then say, "I am as boundless as this vast expanse; I am in Spirit, like the very Life which inhabits the limitless universe; I am not limited by nor subject to material conditions, heat or cold, wet or dry, darkness or death. I rule the elements of the body; my word is law; my body lives in me, and serves me; God, the Creative Principle, has given me, by right of birth, dominion over the weather; and I now claim my birthright; I am free; I am free; I am spirit."

The first time you begin to speak these words, they may strike you as a voice from another region, and so they are. These words of Truth are the starting-point of your turning your force to place yourself consciously in this region of mind where you control your conditions.

The imagination is a most wonderful factor of creative substance. It is this same faculty imagination, running riot and disorganised, that sets the machinery of one's life in confusion, and works disaster and death. An imagined fear or calamity—how it sweeps through the body,

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playing havoc with the delicate organs which should only be touched by thoughts and feelings of faith and peace.

The established or continued misuse of the imaging power or imagination, in ways of foolish and ignorant conjuring, works chronic disease and final destruction to the body. But turn this same power to its right and normal use, and what worlds of joy and freedom it opens up.

It is possible for one to attain in reality and in condition, to the highest truth that the imaging power can grasp.

The first step is in knowing that you have a right to the best that the universe affords. The next is to steadfastly and faithfully hold the door of the soul open to receive the best. Then make fast this true conception by steadfastly holding to the right use of your imaging power, speaking faithful words to yourself in the silence, until they bud and blossom into a living consciousness to you.

About the time that I first became awakened as to my dominion over heat and cold, I was preparing to go out on the street, when I burned my hand with steam. The pain (caused by the steam, as it appeared) was so intense, that putting on my glove and going out, was out of the question. I threw a handkerchief over my hand, hurried to my room and closed the door. Instantly after the

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first shock of pain, the thought flashed upon me, "I am not matter, and I cannot be touched by material elements, such as heat or fire; I am all spirit; all mind. Only mind can feel. The negative has no power over the positive. Matter has no power over mind. I am pure spirit mind through and through. My body is composed of material elements, which in and of themselves have not the intelligence to feel heat, cold, or anything at all." "What is it that can be hurt by heat or cold?" I questioned, as by this time I had closed my eyes, and was sitting in the silence. Nothing but the mistaught mind, the ignorant belief, was the answer in thought.

Then I affirmed, I am not ignorant. I know Truth. I use my power of thought intelligently from creative substance, and I think and know, as God thinks and knows, that I am all spirit; I am by eternal substance, protected and separated from any contact with suffering or destruction. I am very good.

As I spoke or thought these words of truth in the silence, they became a living emotion and reality in me, and were made flesh; that is, they entered my hand and removed all the fire and pain from it. In less than ten minutes from the time of the burning, I had on my gloves, and was on the street fulfilling my mission. No further inconvenience occurred from it and no blister.

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A lady who came into this thought about the same time, and to whom I gave the above experience, had suffered all her life with cold feet. She concluded, that the power which could remove fire, could also produce it, or remove cold. She sat in her church pew one morning soon after, her feet as usual feeling like ice. While the minister was preaching she bethought herself to pray. It was not the kind of prayer which sometimes goes by that name, but it consisted in the repetition of a few true words. She remembered that Jesus said, "If you abide in me (the Truth) and my words abide in you, you shall ask what you will, and it shall be done unto you." Then one of his words came suddenly to her mind, "All power is given unto me," and she repeated it a number of times silently; when it came to her to say, "All power is given to me over cold; it cannot enter my body to disturb or distress me; it cannot touch my feet; I have power to cast cold out of my feet; it is God-given power, and may be used to control external elements and bodily conditions."

She then began to use her God-given imaging power to build about her feet a glowing fire, permeating the very bones, which became a radiating centre.

How long she held this thought she could not tell, but was called out of her silence by some

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ceremony, perhaps the singing of a hymn, when she discovered that her feet remained warm and comfortable.

From that day on she had no return of cold feet.

The false belief of years was overcome in a few moments by the application of the Principle of Life through the use of the wonderful imaging power, and the application of "sound words."

"Ask and you shall receive, that your joy may be full."

We have arrived at this most interesting stage in the up-building process; the stage where we may begin real work by utilising the material which we have discovered is our possession, having cast off the rubbish of foolish imaginations and false education, which has covered up our treasure of Spirit power.

The material and instruments we have in our possession, are sufficient, if rightly applied, to break down our prison walls of poverty, disease, disappointment, and the whole category of limitations which have stood as a high wall before us, erected wholly by false imagination.

"Behold I stand at the door and knock," says the God-power, the real energy and life of every individual, which means, I have made every advance possible for me to make towards you. Nothing but a door, which can be swung open, lies

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between us. But I am not a house-breaker, I am the Substance, Love, Patience, Politeness; and I know that the kingdom of heaven (your union with me) cometh not by violence, therefore I cannot make one inharmonious move toward removing the barrier of separation between your true self (which I am) and your believed self which you are riveting your attention upon—a shadow of what you are, without volition or substance.

The next move, therefore, must be made by the one who hears the knocking.

"If any man hear my voice, and will open the door, I will come in to him, and will sup with him, and he with me."

This figure illustrates the working of every individual mind when it is aroused to a consciousness, that the assumed control of conditions over one are delusive and powerless as to reality.

Now you who have heard the proclamation or "knocking" of Truth, telling you of the enormous fortune bequeathed to you by your ancestor Spirit, that is lying in the store-house of your own substance, must also know that it will not stand before you as a living reality that you can handle and use, until you speak the word equivalent to "come in." "Then will I" be enabled to "come in and sup with him, and he with me"—a perfectly friendly relationship which stands for greeting and communion on the plane of perfect equality.

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The next move, therefore, to be made must be by yourself through the process of steadfastly and faithfully speaking words with desire to know their feeling and meaning. These will open your door of understanding wider and wider with each repetition.

For it has been proven that repetition is the mother of wisdom.

Of course the words repeated, must be words of Truth to begin with. Each repetition of them will unfold, to a greater degree, their inner meaning. The value of a *good* violin increases with age and use, not so with a faulty or misconstructed one.

The first repetition of the multiplication table makes little impression perhaps; but reiteration of it impresses it upon the mind, so that it becomes an immense power for daily use in the life. Why? Because it represents one of the phases of the Principle, Truth. When once this phase of Truth is impressed upon the mind, one is no longer dependent upon rudimentary methods or upon the books containing the letter. If they were all destroyed, it would make no difference to the one who, by faithful repetition, has made it his own.

The first time the words, "I am all spirit, through and through, every atom of my being, inclusive of my body," are spoken, but little

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realisation of the true meaning of the words may be unfolded; but if you "continue and abide" in them, your understanding of them increases, and you make them yours by heart, so that they will be a living conscious truth within you; you through them will thus come to know and feel what you are, as certainly as you now know that you see and hear.

The words that we speak, whether true or false will not change our real being. That is just like God our origin; but false words which are the vehicles of false thoughts, hide from us a consciousness of ourselves as God knows us. True words assist in keeping true thoughts in action, and in bringing us into realization of what we are.

Until we have come into a knowledge of what we have a right to think and to say of ourselves, through the exercise of reason, judgment, and intuition, and have begun to put our knowledge to practical use, we are simply unawakened.

Having the law unfolded by another, who has thought it out, who has proven its efficacy in healing and in the general solution of the life problem, is a grand inspiration and encouragement to you to follow the same path; but it is essential that each one draw upon the Principle for his own sustenance. Nothing but his own failure to do so can put any limit upon him.

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Conditions of body are only the record of thoughts.

For "every idle word that men shall speak, they shall give account thereof in the day of judgment."

This account is rendered each day; it is recorded within the body, which is man's literal book of life.

So as fast as thoughts and words are formulated, and sent forth, they begin to make preparation to write themselves within the body.

Man is, therefore, the organiser of his own bodily failures; he is responsible for what is written in flesh, and if he speaks false words he must bear the consequences thereof, sooner or later.

When one understands this law of Being, he will be careful as to what he formulates in thoughts and words, as he would be of the material which he handed out to be woven into a piece of beautiful white silk.

Jesus was teaching this lesson of the power and effect of words and thoughts, when he said, "whatsoever thing from without entereth into the man it cannot defile him, but that which cometh out of the man, that defileth the man." He was speaking to those who laid great emphasis on not eating certain kinds of meat, and on a certain process of washing of pots and kettles, wherein

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their food was to be prepared. They spent much time on the subject of diet, just as many do now. This is well enough to be considered in a way, but is of small consequence compared to thoughts and words. It is of the greatest moment that they be pure. So pure, that they may drive from the heart all conception of impurity from everybody everywhere.

True purity of thought and word, which consists in thinking that all is in Truth pure, is not the attitude of mind to lead one into foolish ways such as trespassing against the law; but has quite the opposite effect; that of leading one into realization where temptation to ignorant transactions is impossible.

Once, when giving a course of lessons to a class, in consideration of some of the statements of truth presented in this chapter, one asked the question, "How is it, that good people are so often afflicted with disease," giving, as an example, the case of "one of the best Christian women in the world," who had been bed-ridden for years.

Even while lying upon her bed, unable to turn herself, she was crocheting for charities, writing for societies of Christian Endeavor, and giving nearly all her income to support missionaries and to help the poor.

