

CHRISTOLOGY—

SCIENCE OF HEALTH AND HAPPINESS

OR METAPHYSICAL HEALING EXEMPLIFIED—
THROUGH RULES, FORMULAS AND
INCIDENTS.

THIRD EDITION.

By OLIVER C. SABIN.

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INTRODUCTION.

The primary object of the author in presenting this book to the consideration of the public is to benefit mankind; especially those portions of it that may entertain the belief of infirmities, such as sickness, sin, sorrow, pain, poverty, fear, and all other concomitant inharmonies incident to human life.

Sickness, however actual it may appear, is but a belief—an erroneous belief of the carnal mind at enmity with God. Remove the error, and thus through the restoration of harmony, the patient is restored to his normal condition.

At first view this proposition may be regarded as absolutely untenable, and, even extremely preposterous, by most persons who have not studied previously along metaphysical lines. But, when careful and candid investigations ensue on their part, the reasonableness and correctness of the proposition soon become manifestly apparent.

The author of "Christology—Science of Health and Happiness"—who has had extended experience in healing through mind, can conscientiously assert that he has given close, deep and thorough study to the subject, whereby he arrives at substantial conclusions with almost mathematical precision. Hence, he possesses that well-founded confidence which is created through the certainty of clearly defined results—the healing of many persons who had been seriously sick; and, some of whom were pronounced incurable under other and less scientific methods of treatment. From these cases he makes his deductions, and presents his conclusions,

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showing that any and all maladies may be readily resolved into their native nothingness through correct thought-expressions. As a rational conclusion thereof, health results. Aside from all generalization upon the subject, proof is presented within the pages of the book as to particular cases of recovery, together with incidents, formulas and rules governing same.

Even the most skeptical find themselves unable to controvert these seemingly astonishing incidents which are founded upon unimpeachable evidence, solid as the great granite rocks bracing the gigantic mountains which tower up majestically across the breast of our grand continent. This system of Divine Metaphysical healing dispels all inharmonies of whatsoever character which tend to render man uncomfortable, or ill-at-ease in any point of view. This, too, not alone in the matter of health, but in other conditions which engender personal aggravation. The methods employed for the handling of the various classes of cases are fully explained and thoroughly exemplified as the reader progresses by easy stages across the pages of this book. All statements and deductions thereon are philosophically and conservatively rational, couched in the plainest yet most comprehensive language. The writer therein shows convincingly and conclusively that science and religion heartily clasp hands for a common good and upon a common ground, so that humanity in general may be substantially benefited.

The beautiful philosophy involved in the efficient healing methods of Jesus and His disciples, prevailing in the primitive days of Christianity, is so clearly presented that even the most humble students as well as the most highly cultured scholars, can successfully apply the simple yet satisfactory treatments to their

individual needs; or, to the requirements of other persons in whom a commendable interest may center. The greatest medicine is mind and its operations—Divine power demonstrated—which soothingly effects healing when all other remedial agencies employed by humanity fail to establish their curative value.

As a constant companion in the homes of families, this book will prove an ever-present help in time of trouble through preparing people to meet and overcome emergencies; for, be it remembered, an old adage philosophically asserts, "an ounce of prevention is better than a pound of cure." Read closely the pages, calmly, candidly and understandingly. Then the ensuing results will be "Health and Happiness."