I found, upon investigation, that this "good woman" believed herself to be, as taught by

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theologians, "a miserable sinner." She firmly believed in a personal devil and in endless punishment.

She was also so good, that she could not tolerate the evil which she saw all around her—"in a sin ruined world," and which she took every occasion, though with a gentle voice and winning manner, to rebuke and censure.

Her temple of mind was, therefore, a picture gallery for images of ignorance and unreality. Not wilfully, but ignorantly, had she devoted her talent and force to condemnation. Thus judging, she herself was judged.

Her goodness was a mere sentiment, bereft of the spirit of the Christ, who said, "resist not evil, judge not, condemn not."

This woman, holding the general premise, that there is a great life (separate and distinct from the God or Good life), called evil or devil, could no more escape the influence of this belief upon her body, than she could overcome the law of her being. A belief in evil is destined to ultimate, sooner or later, in sickness and death.

It makes little difference, whether evil, so called, is feared or condemned. If it is given a place in the universe, and occupies that holy substance, thought, the result upon the body is inevitable.

A clear statement of Truth, that God the Good is All, destroys at once the foundation or premise

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of evil; so with good thoughts and words, we may build anew from a foundation, whose maker and builder is God, and which cannot be undermined.

The doctrine that our conditions are consequent upon our words, at once gives us encouragement. It shows us a way of getting health and satisfaction.

The law of the thought and spoken word, is strictly scientific. It is free to all who will use it. It is an easy way of coming into freedom and health, and of casting off bondage, as are all the ways of Truth which Jesus taught. "His yoke is easy." He rebuked those, whom he said, bound heavy burdens upon the people, grievous to be borne, perverting the teachings of God the Good, and teaching for their doctrines the commandments of men.

The parable of the sower, in which the fruiting of words is taught, probably led Paul to say, "As a man soweth so shall he also reap." But even if one has sown false words, and is reaping like effects from them, as has been the case with all the world, the law of grace, mercy, and peace, which Jesus taught, of speaking true words over against them, will utterly destroy their effect.

For it is written, that one (true thought or word) shall chase a thousand (false ones), and two shall put ten thousand to flight. One arm united with God or Truth, is stronger than ten thousand in error.

It was a multitude of false words which brought

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the effect of leprosy upon the ten who came to Jesus for healing. With one true word he overturned and uprooted the whole harvest of false sowing; misconceptions of the race, such as the effect of leprosy upon their bodies presented. Thus he shows, that when we turn to the Almighty Good, we are no longer under bondage to a law of reaping what we have in discord sown, but are under grace, health, and peace.

We may reap good where we have not sown it, or where error was sown, after the manner of the austere God-man.

This "higher law" bespeaks a power beyond the law of words and thoughts, to do us seeming ill. No matter what deplorable conditions have been established through ignorant speaking and thinking, true words, which mean union with Divine power, can instantly scatter and destroy them, and fill their places with eternal goodness, health, and peace.

Numerous instantaneous healings, after years of suffering, occur every day, through those who, by understanding and faithfulness, are able to unite in word and thought, with this eternal law, which is above every law. "The word of God is quick and powerful." The weakest as well as the strongest may prove this, as it only requires our co-operation through the speaking of true words with a true heart.

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"By thy words thou shalt be justified, and by thy words thou shalt be condemned."

If one states himself from a mistaken material stand-point and says, "I am sinful, I am sick," and so divorces himself as to his own words and consciousness from eternal goodness and health, the effect of feeling sinful and sick will be his portion which he has dealt out to himself.

"You shall decree a thing and it shall be established unto you."

Worlds were formed by the Word, and true words are just as powerful to-day as ever. Use them. Speak them. Live them. They are a connecting link between God and man.

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CHAPTER XII.

WORD CULTURE.

IF you would become thoroughly imbued with the full meaning of the word Wisdom or any substance word, speak it over often, spending time with it in the silence of your own mind.

Cultivate the acquaintance of the substance word, as you would that of a person whom you wished to know intimately.

If you desired to become acquainted with a certain person, you would seek the society of that one; you would call upon and invite this one to return your call.

You would linger near and listen with interest to every word which that person spoke to you, and to the reply given to your every question.

If you would acquaint yourself with the Principle Wisdom, cultivate it in the same way; become fast friends with it; be true to your chosen

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friend, so that it will reveal its best and highest quality to you. You will then be so at one with Wisdom, that nothing which belongs to it, will be withheld from you.

Wisdom is a substance more real than any person you ever met or loved, and being such, will unfold itself to you as you invoke its Divine influence, calling it up into your feeling nature by speaking its name persistently, faithfully, even tenderly, as you would speak the name of a loved and loving friend.

The more you become acquainted with one who is really worth knowing, the more attractive and delightful is the society of that one to you; you become so devoted to that one, that the entire world could not draw you away.

Just so, and far greater will be your delight in the cultivation of this real being, Wisdom; too great to be circumscribed by personality, but whom you can meet face to face in your true realm of mind; and your repetition of the word Wisdom, with earnest desire and purpose, will be your introduction to It; your means of association and communication with It.

Wisdom is One worth knowing. It will instruct you in the hidden secrets of Being.

No matter how small or ignorant you seem to yourself to be, if you will but speak its name and lend your ear, it will respond to you with the same

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willingness as it would to the greatest monarch on earth.

Its friendship is well worth cultivating, for it will tell you where to find true happiness, true companionship, abundant supply of health and all things needful.

All of these things come through acquainting yourself with Being; one mode of which is Wisdom. Their absence is a conspicuous evidence of one's ignorance of this mode of Truth.

No premium does the universe offer to us for scrimping or "doing without." Its whole nature is opulence, spiritual and physical.

Everyone who has become acquainted with this silent friend, knows how to cast the net on the "right side," where there is abundance.

We have discovered a law—that of simply speaking the word Wisdom, Wisdom, Wisdom—which will lead into wise methods, out of the ways of blundering, on to a plane of prosperity in every line to which we can aspire.

No plant can prosper without the sunshine, and each one lifting its head and drinking in its share, does not detract from any other plant, nor consume what would cause another to become impoverished. At best, it is only possible for each to utilise its own.

So each individual may become intimately acquainted with the Omnipresent Being, Wisdom,

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and be led by It into his own place of sunshine and safety.

" Her ways are ways of pleasantness, and all her paths are peace."

If you are perplexed about your affairs, and do not know which way to turn, take some little time in the morning, at noon, or night, to consult with Wisdom regarding it.

Ask, in the silence, its advice and assistance.

Speak the word Wisdom often enough to engage your own attention, and to keep your thoughts from flying away like a truant to your troubles and annoyances.

Then when you have become still enough, prepare yourself to listen to its reply.

A message ought to come directly over the spiritual wires to you, if you but get your battery and receiver still enough to make it possible for the message to reach you.

In our system of electric telegraphy, it is absolutely necessary that the batteries be kept perfectly still. They are usually kept in an unseen place undisturbed. Here is the centre where power is generated, which enables the operator to send his messages over the wires with such rapid speed.

We must learn from this to make silent the receivers of our own generative power, namely, the objective faculties, with the five physical senses,

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so that we can send to and receive from the realm of our being or entity, the messages requisite to our spiritual unfoldment. We must then make practical use of them, for the betterment of our conditions and environment, as well as for the help of those about us.

The oftener you repeat the word Wisdom with the desire of becoming acquainted with it, or becoming wiser, the more will It unfold Itself to you.

Your office is to speak the word and listen, *i.e.,* be still from all other thoughts that would distract your attention. Wisdom will do *all the rest.*

It will reveal itself to you, as no one else can reveal it to you.

By associating with Wisdom you become like it.

Do not become discouraged or doubtful if you do not appear to receive all that you desire at first. Drive out discouragement. It disturbs the battery of silence, as one may stir up from beneath, a clear fountain, converting it into a muddy pool, instead of a smooth surface for reflection.

Doubt will drive away any friend and destroy any friendship.

"Continue and abide in my words," are the directions given to us.

Another important rule to be observed—do not fly from one word to another before you have come into an approximate understanding with the

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one, or have established a friendship which stands as a presence to you.

It is better to have one faithful trustful friend to consult and advise with, than to know a score of people by name.

There is a greater difference in the mystic meanings of the words Wisdom, Life, Love, Truth, Health, than is represented in the phases of character and genius, which the names, Plato, Raphael, Beethoven, Newton, and Shakspeare, present.

Imagine trying to grasp the teachings of these men of art, science, poetry, philosophy, music, in the same moment, or in a limited space of time. The attempt would bring confusion, or but a superficial knowledge at best.

It is better to adopt the axiom of the wise, and learn one thing well before going on to another.

Not a few have come to me and said, I have repeated words upon words, and they do not mean anything to me.

I found the difficulty lay in their having spoken too many words, without holding on to any one of them long enough to get into the *spirit* of it. This we must do, otherwise we abstract only the literal meaning or letter acquaintance.

One who had spoken a certain word for seven months, had no disposition to change it for any other. He had come to a place where the interest

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deepened and broadened more and more. He could feel its vibration in every part of the body, and could seem to speak it from any part or organ.

With it came new revealments of Truth in many ways.

It became also his word for healing as well as for the solution of any problem upon which he desired help.

One Truth is in harmony with all Truth. It is better to have a knowledge of one substance word than a smattering of many.

If you keep close to the word Wisdom, it will tell you about Itself, and also about Love, Life, and Health.

Then when you take up any one of these substance words for development in you, it will be with new zest and interest, preparatory to a new realisation.

You will find, after a faithful acquaintance with one, whichever one that may be, that you will be enabled to distinguish a different quality in each of them, which will bear comparison to the differing qualities of great and noble people, each one emphasizing some grand characteristic which fills you with inspiration and ecstatic delight.

So much for direction into the way of the inner life. He who will follow it, will reach the goal of Life and peace.

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It is not necessary that one sit with hands folded while speaking these words of Life. They are meant to accompany any vocation; to be a companion in any kind of work.

The thought can be trained to live on the higher plane, while the hands are employed in working out whatever is necessary or desirable to be accomplished mechanically and practically.

During all the time that one is clearing away a table or putting a house in order, this under current of higher culture may be carried on, to a greater or less degree, so that no one can say, "I am too much employed to know Wisdom or find the way of Life."

The work of the hands will be much more quickly and satisfactorily despatched while calling upon and keeping company with this great power and presence, which is the very Life of every life.

But almost everyone has some little time alone and unemployed. A very small portion of this subserved for the use and unfoldment of the higher power, by speaking words of Truth, will give direction to and strength and courage for every emergency of the day; and will really turn drudgery into delightful employment.

Some one has asked, "How can I think, when I am engaged in making up accounts, or employed in a place of business surrounded by people?" Our answer is, "you do not want to think; but

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speak the word Wisdom, and let it do your thinking for you."

Beside all this, every one possesses, to a greater or less degree, a faculty of thinking on two lines at once.

The carpenter, while diligently applying his tools; the gardener his hoe, may have his thoughts away in another part of the world, amid other scenes and with other friends.

The saleswoman, who is attentively waiting upon customers, or the woman whose fingers are flying over the keys of her typewriter, does not forget her cause of grief or joy while thus employed. The under-current is constantly going on beneath the surface, causing the shadow or the smile to play upon her features. It does not require one-half of one's thought power, nor one-tenth of it, to enable one to perform well one's duty objectively in any vocation.

Practical Metaphysics comes in right here, to utilise and redeem this unused power.

A gentleman, who was employed in a bank, was quite aware of a very positive under-current of thought which he possessed, and which was constantly fixed upon subjects altogether differing from that which the counting room and computing of interest called forth.

He learned also that this "under-current" of thought could be directed in whatever channel he

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desired; and when he became interested in the investigation of Truth, as presented by practical metaphysics, and became aware of the advantage to be gained through seeking first the kingdom of spiritual knowledge, he began to demand of his inner thought current, that it grasp the word Wisdom, and hold it steadily while the objective mind went on with its usual work of calculation.

He learned that the business in which he was externally engaged for a livelihood, was little or no hindrance to the cultivation and development of thought on the higher plane, as through practice every action was brought into harmony with the word of Truth which he was holding; so that the handling of every piece of currency was made to emphasize the word Wisdom which he was silently speaking.

A German student went to a master to receive instruction for the development of occult power, expecting to give up all occupation in every way, while devoting himself to this one object of pursuit.

He was prepared for any task that might be set before him, and any sacrifice that might be required.

To his amazement, he was sent by the master back to his usual vocation and place of business, with the simple direction given, that he was for five months to speak one word for spiritual

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development. To speak it while engaged in his usual occupation, while walking, talking, eating wherever he was; and to imagine the word being spoken into every part and organ of his body.

He obeyed, following the direction given, and at the expiration of the five months, returned to the master to receive again the same instruction, to repeat the same word for five months longer in the same way.

At the expiration of this time, he discovered that he had developed the power to think and feel the word given, in every part of his body, and to realise that every organ possessed a consciousness of its own. He could feel its vibration in every separate atom, which seemed alive with a new life and intelligence. Indeed, he no longer had any necessity for making an effort to speak the word, for it was speaking him.

With this experience came new revelations; but sufficient has been related to illustrate the process of illumination through speaking sound words, and faithfully adhering to one of them until its meaning is unfolded to you. The vain or thoughtless repetition of a word, like that of the counting of beads, is to be avoided; but let the word be spoken often enough to hold it well in thought. Establishing as a habit this undertone of sound words. Aside from its regenerative, inspirational, and positive effect, it tends also, by keeping the mind positive,

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to protect it from the invasion of negative thoughts.

Abiding in these words, may be accounted also as "praying without ceasing."

The words Wisdom, Life, Righteousness, Love, words representative of the God Being, are substance words, expressive of Infinite Intelligence.

And as you hold them they will reveal to you their true and inner meaning, and this meaning will enter the feeling nature and become life and health to the body.

Speaking these words, with the earnest motive to know Truth, is equivalent to standing in the Divine presence of Being, and listening to the instruction of Wisdom, whereby you will become illuminated with the Spirit of God, the Life Principle.

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Chapter XIII.

INTUITION THE INNER LIGHT.

THERE are two methods by which we may obtain knowledge—one of things visible, and the other of things invisible.

One is through the exercise of what is commonly known as the intellect, the broad door opening into the outer world.

The other is through a spiritual messenger of subjective man, called intuition, which appears, under certain conditions, above the threshold of outer consciousness, and unites the natural man with the Infinite fountain of Wisdom.

The first method is the hard and laborious road leading to a knowledge of externals. Intellect is a relentless taskmaster, compelling one to earn his accumulation of information, Adam-like, by the sweat of the brow, through ceaseless research and burning of the midnight oil.

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It calls into its service the human will, recollection, reason; in short, every faculty which has been attributed to the objective mind, and which has found its central locality in the brain. Its ways are mechanical and methodical; but they lead, after all, only to the plane of investigation of the unreal and external.

The education of the world has been, for the most part, limited, subjected to the teachings of this school, because material beliefs have held full sway, and the ways and teachings of Spirit have been almost unknown.

The school of intellect deals with the mind as a receptacle in which to plant ideas, or as an instrument or means with which to explore the without, and never dreams of drawing out of the mind the knowledge inherent in it.

The intellectual development of mind has been reduced to the abnormal use or abuse of the memory, that faculty of the soul which, in its true province, should draw from its own subjective reservoir, the knowledge which lies slumbering, bringing it into objective consciousness on the physical plane.

The true use of memory has been perverted and made to subserve a purpose quite opposite to its original intent, viz., that of being packed and crammed with the knowledge and experiences of the world.

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A good memory is regarded to be one that can most readily retain facts and events which have transpired in the world.

The popular idea of education, or the development of the mind, is that of filling it with physical facts. Knowledge of sounds and symbols, called language, through which people are enabled to communicate with each other; geology, describing the surface of the earth according to many conflicting theories and conclusions; the study of literature, expressing the thoughts, feelings, and emotions of others; history, recording the past events of nations and peoples; in short, a compilation of experiences of the world, and experiments in physics and mechanics.

We have been taught, that we are greatly privileged to be able to acquire a certain knowledge concerning stones, bones, stars, chemistry, philosophy, algebra, etc. We have thought it a great acquirement to know how to trace disease back to atom, monad, and molecule; to tell the constituents of foods, and what effect they will have upon the digestion and nutrition; how draughts of air will affect the organism of man; and so the mind has been sent on a ceaseless chase of exploration after outside effects, which, elaborate and important as they seem to the world, never touch the truth and life of the being of man.

Thus mind, with all its wonderful power for

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knowing, has been forced to partake of the "tree of knowledge of good and evil," spirit and matter; and has been made subservient to the laws of mortality, instead of being ruler through the knowledge of immortal Truth within itself.

The mind has been made to drudge where it ought to rule and reign.

Each individual mind is not to be regarded as an open empty vessel, which is to be filled with the conceptions of others, no matter how valuable their experiences may be, nor how great their flights of fancy or depths of research.

Mind is more to be compared to the nature of a seed, which contains within itself life and power, and needs only to obtain proper conditions and surroundings, as does the seed when placed in the ground, in order that it may develop its own power; call out that which it contains within its own centre; unfold and spring forth, bringing to light its own individual production.

Mind is twofold in its nature, and may be classed subjective and objective.

The latter is entirely dependent for its existence upon the former; but owing to man's failure to comprehend practically the most stupendous fact of his being, viz., that he is spiritual, and not material, and that his grounds of action should be spiritual, and not objective, his whole nature has been inverted. Therefore the physical senses, as

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dictators, have blunderingly led him into untold errors.

Mind, in its true subjective sense, is incapable of error. It is the substance emanating directly from Spirit, which images only the likeness of perfection.

The subjective mind, in the absolute sense, is that substance which is at one with the universal Principle of Intelligence and Life. It is the soul entity of man, for ever and inseparably united with the Infinite. It is at once united with the fountain of Wisdom and with the external world of expression, the connecting link between centre and circumference.

Intuition is that organ of the soul which brings man into conscious communication with the subjective mind or fountain of Wisdom.

Intuition is the "knowing" of the soul, which brings man consciously into the place where God and man are one.

Every being born into the world possesses this organ or power of intuition — "the light that lighteth every man that cometh into the world," through which he may draw all knowledge of Truth.

The organ in the body, which stands as its representative in the flesh, is called the *solar plexis,* situated directly back of the stomach.

Physicists and physiologists have never determined its relation to the soul entity. It is now

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known as the abdominal brain, and is the physical channel through which all intuitional knowledge passes, on its way to communication with the objective mind.