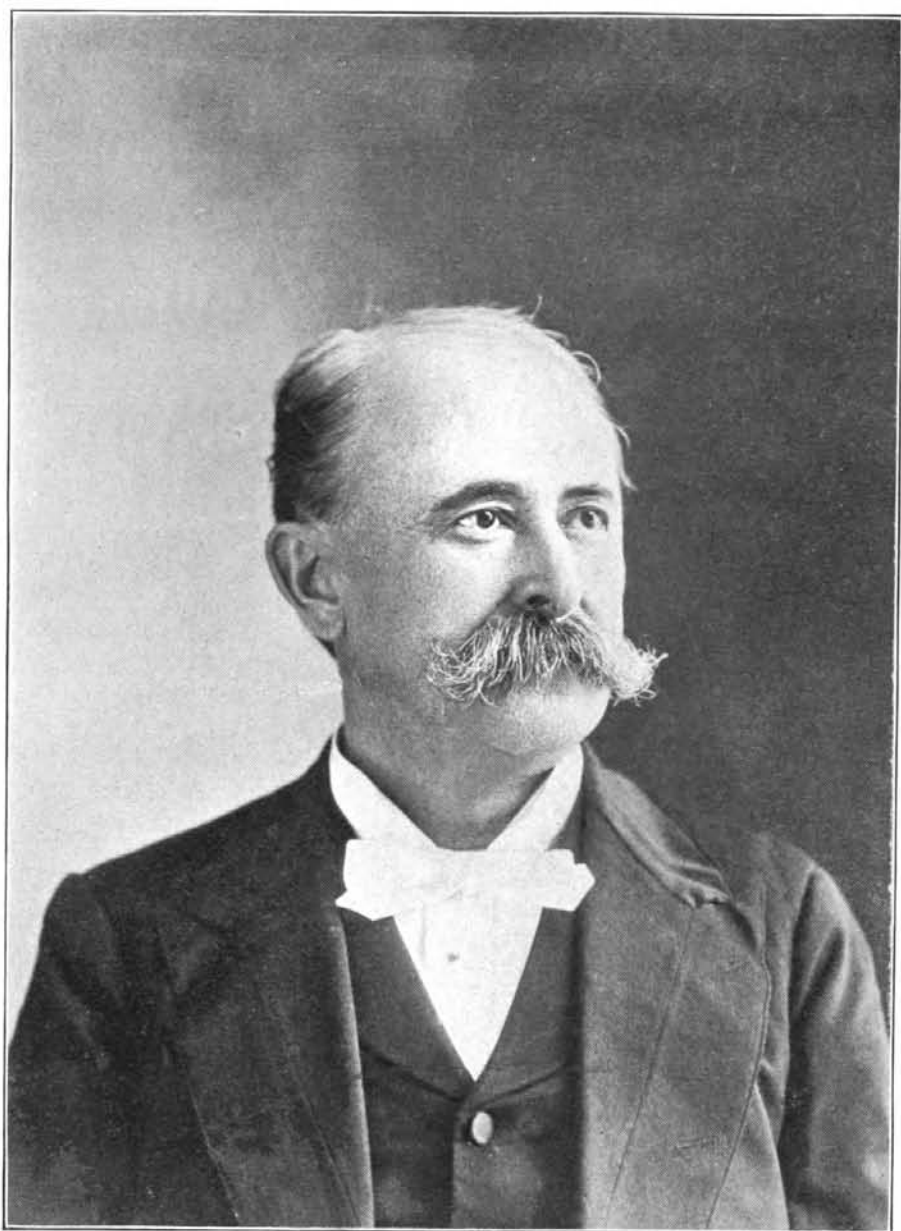
Dedication.

**To the Service of all persons who are seeking
Health and Happiness this Book is Dedicated.**

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Lovingly Yours
Oliver C. Sabin



*Yours in Love
Mary C. Sabin.*

CHAPTER I.

CHRISTOLOGY.

The Foundation Upon Which This Great Healing Power is Erected.

In commencing the study of Christology, like that of any other science, the reader must bring to the consideration of the subject an honest, fearless and sincere desire to ascertain the truth. In order to do this, it becomes necessary to banish all prejudice; and, if in the investigation of the subject, he finds ideas advanced which seem new, and appear to conflict with those views and principles which were formerly regarded as facts, calmly hold judgment in abeyance. Then learn, so far as possible, that which is being taught; and, before rendering a verdict of denial, ascertain all facts upon all sides of the subject, just as a juror does when it becomes necessary to decide a question in a court of law. In the primary analysis of the subject it is well to present certain fundamental principles, which, for the want of a better name, may be denominated spiritual axioms, and the same are as follows:

“There is no life or substance apart from Spirit.

“God is Spirit, and man is the image and likeness of God.

“Spirit is the only reality, all Power and all Presence.

"Jesus Christ is the perfect expression of the Divine Mind.

"Life is Divine, Life is perfect, for God is the only Life.

" 'That which is born of the spirit is spirit'; therefore, man is a spiritual being, soul and body.

"God is the one perfect Life, all presence, all power, and all knowledge.

"We know God as the all in all, and visible creation as the manifestation of God.

"God, and God manifest, is all there is. There is but One Mind, One Intelligence, One Life, One Substance, One Good, One Source, One Truth, and One Power.

"Therefore, to apply these rules, I, being created in the perfect image and likeness of God, am perfect, as God is perfect; and I have all, for God gives me all. Hence, I have health, happiness, harmony. I live, move and have my being in God; therefore, I have all. I have Love, Life, Light, Good—which means I have ALL. And the only way all can be taken from me, or any part thereof, is by my self-imposed and self-selected limitations.