The direct road to the place of Wisdom, where all mystery is unfolded, is through the channel of intuitional communication.

The intuitional faculty needs only to be acknowledged and called upon for whatever is wanted, to be awakened into conscious active use. Like all things spiritual, it is waiting to be invited or commanded, to be instantly ready for service.

James, the disciple of Jesus, who studied with the Master the higher law of Spirit, was referring to this great reservoir of Truth within, to be made use of through the intuitional faculty, when he said, "If any man lack wisdom, let him ask of God, who giveth to all men liberally."

Paul also caught the meaning of the Master's teachings, and was led to see the inverted methods of the world in its attempt at gaining understanding through outward efforts, when he said, "the wisdom of this world is foolishness with God; for it is written, the Lord knoweth the thoughts of the wise that they are vain."

Those regarded as "wise" by the world, are vainly seeking on the crust of externality to find that which lies beneath its surface, hidden from the "wise and prudent." These seekers on the

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intellectual plane, with all their pomp and pride, are not able to find Wisdom; but "it is revealed unto babes;" a figure to denote the right and easy method of becoming acquainted with the Truth, which all possess, only needing to connect themselves consciously with this fountain by the quickening use of the usually dormant intuitional faculty.

The wisdom of the intellect has traced out forty-two faculties, which it attributes to the mind, and has located them in the brain; but mind, in its true sense, has an infinitely greater number of faculties than science has discovered. Were it not for one, which it has never recognised, none of the forty-two that are placed in orderly array, would have any power or use beyond mere physical existence, since it is the intuitional faculty that is the silent connecting link between the transactions of objective life and eternal consciousness from the realm of subjective knowledge. This one is superior to all. It is the intuition that receives all of the communications which are afterwards transferred to the brain.

It is this faculty which is the latent inspiration in man to seek eternal life. It has sometimes been designated subconscious mind absolute, as distinguished from the conscious mind.

The conscious mind draws from the subconscious, of either the world or the Spirit, and makes

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of it an individual experience. It is this also that directs all the bodily movements of which we are cognizant.

Each individual expression of mind in man, may be regarded as a store house, in which on one side are stowed away all the knowledge and events of the world; while on the other side is contained all spiritual knowledge, Wisdom, and Truth.

One is the subconscious mind of negative race and individual experience; the other is the subconscious mind proper.

Every child born into the world comes bearing with it this twofold inheritance, an endowment from the Good Almighty, and also an accumulation of the experiences and education of the ages, in negation, which, like "Pandora's box of ills," is ready to fly open at any time, and make conscious to the child the experiences of the subconscious mind, just as soon as it is touched in one of its secret springs by a circumstance which serves as a correspondence to it in the objective realm.

Thus the babe, before it is born, is permeated by negative race beliefs that croup will result through contact with a draught of cold air. As soon as the child experiences such contact, the subconscious belief corresponding to it, which lay slumbering in its subconscious mind, is awakened and becomes a conscious experience to

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it; and behold, this belief is objectified in an attack of croup.

The babe is absolutely helpless to defend itself. It was accused and convicted before it was born. The judge and the jury of perverted subconsciousness had pronounced against it, and according to the prescription of mortal law "the sins (foolish education) of the fathers are visited upon the children."

But subconsciousness, unregenerate, has adopted a remedy to relieve the child of croup. A belief in a material remedy, a tincture of burnt sponge, or the leaves of a bitter tree. This application being made to the stomach of the child, the chest and throat are, perhaps, relieved of their tightness and inflammation. Science (?) No; but a veritable game of "Simon," from first to last, who says, "thumbs up;" and without asking for any reason, all follow his lead.

The boy who suffers from eating green apples, and who has whooping cough, mumps and measles, is a slave to the dictates of the falsely educated subconscious race mind. These superstitions and traditions are so well stamped upon humanity, as to require only to be touched by the silent spring of certain circumstances, in order to record themselves upon the individual mind and to appear in the feelings and upon the body, a conscious experience.

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The law of inheritance has nothing to do with the body, except as it manifests the foolish beliefs held in mind.

Through the process of denial of this false education, and through re-education in Truth, a new and favorable set of conditions are established.

Knowing the road which led into error, is also a suggestion as to the way out of it.

The one who has been re-taught, that all this experience with sin and sickness, is but deception and negation of mortal mind, when she sees her child attacked by croup, whooping cough, or any other disease which has been tyrannising over the innocents, on account of the superstition of ages, can by her own word of Truth, overcome the unholy condition of disease, and stop its career within and upon the body of the child.

Now a great secret is revealed to us, through observing the subconscious experiences of the race inherent in the subjective mind of the individual as they well up into his conscious or objective mind.

It is without one's own volition, that a condition is entered into, that touches the subconscious region where lie latent all the desires, memories, sympathies, and beliefs of the race, which lead into distressing situations, mentally, and their legitimate expressions in the flesh—physical disorder.

Practical Metaphysics shows us how we may

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enter this realm of negation consciously, and deny away all the superstition of the race, and flood this realm of mind with the pure truth, as taught by the Master of Life.

The "Psychic" enters this realm of subjective race and memory consciousness, and taps its secrets; but is himself deceived into thinking that he receives his information by means of a disembodied spirit, when he has only established the proper conditions for the subjective mind to appear along certain lines above the threshold of consciousness, and so voice its storehouse of wonders through the objective organism.

If the "Psychic" could but become negative enough, and make the proper suggestion, the whole history of a race could speak itself through him; for every individual is an epitome of all that has gone before, and is now.

There is a way of knowing both truth and facts of long past experience other than by objective teaching, or of taxing the faculty of recollection.

One has but to open the book of his own interior sensitive plate, upon which all history, research, language, and discovery of the past, is recorded.

This book of life history, both of the world and of the Father, does not require any diseased or unnatural state for its opening such as "entrancement."

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We do not mean to enter upon the study of Psychology. What we have been saying, bears directly upon the subject in hand.

The student of Practical Metaphysics will have nothing to do with the experiences of the mistaught subjective consciousness, except to cleanse it of error, and so make room for the filling in of truth.

We learn from acquaintance with it, how disease is transmitted. Thus uncovering its hiding place, it can no longer lurk in secret places and come upon us unawares. We are on our guard, prepared to meet the subconscious suggestions concerning evil, disease, anxiety, or fear, if ever they come again as they have in the past, to play fast and loose with our objective or conscious probity, health, or happiness. We meet them with our word of truth.

We are at the mercy of this merciless mistaught mind, as far back as to the third and fourth generation, until we learn how to re-teach and control it. Thus only may we deliver ourselves from the superstition of the ages.

It is of the greatest importance that we know from whence these voicings come, and so bring our conscious will and wisdom to bear upon and cast out all of these dwarfing ideas in whatsoever guise they appear. We must divorce our belief from that which is not God-like; for this belief is all that keeps error alive within us.

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The study of metaphysics is bound to lead us into the realm where the intuitive power acts. It opens to us the door where we meet God face to face, if we will but give our conscious minds the order to arise and go to the Father.

Intuition is the spiritual faculty or organ which will bring us into full connection, as before stated, with the fountain source of all wisdom. We are united to this source by reason of our full spiritual inheritance; and if we will give ourselves over to Its instruction, we will find the short and easy method of gaining knowledge of things, both visible and invisible.

"There is nothing hidden that shall not be revealed, nor covered that shall not be made known" to him who will commission this mighty intuitive messenger to bring him into conscious union with this Knowledge Principle.

"How knoweth this man letters, having never learned?" they asked, concerning Jesus, who had not entered the school of intellect; but had opened his mind to the inner voice of intuition, and listened to the messages of Truth sent over the wires, by which he was connected with the centre of Life and Wisdom.

This centre may be crudely compared to the hub of a wheel, which is encircled by numerous spokes, each one firmly fastened in the centre of the hub, and as strictly separated, one from the

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other, as though each one were the only one leading out. The longer the spokes are the wider becomes the separation between them. Around the outer edge is an iron band, called the tire, uniting the spokes on an outer circle. They possess a common centre and a common circumference.

Each individual life is like that of the spoke centred in the hub. It is united to God, its spiritual centre, where it ever was, and ever must remain, inherent in its cause. All motive power ever rests in Being, Cause; and though manifesting in effect, the motive power is still Being.

By constantly recognising this Infinite Power and Knowledge, we should strengthen our own individuality and understanding. But when we lose sight of the "hub" and get on to the external surface or tire, and meet each other on the outer plane, seeking the wisdom of the world, deduced from the history of humanity, and judging after appearances, we become like our predecessors, discouraged, disappointed, and filled with unrest.

We never meet anything to confuse or dishearten us while consciously centred in the spoke, in direct communication with Being. Nothing but Truth and Goodness can speak to us when we keep our true God centred individually.

The school of intellect unites us to the world.

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Only that of intuition unites us to God, consciously, by revealing to us our own likeness to Good. Thus we become inspired to manifest that likeness.

As students of metaphysics, we are to go to this door and ask for whatever we want to know or to receive. If we would have a question answered, or learn what course to take in any emergency, or if we want a disease healed, or wisdom concerning any of the affairs of life, we will not turn to the without, but the within.

The oftener we turn to the centre for help, the better will we become trained to receive the answer.

How are we to come into oneness with the Most High? We have but to become acquainted with this inner monitor, intuition—this "I." It will lead us into all Truth. We must learn the science of *silence,* and practice being *still*, closing the external book materiality, known as the five physical senses, pointed outwardly, and let them receive all their impressions from within.

Thus the book of Divine Love and Wisdom opens to us and reveals its rich storehouse of life-treasure, in proportion and according to the asking. It was the woman, representative of the intuitional and spiritual in MAN, spoken of in Revelation, who stood "arrayed with the sun," face to face with the light and wisdom within, while "the moon,"

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representative of materiality, was "under her feet."

The study of metaphysics, as related to Being, has revealed to us the power and existence of this interior sense intuition.

It is greater than the five objective senses combined. It really gives life and direction to them all. It lies in embryo in every mind, and when called upon and depended upon, it never fails you.

Its development cannot be attained through any of the objective methods. No rules can be laid down for its cultivation. One can only approach it through silencing the objective thoughts and by speaking silently words, such as these, "Infinite Intelligence, I desire to be wholly taught by Thee; I desire to know Wisdom; I desire to understand Truth; teach me; make me receptive to the spiritual Light; awaken me; make me to understand Truth."

By the use of the silent principle for the healing of disease, the exercise or practice of right thinking, the use of denials of ills, and affirmation of Good, the intuitional power begins immediately to unfold.

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Chapter XIV.

CONCENTRATION AND ABSTRACTION.

THE noblest mission. that one soul can perform for another, is that of helping that one to find his own inner light and life.

The truth is, that everyone is complete in God —the God within his own "kingdom of heaven within" the height and depth of his mind. To find this centre is the first thing to be accomplished, for when this kingdom, which is knowledge, is discovered, all else will naturally be added. Since knowledge will produce all necessities.

The process of gaining knowledge, through the teaching of Spirit or mind substance, is quite as opposite to that of gaining it through the school of the senses, as the knowledge itself is opposite to the knowledge of the world.

The latter requires the exercise of the will power

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and the alertness of all the faculties. The demand of Spirit is, that all of this effort be laid aside, and above all, that all preconceived ideas of what is best to have and the method of obtaining it, be relinquished. When one has reached this point in his mentality, he may be sure that his face is turned in the direction of reality.

We lay aside these precepts of the world, its creeds, doctrines, and suggestions, on the same principle that the child lays aside its dolls and playthings, when entering a higher school. If the child carried these things along to school, his attention would be attracted by them from his lessons and instruction.

It is a great announcement which Practical Metaphysics makes to us, viz., that thoughts are creative in their nature, and that they determine emotional and bodily conditions. They are more real than anything that the senses cognize.

To know what thoughts we have a right to think, is a step directly out of darkness into light.

But we want to know also how to *abide* in the "light."

Our thoughts then are, in the first place, to be educated to work in line with the Principle Righteousness, and to do the bidding of our highest perception.

Thought is a servant created by the mind to do its bidding. It is capable of accomplishing the

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most stupendous work in any line, when rightly directed.

It is this thought force that we want to have turned within, by which we mean, into the spiritual channel, as distinguished from its unprofitable exploits on the mortal or objective plane. The first requisite for controlling this thought force is, that one become *still.* To become still is not merely to avoid physical movement, nor is it to be withdrawn from the noise of the external world; for one may be in a place where no sound is heard, not even the movement of a leaf or the bubbling of a spring, and yet the thoughts may be in a state of turbulence and tremendous action.

The most profound external stillness may obtain, while spiritual silence is far from realised. One may learn, on the contrary, in the midst of noise and confusion without, to enter the place of peace and stillness within.

It may be in the midst of an assembly, or on a crowded street. He who once learns the secret, may enter in and find rest in the very midst of external commotion.

But as beginners in the practice of this wonderful science, we require every available help to assist us.

Our first effort at keeping the body in a state of repose, may serve but to acquaint us with the fact of our utter lack of education, in even bodily

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control, and how little we belong to ourselves.

The disposition to change the position of hands and feet and head, tells us something of our restlessness, and of the necessity for our instruction in self-government. The place of Life is the still and secret place.

The seed can only expand and find its own life, by sinking into a quiet unseen place in the earth. Then, when it is born into new conditions, it comes forth to greet the sunshine.

All creations are wrought in the silence. It is absolutely necessary that we train the thoughts as well as the body to be still.

It is the objective working of the mind, that we wish to call into subservience for the purpose of drawing from the fountain of Life. The stilling of the body and casting out bodily tension, is one of the first requisites to this accomplishment. We are lived by this perfect Life; but we have not come into conscious communication with it, because of our not being still enough.

Concentration is necessary in the beginning, and for this purpose.

This discipline is of great value, because when we want to go to the place of silence for the healing of disease, it is necessary that the objective mind and its activity be set aside, in order that we may give the Spirit an opportunity to work through us and for us. We want to be trained within ourselves,

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so as to do the best work possible; concentration is not only a means to this end, but it increases our power and ability in all the practical pursuits of life, since it gives self-control and command of our forces along the lines of reason and judgment, rather than dividing them with untoward emotions.

Perseverance gives us more and more strength and knowledge. We use the same common sense in our practice, as does the owner of a ship, who sees that it is placed in good order while waiting in the harbor, before being called out to duty on the turbulent sea.

We concentrate and still the objective mind, that the "I" may make use of the sense channels for communication with our outer consciousness.

On no consideration do we deny the senses, but we would redeem and lead them, and cease to be led by them if we would become healers of disease or livers of Health.

The senses are channels through which the Divine nature should express itself, as well as in which the outer world is mirrored.

On no account do we practice concentration, for the purpose of learning to fix the thoughts upon the one whom we wish to heal; for the person is not to be considered as *person,* so no exercise of the mind is required in this direction.

It is the Life which does the healing. Our office is to withdraw the mind from the objective

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scene of action; anchor it by means of the words chosen, to the invisible Substance; stand aside, and let the work of healing be performed.

This is the acme of healing, our highest method of healing, to which all others lead up.

Jesus expressed it thus, "I of myself can do nothing, the Father that dwelleth within me, He doeth the works."

Concentration is the outer door into abstraction, which is really the goal which the student of metaphysics is seeking to attain. It has for its object the betterment of mental and physical environment.

"Be still and know that I am God," is the teaching of the *mystic* Scripture.

Concentration is necessary to the attainment of the higher method of prayer, as taught by Jesus. After rebuking the ignorant method of public prayer, as taught and practised under the old dispensation, he said, "but thou, when thou prayest,"—if you would really find wisdom and power, follow the instruction which I will give you—"enter into thy closet (the silence), and when thou hast shut to the door (closed the avenue of the senses, and stilled the objective mind), pray to thy Father, which is in secret." (Unite your objective consciousness to your creative Life). Listen, and let it speak; and while you are listening, abstracted on the Omnipresent

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Life Principle, "Thy Father which seeth in secret, shall reward thee openly," as will be plainly seen in the betterment of conditions. Nothing could more perfectly describe than do these words, the whole process of going into the silence. First entering the vestibule through concentration, leading to the inner realm by abstraction, and beholding the work of healing wrought, and reward bestowed by the Life (the Father), simply through practising for a time the art of *keeping still,* metaphysically.

Abstraction, on the Life Principle in some of its modes, constitutes conscious union of man to God. It is the way into the sanctuary of peace, Wisdom, and Love.

Then it is, having reached this place of understanding, that you may ask what you will, and it shall be done unto you. Why? How? Through any concession on the part of God or the Life Principle?

None whatever. Simply by your compliance with the order and harmony of the higher spiritual law.

That which is revealed to one while in this state of abstraction or perfect prayer, is a *realisation* in the true sense of the word.

Approximate knowing, seeing, feeling the pure substance, Life.

Contacting the Substance, is to obtain the pearl of great price.

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It is worth spending a "life time" in seeking, if needs be, to find this "pearl," for with it one is able, in an instant, to dissolve a disease, to cast out age and infirmity, and fill the life with peace and joy. Concentration is the art of withdrawing the thoughts from the external where they are scattering in all directions, to one centre, and then focalising the whole attention upon one idea or subject. This subject is to be decided upon, not by the external desire, as to look upon a beautiful flower or picture, but by inward judgment alone, is it to be placed upon an abstract substance, such as Life. The senses are constantly inviting us to go without; but as demonstrators of truth and health, we want to place our thought upon the invisible and real, which lies behind all appearances.

There are several methods of concentration which, when practised, will quickly bring about the result desired—a state of understanding where the abstract Principle becomes revealed to the inner sense.

It is well, in the first efforts at concentration, to find a quiet place, if possible, where you will not be subject to interruption. Seat yourself easily with both feet upon the floor, arms unfolded, and resting easily.

Let some words, such as "Divine Love," or Infinite Wisdom, be spoken silently, or rather held

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in mind. The feelings and thoughts are first to be stilled, and these words are an aid in bringing them all home from every direction, and from everything which would otherwise distract them.

In the beginning, it is well to pin these words upon the wall where your eyes may rest upon them for a few moments.

Then close the eyes and continue to fasten the thoughts upon the words, seeing them in the imagination as an Omnipresent Substance of active life and light.

The senses are to be hushed for the time being, or rather engaged, that the words of Wisdom which the Spirit is always speaking, may be heard. We are so active on the sense plane, that we do not hear what it is saying. Insist upon the body and external surroundings being entirely shut out of the mind while the imaging power creates a boundless sea of light, filling the universe as far as thought can reach.