"If I want Good I must choose it.

"If I want Love, harmony, happiness, health, property, I must claim them. All is mine if I reach out my hand and take."

Christology is not new; for, as far back as the morning stars sang sweetly together, this same principle existed, and it is as old as God. It never had a beginning, and never will know an ending, being one of the attributes of God, the same as Good, Light, Life and Love; the same as the principle of gravitation. No one can say why a stone when thrown into the air does not go on for all eternity through endless space, except it be attributed to gravitation. Ask further the question

"What is gravitation?" and we are lost in the infinity of God's Divinity, of His attributes, for we know not, and none can tell.

Christology is that Heavenly principle, that Truth which obliterates and destroys error. In all the ramifications of so-called error, confront it with the Truth, and the error is destroyed, passes away, and the place that knew it once knows it no more. Whence it cometh and whither it goeth no one knows. It is like taking a candle into a dark room. Light that candle, and the darkness is dispelled. Where the darkness goes is unknown. In fact, it was not; it never was; it was nothing; and so with error. But error of every description, inclusive of all kinds of sin, of sickness and of death, vanishes when touched with Truth. The place that knew them knows them no more forever. It cannot be known, it never was, and it never had an existence.

That principle of God which destroys error resides in Christology, which is the antipode of evil—the opposite of all materiality. It is the acknowledgment of the Allness of Spirit, the bowing down to the infinity of mind, and the repudiation of the kingdom of matter. This divine healing is mentioned, from time to time, in the Bible, a notable case being that of Miriam, who was stricken with leprosy. Through the interposition of Moses and Aaron, this poor woman was freely forgiven by God, after being kept out of camp for seven days. Another case was that of Elisha raising the dead, the widow's son; and, along down through the annals of Jewish history, we frequently observe where this healing was accomplished.

But the world's greatest demonstrator of Truth came with healing emblazoned upon His banner. It was Jesus Christ, our Savior; and it is a notable fact of history that at the time of His birth, the Roman empire

closed the doors of its Temple of Janus—the war temple—for the first time in nearly two hundred years—an era of universal peace then prevailing. So, when the angels sang “peace on earth and good will toward men,” they heralded a double truth—a new regime and a new religion, the latter a new thought—loving God and man. This was the great corner stone upon which it was to be built, and the Son of Righteousness was born to carry it out. Part of the universal ministry of this Son of God was that which we now term Christology—that potent power of the Good which destroys evil. Jesus Christ went through the valleys and over the hills of Judea, teaching and preaching the gospel of love God and love man, while healing the sick, thus demonstrating that God was with him in his divine ministry. This was the same grand principle which he commanded His disciples to proclaim just before His ascension, when He said, “Go ye into all the world and preach this gospel, and these signs shall follow **THOSE THAT BELIEVE.**” The twin virtues of the new religion were “preach the gospel and heal the sick.”

Jesus’ method of healing became substantially lost to the world for a great many centuries. In fact, we have but little history of healing from the time A. D. about 300 until along during the times of the Renaissance in the fifteenth century, and then but seldom. Here and there one has burst forth with faith and fullness of trust in God, reaching out a kindly hand to heal the sick; but it has remained for the last half century to bring to light this glorious truth in a more marked degree than since the days of Jesus.

The necessity for this reawakening movement is that man has been destroyed during all the past centuries, until his term of life, so-called, is cut down to a third of a century. When first created by God he was en-

dowed with eternal life. He had a fall; and the next history we have of him his span of life has been circumscribed to a thousand years. By gradual encroachments error has whittled down his term of life until it is now no more than a third of a century. It is to emancipate man that God has given us again this great holy truth of Christology. We are told that in the first Adam all died, in the second Adam—which is Jesus—all shall be made alive. We will be taken out of the paths where thistles and thorns grow in our way; where pains, sorrows and heartaches are daily known at the family hearth, and be put back into the garden from which our father and mother were whipped. Then shall we again be placed in our primal condition and given eternal life and eternal harmony. That which we lost in the first Adam we must and will regain through the second, our Savior. It is God's promise, and the promises of God are ever sure and always steadfast.

CHAPTER II.

MAN'S CONCEPTION OF GOD

Humanity's Relationship with Divinity—How all Diseases are Healed.

Ever foremost in the mind of man arise these vital questions:

Does any one know God?

What is God, and what are man's relations to Him?

The Bible tells us that God is Love, that God is Good, that God is Life, that God is Spirit, that Spirit is All.