Then call this Omnipresent Light and Life—God. Say, "God is Spirit, Spirit, Spirit," and as you say it slowly, let the thought expand, reaching into boundless space.

Repeat the words as you dwell in this sea of light, "God is Spirit; bound - less, limit - less, time - less, tire - less Omnipresent Life, Life, Life.

"I am just like God; I, too, am limitless spirit;

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I live and move, and have my being in the boundless universe of Life and Light with God.

"God is freedom and peace; I am just like God.

"God is Spirit, Spirit, Spirit, bound - less, Infinite; I am just where God is.

"I know what God knows.

"I think what God thinks.

"I feel what God feels."

When any object projects or intrudes itself into the clear boundless light which your imaging power is creating, dissolve it with light.

Let nothing enter into this place of purity in which you are dwelling.

Repeat the above words over and over, softly and silently, accompanying them with clear boundless light, like the sun filling all space.

Hold these thoughts as long as you may. You will find more rest and refreshment in ten minutes of this realisation than will be found in hours of negative sleep or stupor of the senses.

In this case, every faculty is alert; but all are focalised upon the fountain of their own creation, and are on the home stretch. There is nothing bordering on a trance condition connected with it. The senses are wider awake than usual, and might instantly be brought to hear so slight a noise as a pin drop.

They are simply under your direction, concentrated upon the abstract substance Life, imaged

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as Light, and grandly utilised into a powerful media for bringing to you rest and understanding.

When you open your eyes and see your body and the surroundings of your room, it will be with a feeling of surprise, for out in the boundless Infinite you have forgotten that you have a body, and how you will be renewed and revived in these few moments of absolute escape from the objective world and sense thought.

It is most easily attained by practice, and is a refuge of peace to the mind that chooses to use it.

Another method of abstraction, is that of imaging a flame of light permeating the body.

Let the senses be absorbed in this conception, which you call "Divine Life." Close the eyes and refuse to think of your surroundings or of anything, save that flame of light. Repeat the words, "Divine Life fills every atom of my being," while your whole attention is fixed upon the flame which images the substance, "Divine Life."

A warmth and glow, like an electric bath, usually accompanies this method of abstraction.

Another method, as an aid to concentration, is that of attaching the word to the rhythm of the breath.

The breathing is an orderly established rhythmic movement of the body, which may be taken advantage of to fix the attention while the words are being spoken silently.

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Accompany the out-going breath (exhalation) with the words, Spirit, Life, Substance, Faith, in this manner. As the breath goes out slowly, leaving a vacuum, let the words Spirit, Life, Substance, Faith, sink into the body, to the very feet. Hold it a moment, and you will feel its vibration.

The physical breath is supposed only to reach the lungs; but the spiritual breath reaches every part of the body, carried hither by the imaging power.

Let the inbreathing be accompanied with the antithesis to the last word *faith,* namely, "there is nothing to fear."

This may be carried on for an hour, rhythmically and easily, while sitting with the eyes closed or open. It will be found a very easy method of concentration.

It is difficult for the untrained mind to hold an abstract thought, such as "Life," without some movement or image to which to attach itself. So we use the process of breathing as an aid to this end.

We have given the words "Love" and "Life" to a student, to hold for one minute without any aid of the rhythmic breathing or help of a fixed subjective image, which we have referred to, and found, through his own confession, that at the expiration of one half-minute, his thoughts were

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centred upon "the front door steps." And when on a second attempt, to hold them on the front door steps, they flew wildly off to his office in a distant city. At another time, we placed the words Divine Love before a lady for her contemplation for one minute, she acknowledged, in half that time, to have wandered away from the subject to that of contemplating the color of my eyes and hair; both cases showing minds wholly untrained in holding strictly to one subject, either abstract or concrete. Through determination, both of these students were able to master the habit of wandering, and to accomplish good results.

Whatever thoughts or images spring up or come crowding in while in your exercise of concentration, cast them out instantly. Be determined to place your thought where you choose, and to hold it there.

Take the mind directly off of the external, whether fascinating or distracting, as the case may be, and place it upon some abstract mode of Truth, which is to make you acquainted with Being.

To focalise the thought upon the face of Jesus, according to your highest conception of that face, and the character represented by it, and to see it radiant in a golden halo in any part of the body where disease is supposed to be located; and looking steadily upon this image while repeating

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the Lord's Prayer, and admitting *no other image or thought,* is a method which has been used by Dr. Mills, who first conceived of it, and by others with most excellent results.

The repetition of the twenty-third Psalm, new version, is powerful, used in the same way, and will heal disease of mind and body; for every word of it is an affirmation of Truth.

It requires effort to keep the thoughts from wandering from the image while repeating the whole of the prayer or the psalm; but it has been accomplished with beautiful results; and anyone who will, may attain the same by a little steadfastness.

Through the practice of concentration and abstraction, the quickest, easiest, and most wonderful results of healing are accomplished.

One who has attained to this method, will not need to deal with "denials" and "affirmations;" but will simply cast out all idea of the person and the disease, to be healed, and while abstracting upon bound-less Spirit, Life, or Divine Love, will find the work of healing, almost to his own amazement, accomplished for him. This is also a very excellent method of treatment for healing self or others.

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Chapter XV.

SUGGESTIONS.

THE will is a divine faculty of the soul. When rightly directed, it becomes a motive power to lead every faculty which we possess into its rightful use. It is not through the use of the will, that regeneration and healing is accomplished; but by the will we unite ourselves with the power, which does regenerate and heal.

All things real are now created. The spiritual universe was brought forth perfect and complete before time was, in the beginning, or in the great for ever. But all things are not yet called forth into objectivity by us. We have a work to do. It is that of making manifest on the plane that we now live, the harmony, life, and beauty that lie slumbering. The invisible storehouse will open to us, on demand. We are not like sticks

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and stones, to be forced into subjection and *made* to walk in a certain way, and to run just like a watch or a machine. We are not to be worked by wires and wheels; but are of the same nature as God, the Creator, Intelligence, Life, Love.

The first characteristic of Creator, is freedom and free-mindedness.

When hampered, restricted, and compelled to go in a groove, we do nothing but shadow another's thoughts, and are little better than slaves. So if God's children were governed by an iron will, they would not reflect His image at all. Freedom is our heritage, and if we were not free, even to the extreme point of going into error, we would not be the children of God. But it is not really freedom that we ever find by going away from the light. There is no such power in the kingdom of God as force. Everything is accomplished by the power of love.

The Adam-man—who represents the one who has not found himself as spiritual, and does not know that all power lies in mind, but is still working away in a belief in matter—has found resistance on every side, and has thus conceived of evil. Because of this resistance, he has conceived the idea of himself as ruling by force. He has not yet found the spring which, when touched, will open everything to him—that spring of mind and love power. The conception of evil and

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matter, which are other names for resistance and limitation, is possible because of our inheritance of freedom. We first make use of our freedom to go into darkness, before we are prepared, through experience, to decide that there is nothing positive revealed to us by means of darkness, and then we turn to the light.

The universe is created and governed by Love. We must get into Love's ways; we will then come into harmony with the universal law.

There is nothing really accomplished by compelling another to do our will. It may be a selfish satisfaction to the negative nature; but such a course is a failure as to good results. A child, who is arbitrarily compelled to obedience by its parents, loses by so much its own individuality. Enforced obedience bespeaks so much ignorance of the Higher Power. It also breeds deception in a child or in anyone so coerced. To distrust a child, is simply an invitation to it to be deceitful. Punishment is not a word known in the realm of Love. Disobedience or failure to follow or act upon our highest recognition of what is right, meets with its own reward after its kind; but there is no condemnation or punishment prescribed for us by Love. The Adam-man will always try to rule by force. Nations contend and war with each other. Peace will come upon the earth, and in each heart, by the recognition, that each one

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belongs to God, and by letting each one live his own life. We are only to speak words of Truth, that we may bring others into higher realisation of it. We each have our own problem to work out, and our faithful and true thoughts for each other will be a help on our way in so doing.

One who condemns another for any reason whatever, has not an understanding of the spiritual law of Love. The one who condemns or criticises another, lets bitterness into his own mind. It does not harm the one who is hated so much—not at all, if he does not respond to it; but the one who hates is in chaos. Hatred destroys peace and power of mind and body.

John, the revelator, saw a new heaven and a new earth in his vision. He saw that the tabernacle of God is with men. This tabernacle is created in mind and objectified by those who get into harmony with the Love law of the universe. This comes through practising the Christ teaching. The spiritual law of Love was revealed to us through his teaching.

To "love your enemies," is not for sentiment, but for a practical double purpose of cleansing your mind of the corroding hate, and also of making of your enemies friends, so that their thoughts will go out in peace to bless you, and at the same time to cause peaceful conditions to obtain within themselves. The most foolish thing one can do, is to

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hate and get angry. It is a violation of the law under which we are intended to live.

Practical Metaphysics makes it an easy matter for us to forgive, and to see the good in all and the evil in none. We are not angry with one insane or irresponsible for doing us an injury, because the act was not intentional or premeditated. It is the intent that strikes us with force. So we are to look upon all ignorant, wilful, or sinful actions as the result of a distorted mind; one out of harmony with the universal law, and to know that the actions are the result of a mind untaught in truth. This should call forth our compassion rather than our enmity. To get angry with one who does you an injury, or to resent such an injury, is to get into the same channel of negation, and to follow suit in this lead. "Thou shalt heap coals of fire on his head," is to love until all hatred is consumed. Love the enemy to death, *i.e.,* until he appears good. This is the law upon which creation works. This is the law by which disease is healed. The world may frown upon you and deride you for taking this stand; but God will smile upon you, and as you are looking into His Substance all darkness will be dispelled.

It is a wonderful feat to perform, and a great victory, indeed, to live in the world and not partake of its habitually ignorant ways. Not

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to be moved by it, but to stand as God stands, in perfect peace; though everything may seem to be in convulsions about you.

This you will gain the strength and wisdom to do by faithfully living up to your privilege of right-thinking. We make nothing by lending our emotions to sympathise with painful conditions. The emotional and feeling nature represent the very heart, the love and life principle in us. "Thou shalt love the Lord thy God with all thy heart" (feeling), mind, thought, and strength, the whole power of being combined.

By standing superior to the suggestions of sense, we are able to give also an object lesson to those who are weak, and so help to make them strong. When we are sympathising with sickness we are dishonoring God. Those who are sick show a negative state of consciousness; and though they may clamor for our sympathy and try to draw us down on to the same level, as weakness always does, we must not be drawn upon in this way, nor let those who are in a negative condition, dictate our thoughts for us. They are not evincing ability to manage their own life consciousness harmoniously; therefore, surely, they are not capable of managing ours.

People are sick because they do not know any better. Mortality gets very indignant if it is not coddled and pandered to and sympathised with

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in its weakness. One who is living the Truth, never wants any sympathy. We have been taught, that it is very cruel to show doubt as to the reality of one's sickness, or to speak words of faith in the health of that one, when the *delusive feeling* of sickness is holding sway, but we are learning that this is really the wisest thing we can do, and so we are beginning, in the face of all this false teaching of the world, to take the right stand, the really helpful attitude that will save ourselves and others from these foolish transactions in the flesh.

Love does the wisest and best thing towards helping one out of a difficulty. The mother will not permit her child to eat sweet poison, even though it cries for it. In proportion as we live in the true thought, we get into the kingdom of heaven, which means, a mind in harmony The mind is too valuable to have its use perverted by allowing it to act from any stand-point but the Good.

Thoughts of evil, sickness, matter, resistance, are an absolute waste, since they result in nothing profitable.

The practice of calling that which *appears* evil in one, good, is first, for the purpose of getting your own mind to act in unison with the Good; second, to redeem the other from his condition of false thinking and behaviour.

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The one who will consciously unite his thoughts to the Good, will be protected under all conditions. There is an Invisible Power that unites with a mind that is pure, which will build a wall around that one, so that misfortunes, injury, accident, disease, cannot come near it. We unite ourselves with it by thinking with it, and judging, not after the flesh or sense perception, but by wisdom.

The greatest affirmation which we can make, and the most comprehensive prayer that we can offer, is for faith; for faith will bring all things to our command.

Faith lies back of all "miracles." The one who has faith in God, is a magnet drawing success and supply. The universe is open to the one who has faith. Doubt is *not* expecting, *not* inviting that which is desired. It is a negation of the Substance, Faith, and shuts the door in the face of everything. Doubt goes hand in hand with fear. Love thoughts and faith thoughts will draw out of the invisible anything asked for.

We do not, in the exercise of our faith, expect to pander to the desires of sense, nor use the power for selfish ends to make us rich in gold, nor beautiful in person; but to gain purity within, for the sake of getting into the higher life where we belong, and leave results to be taken care of by the law. They will turn out beautifully if the mind is kept in its kingdom of peace.

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Perhaps there is no word which we have more frequently misapplied or less understood than the word faith.

By faith we do not mean belief, hope, or expectation, that something is going to transpire in the future, which has not come to pass; but looking to the Substance Faith we see desires satisfied, results accomplished now. We put nothing out of the present into the future.

So far as we place our satisfaction in the future, so far will it be out of our reach, and just so far and long will it remain out of reach.

Faith is not a hook and line which goes out to catch and draw something in; but it is the mind acting in the positive affirmative of Good, which is the power itself that creates the supply as it makes the demand.

Faith never makes the affirmation, "I will have;" but boldly takes hold of invisible substance and proclaims the truth, "I have it." Faith is the substance which lies back of all objects. By faith the world was created, and everything in it was formed. Before anything is accomplished, faith calls it out or does what is equivalent to objectively creating it.

Be not anxious: it is a violation of the law of love and faith, the drawing powers of mind. Anxiety destroys; faith heals and upbuilds.

There is a divine law of thanking and praising—

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a key which unlocks dungeon doors of despair, poverty, and disease, outletting into satisfaction, wisdom, and health.

The law of thanking and praising for that which lies invisible to the sense world, is an exercise of faith. This law Moses made use of when he divided the waters of the sea. He did not stand and hope that they would divide; but he saw them separate, and gave thanks and praise for it while the sea was undisturbed. Thoughts of faith take form.

This law of thanking and praising is not in reference to the things you have; but for that which you have no evidence of possessing, and no seeming prospect of their coming to you. This seems reverse from any of the ways of sense, quite opposite to the world's ways.

We find this practice of thanking and praising for that which is not manifest, goes hand in hand with the law of faith.

The one who feels that he has a hard time and many troubles, must begin to cast out this phase of thought. It is this very ill growth of erroneous belief that has crowded out the flower and fruit of existence. Being is not governed by conditions. Poverty of purse or lack of worldly advantages, cannot stultify Being.

Set the thoughts to acting upon the abundance of life and reality, and the result will be betterment of surroundings.

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Do not repeat tales of woe, painful experiences, nor disasters of which you have heard.

Do not read death or accident notices. Let the mind be ignorant as to these negative transactions. One who repeats experiences of misery and pain lives them over actively with each rehearsal, and the same discomfort is often brought on again by a recital of them.

If any organ of your body seems to be failing you or giving you pain, instead of thinking a thought or speaking a word corroborating this *seeming,* stop and praise the life that lies back of this particular organ. Say, "O Life, beautiful strong Life, you are in every atom of my lungs; your Life in me is unfailing and changeless. Good Life, you are a demonstration of the presence of God. I praise you for serving me so well. I praise the Life which has created my lungs so perfect, and continues to create by sustaining them."

Get out of mind that there is anything wrong with you; when out of mind it is off the body.

Sleep is the most negative state of consciousness. Upon retiring, do not carelessly fall into repose; but give orders to the mind what thoughts to hold, and what work it is to accomplish while you are sleeping.

The mind will, if given directions during the hours of the night while the objective man sleeps, be engaged in works of healing.

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You have noticed how the answer to a problem has been given to you in the morning upon awakening, after having puzzled over it the night before without getting the answer. The subconscious mind went on working it out for you while you slept.

Never close the eyes for sleep with the thought I am exhausted; but deny weariness and all cause for it before closing the eyes for sleep.

Night is a natural time for denial; a time for throwing off burdens of thought. As you lay aside the garments worn by day, cast off all thoughts of care.

Let your words consist of denial of evil, danger, disease of any kind. Close your inner door of consciousness against any suggestions of disaster, the same as you close the door of your house leading on to the street.

Upon lying down to sleep, breathe deeply, and as the breath is exhaled, let these words sink in as a living breath of life which will vibrate through your whole being, "I now establish within every atom of my being, a consciousness that I am spirit, life, a living soul complete in God." Keep slowly repeating them, not once or twice, but until you lose objective consciousness in the phenomena called sleep.

The words, "I establish, etc.," are very strong and positive. They express a fixed purpose, and a perfect agreement with the precept of your life.

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They will, when spoken with earnestness, induce most restful sleep; and withal, keep the mind and thought currents in most useful occupation all through the hours of sleep, instead of idly flitting through the phantasmagoria of events of the day or of the past.

There is a great amount of vital force continually being wasted in the exercise of memories, desires, and sympathies. If this force could all be utilised, in the way of life, what a power it would be to help you on your way. Every thought wasted is strength thrown away, without benefit to yourself or anyone else.

Thoughts or emotions sent backward into the past, whether of pain or pleasure, is force wasted.

In order that the great channels of memory, desire and sympathy, through which the life force is wasted, may be closed up, and the force thus expended be turned in the proper direction, so as to build and renew yourself for the development of intuition, soul, body, speak often these words of prayer:

"O Life, regenerate my desires, memories, and sympathies, back to the third and fourth generation, into *knowledge, faith,* and *love.*" This is not to be said as though asking that it may be done; but in the spirit of understanding that a higher power is doing the work for you with which you unite.

A morning prayer or words for the day, for

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strength, courage, wisdom, are these which have been given to and used by hundreds. "O Thou Infinite Eternal Omnipotent Good, Thou from whom all energy proceeds, I am living and moving in Thee, and in Thee I have my being."

Affirmation for the Night.

Divine Love, Thou art watching over me while I sleep, and keeping my life at one with Thee. Omniscience Thou art, instructing me in all the ways of Being. I trust myself with Thee while I slumber as when I awake. Thou art teaching me righteousness and truth, and unfolding to me the secrets of my life and being. Thou art teaching me wisdom, health, and love, that I may manifest them and glorify the Good.