Who knows what any of these attributes are, and who can tell what Spirit is?

God, we are told, is our Father, and we are His children, heirs, joint heirs with Jesus Christ, our elder brother; and God gave us dominion over all the earth; yet who can say what God is?

Some claim that He is nothing other than an ethereal principle, the great First Cause—the Great Cause which has formed everything; and yet, in the same breath, they say that it was never formed; always existed. Looking at God from that standpoint who can tell what God is?

He is omnipresent, omniscient, omnipotent. He is everywhere present—a present Power for good. He is all intelligence, knowledge and wisdom, and all power

comes from God; every breath we draw comes from God, and the power to draw that breath. Who can say who God is and what He is?

Christology teaches and demonstrates that this great Deity is a God of Love, that He loves us as His children, and that when one of us goes astray His spirit goes out after us; and, like the lost sheep in the mountains, His spirit seeks us until it finds us and brings us back in the fold of love.

Christology repudiates that terrible doctrine taught by many that God is a God of vengeance, continually afflicting His children, whom He has created in His own image and likeness, with all manner of diseases of mind and body. From God emanates Truth, Love and Goodness. Never does He send any fear and trouble to our hearts, or sickness and death to our friends and loved ones. All our beliefs of sickness exist contrary to God's wishes and will, for in all His creation we find no such thing; therefore, all such beliefs are falsehoods which have been perpetrated upon mankind by material mind.

The Apostle Paul says that the fruit of the Spirit (the one Spirit) is "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance; against such there is no law." Then, too, we find in none of God's revelation to man any intimation that the fruit of the Spirit (God) could be sin, sickness or death.

God is the expression of love which permeates all space, fills all nature and satisfies every want. His form is unknown, but we do know that He is Spirit; but what Spirit is, is left for us to learn in the bye-and-bye, when we see with other eyes, not dulled through the material body. Man's relation to God is one of

great seriousness, as he was created in the image and likeness of God. God gave him perfect dominion, absolute dominion, over all earth, the seas and everything in them. God gave him perfect dominion, and made him master. When God spoke of man He meant man and woman, because male and female created He them. Therefore, man and woman, or man, the generic term, had perfect dominion over all, and where he has lost dominion, he has simply lost that part of his birthright which God gave him.

The poverty-stricken man who piteously asks for alms is entitled to everything that he can want, and the only reason why he lacks what he needs is caused by the self-limitations which have been placed upon him by himself, and this sub-conscious evil that has been taught these thousand of years. Man has the right, it is his duty, to assert his manhood, to assert his rights, to make his own protection and enter into his own kingdom. When he fails to do so, it is a sin against himself.

To whom, then, can God be likened; or to what likeness can men compare Him to know Him?

This question may be most satisfactorily made clear by quoting a few pertinent extracts from the Holy Bible, which read:

“Whom therefore ye ignorantly worship, Him declare I unto you.” “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” “And call no man your Father upon the earth: for one is your Father, which is in heaven.”

In writing this work on Christology for the serious consideration of our readers, we endeavor to present it

in a practical and attractive point of view, so that it may be clearly understood and readily applied to the every-day affairs of human life. The very acme of this so-called Metaphysics, or Divine healing, is the recognition of the Allness and perfection of the Deity; that man was created in His image and likeness, endowed by God with perfect dominion over all, and that He, in bringing back all of us, His children, to the lost heritage, is how we are healed of all so-called diseases. We must be returned to what we have lost. We have to be brought back to eternal life and eternal harmony, and perfection, with the love of Almighty God.

When we are brought to see the Truth of the Allness of God and that God is Spirit, and man is His image and likeness, then we can heal the sick. The realization of the Allness of Spirit and the nothingness of matter is the thought which heals. It is the heel of Truth bruising the serpent's (material thoughts) head—the ax laid at the root of the tree.

CHAPTER III.

WHAT IS LIFE?

The Breath of God Permeating Man Exemplifies Human Existence.

A portentous subject for close consideration is that of "What Is Life?"

We are told that life is God. Ask the further question, What is God?

He is Good, He is Light, He is Love.

Can any one of you tell what any of these are?

We go back again at once and ask what life is, because we do not know what God is. We know He is Life, we know He is Love, and we know He is Light; but further we may not go.

We assert that there is no life in matter. Then what is life? We see life everywhere. What is it? When God created man He breathed into his nostrils the breath of life and he became a living soul. Then life is God, and the breath of life is the breath of God. Therefore, that which manifests itself to us in all the phenomena of existence is but the breath of God.