Thou art awakening me to consciousness, that I am in unity with Thee, spirit soul and body. Infinite Life, Thou art living and moving in every atom of my being while I am in perfect repose. Thou art surrounding me with every care and protection while I rest in peace. Divine Wisdom, Life and Love, Thou art mine. Amen.

Affirmation for the Day.

My Life, Thou art going with me this day in every place where I am called. Thou art my intelligence, and wilt teach me what to do in every emergency. I have no concern or anxiety. Thou

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art my bountiful provider: I will have all that I need this day. My desire for companionship is satisfied in Thee, so that I cannot know loneliness. My desire for love is filled by Thee, so that I am in peace and joy.

My health is made perfect in Thee, so that every organ of my body is strong, youthful, and beautiful: to live is supreme delight.

My God, my Life, I love Thee. I thank and praise Thee. I see Thee in every being and everything. Thy power, love, and wisdom in everything that has life, breath, form. Nothing is common. Manifest Thyself in me as wisdom. Manifest Thyself in me as the presence love. Manifest Thyself in me as health. Help me to utilise all the energy and desire within me, to make me strong, healthful, spiritual, that the Almighty Good be glorified. Amen.

The words given for self-culture and healing, are only to be regarded as suggestions as to methods which will lead into realisation of life, joy, and health.

Some immediately catch the spirit of the teaching, and do not require method and practice to bring them into the fulness of understanding; but these are comparatively few. To others, some plan by which to help them to hold true thoughts are of the utmost value. By steadily taking

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hold of any one of the methods given for healing and self-training, you will soon be led into your own individual instruction from the Spirit, which will be most useful and fitting for you.

The chapters on "Word Culture" "Concentration and Abstraction" will be especially useful for those who wish to make an earnest application of the Principle for interior illumination.

It is not through reading books, that we will find our own kingdom; but through living the life of Truth, applying the Principle in our own daily living in every emergency thereof. Stating ourselves to be the children of Life, Wisdom, Goodness, and Love; and then acting and standing accordingly.

The starting-point in the philosophy of Truth, that there is one power and one presence in the universe, the Good, Omnipotent, gives us a firm foundation to stand upon. Following this proposition with the next statement, there is no power in or of evil at all, takes away all temptation to idol worship, all cause of fear, and turns our thoughts in the direction of the one Power, and that only. The conclusion of the whole matter is, that we are not mortal, that we bear no relation to sin, disease, sorrow, or death; but we are coordinate with Life.

To be conscious that God, the Good, is Omnipresent, and that all reality proceeds from this

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source, is to be peaceful in mind, powerful in action and demonstration. To come into the understanding of this Truth in thought and feeling, is to reflect it also in the flesh.

To feel well, we must keep the mind pure, in the one channel of the All Good.

If you should "fall down," get angry, discouraged, or have a pain, get right up again and go on your way, saying, "it was not 'I' who fell. 'I' am of the same substance as the changeless Principle, and can never fail or fall." Never think you can ever fail or fall; you never can fall in reality, and you never will in consciousness if you assert faithfully the reality of yourself.

You can have all of God, Health, Wisdom, that you will make use of. Not to use it, is practically not to possess it. To *claim* it, is to make it yours.

If you think anyone needs a treatment, which means thoughts of health and wisdom applied to them, whether absent or present, give them your best and truest words and thoughts, without waiting to be asked for them. Never mind if you do not see the effect of them at once. Thoughts go around the world as quickly as words pass from one to another. An "absent" treatment may be as effectual as a present one, since there is no time or space separating us in Spirit.

Children make wonderful healers. They grasp the thought unquestioningly, and apply it with the

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inherent unwavering faith of the child. They soon learn to cast out hurts and pains, and cease to cry over them. They are very susceptible to silent treatment, as well as to the teaching. None are more responsive to silent treatment than is the babe. Take it in your arms, and realise that the all loving mother Life is living it and enfolding it in perfect love and harmony. Learn to unite its life with God, the Good. Say, silently, "this is Thy child, O God, Love; Thine, soul and body; and nothing can come near to disturb Thy child."

The silent influence of this inner life *lived in the home*, brings about most wonderful changes. Words spoken silently and faithfully, have far greater power than when spoken aloud, until they are fraught with a life that has measured up in a good degree to their import. Then, indeed, they are audibly weighty. It is not so much speaking, as living the life which tells. Many a wife, for instance, who had formerly condemned her husband for drinking intoxicants, thus making the home an unhappy place for him, as he had for her, has, on coming into the light of this teaching, ceased not only condemnation, but, by her faithfulness in living the life, has cast such an influence in the home as to bring real rest and satisfaction, which had been vainly sought in drink and unwholesome companionship. Many of the most

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gifted minds have been healed of habitual intoxication by contact with this thought, both through the teaching and the silence. It is satisfaction that everybody is seeking. Only wise methods will bring the genuine influence.

It is the honest conviction of the Truth of the Principle, or faith in the Principle, that does the healing. This conviction within you for each patient, calls out within them the likeness of the same conviction.

Repeated treatment awakens more and more the latent faith and knowledge within one, bringing it to appear in the character, to say nothing of the so-called physical healing, which is a reflection of the change within the mind.

If your patient is prone to take cold, it is either because of her ancestral parental education on the "race" side, or on account of ignorant education in her present conscious existence. In any case, thought latent or active governs this liability. Now you are to convince her in this silent treatment of this fact, the same as if you were talking to her audibly. Show her, that if she only believes in her life to protect her against all false education, this state of faith in her life will dispel all possibility of taking cold, and all consequences of her former beliefs in and experiences with "colds."

In any state or condition, based on belief in negations, as having power over mind or body,

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such as sadness over joy, anger over love, disease over health, or any of those states over Life itself, when healing by argument, convince her that Life, the positive, has power over every image from whatsoever stand-point taken. That the negative or relative cannot lead the positive, except by the consent of the will, through belief in these states, conscious or subconscious.

"Evil" is a product of mind action from a false stand-point or premise. It is a condition of emotion and sensation, obtaining from the exercise of faith in that which is *not* life, love, or truth, as having power over the positives life, love, truth.

Evil, in the absolute sense, is not. There is no truth in it. No God, no Life in it.

Good, in its reflex or likeness sense, is a product of mind action from the stand-point of Principle. It is a state of emotion and sensation arising from faith in Life, Good, God.

Good, in its absolute sense, is God, Life, Principle.

If you imagine that you have done something wrong, and are suffering from regret, read over the third day's treatment in denial and affirmation, until you know that you could not wrong or be wronged; could not defraud or be defrauded. The Divine Self knows that it cannot be wronged; that it stands in the citadel of Truth where God is, and where no wrong can enter in. Call upon your

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Divine Self, and link the whole of your mind and thought to that self. If you bring this Divine Self to the front, the very prison walls will give way to aid your escape from bondage. By so doing, if you have *seemed* to wrong anyone, you will see clearly how to make it right. If you have seemingly been wronged, you will forget it.

Do not say, "I am sorry" about anything. Let the word sorry be dropped from your vocabulary, and in its place use the word glad. Instead of saying, "I am sorry it rains," say, "I am glad, some are being benefited by it.

Do not say, "I am afraid" about anything; "I am afraid I will miss the train; I am afraid some one will fail me;" but say, "I am confident that everything is right."

Be careful not to speak any negative word after the "I am." Always let a true word follow the "I am." Let the statement of being, which the "I am" represents, be followed with the positive. I am pure in heart; I am well; I am strong; I am wise; I am satisfied.

Do not say, "I don't know" about anything. Always affirm I do know, for I am taught and led of the Spirit.

Do not say to anyone, "You are not looking well to-day." "You are pale and must be ill."

If these thoughts come up, crowd them back; shut the door on them, and say instead, either

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openly or silently, some word of encouragement, health and strength.

Do not say, "it is a very unhealthy climate." Remember, unhealthiness does not exist in climate; but only in the foolish and ignorant conception. Do not say, "the weather is wretched;" but always say a pleasant word about the weather.

Do not talk about disease. It is better to keep altogether silent than to enter into conversation concerning disease, or negations of any kind.

When someone talks to you of disease, keep your thoughts steadily in the positive good. Deny silently the *reality* of what they are saying. Know that it is only a transaction of sense experience. Your silent denial of it will not only help to dispel the morbid pictures from the mind of the other, but will protect you from falling into sympathy with it.

Let no one be discouraged if he does not seem to grasp the whole teaching at once, and put it into practice so well, that every negative condition is changed in the twinkling of an eye. There is no law against even this instantaneous realisation; remember, Infinite Life is Infinite Knowledge. There is no limit, and we will never reach the end. There is always an opportunity for new unfoldments of knowledge; and therefore, of joy. When facing in the right direction, the way continues to broaden and to brighten.

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Do not chide yourself for not seeming to be able to apply the Principle all the time as perfectly as you would like to.

Let no one receive the impression, that it is difficult to live this life. To live it, is the normal state of our being; and as we begin to live it, all the *power* that is, will be on our side for our use; all that is hard comes to us through *not* living it.

The kingdom of heaven, which means the kingdom of wholeness and harmony is within us. We may by calling it forth, so dominate our lives, that satisfaction, spiritual and physical, will result here and now. We may possess ourselves consciously of all that God is, by following the directions given. Continue and abide in thoughts and words of Truth.

The *Good Almighty* is the door into the kingdom of Knowledge, Peace, and Health. *Right Thinking* is the angel which will set it wide open. *Now* is the time to enter in.

THE END.

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