A child when it is born breathes breath from the Father, becomes a living soul, a perfect identity which will last for eternity, on and on, for God breathed that breath of life into its nostrils and it became a living

soul. This idea that some have that the soul had an existence from eternity is not true. That breath of life was from eternity, but when God breathed the breath of life into my nostrils when I was a child, an infant, I became a living soul.

This phenomena called life can be seen in all animate nature; everything that breathes has life; there is but one life, it comes from one source, and that source is God. All animals, birds, fishes, fowls, plants and trees, everything that breathes has life, and anything which does not breathe has no life, and when it ceases to breathe that life goes back to God who gave it.

That brings me to the statement that God is the only life. That is a fundamental principle of Metaphysics.

"We further believe that Spirit, which is God, is the only substance; Spirit is Truth; matter is error. We believe further that Love is the only force."

Therefore, if you would be strong, if you would be powerful, if you would be mighty, cultivate love, love for God supreme, and love for your fellow-man; such love as makes you honest; such love as makes you look out for your neighbor's interest; such love as makes you do right and watch over the interest of your neighbor as you do your own; such love as does not pick out here and there a man and claim him for a neighbor; such love as takes in the universal brotherhood of man.

That is the only force—love supreme. Fill your heart with love, let it be your nightly prayer and your morning salutation. Let it walk with you in the day and sleep with you in the night; let it be your watchword and the impulse of your every act; let it be your instruments of conquest and your weapons of defense. Then you can say to yonder mountain, Go and be cast into the sea, and it will go.

“Our God is Life for all who live.
No power is known but His;
There are no gifts but He doth give,
No harmony nor bliss.
God’s life through us flows sweet and clear,
He gives us every breath;
His children need not have a fear,
For God’s life has no death.

“No place is made for aught of sin,
No place is made for grief;
Nor any room for worrying,
No pain without relief;
For God is Good and all is Good,
Like Him is all He makes;
If God is Love, be understood
The Truth in us awakes.

“His Love He gives to all mankind;
In us His Love abides.
When Love Divine enthralls the mind,
And every feeling guides,
The Love flows forth on everyone,
From us His Love goes forth,
There’s happiness from sun to sun,
There’s Heaven upon earth.”

CHAPTER IV.

FORCE OF THOUGHT.

How it Builds up People Through the Law of
Harmony.

In the whole realm of Metaphysical study no one subject is of so much importance as that of thought. It is so far-reaching in its tendencies and ramifications, and so important in its results, that it would be impossible to understand Metaphysical Healing, in any of its departments, without embracing thorough knowledge thereof. The wise Solomon tells us in his proverbs that "As a man thinketh in his heart, so is he," and never was a greater truism spoken by mortal man. It is as we think whether we are to be builded up in lives of holiness, of righteousness, of happiness and harmony; or, on the other hand, whether we are to be dragged down with the belief of evil, future catastrophes and present disaster, until our lives are made to sense perfectly miserable, without one ray of hope intervening to break the chasm. This being true, it becomes of the first importance that our thoughts should be so directed that harmony will result and disaster be avoided.

As a general rule we may say that no one should think of himself or herself in any manner except in

such as he or she wishes to see realized in his or her physical, mental or material affairs. In other words, persons who are perpetually thinking of poverty, fearing poverty, talking of poverty and future catastrophes, are always poor, while those catastrophes which they so faithfully prophesy invariably become true, either in actual fact, as to actual appearance, or their essence is manifested in some other form.

This subject has been but little regarded; in fact, we may say that until within the past few years it has been absolutely and utterly ignored by the human family for the past few centuries. There are but few of us who understand or have understood that the thought of a thing is but the prophesy of its fulfillment; and he who thinks of disaster is prophesying upon himself evil, and the person who invariably talks of sickness, of illness, of trouble, in all of the various forms as we hear it every day, is prophesying upon himself the very evils of which he is complaining.

It is but perfectly natural that God should give to us, His children, some way or plan whereby we can converse with Him. He has through the realm of thought presented a system whereby we can commune with Him, and He hears and answers our requests. Of course, if such a doctrine had been advocated a few hundred years ago, it would have insured the enunciator of such an idea a martyr's fate. But we can say that it is but natural that the Father should communicate with the child. The old idea of things as we have been taught through the past centuries is that when a new idea comes up it is to be measured by those that are considered established; and if the fact, even though it be a fact, and is susceptible of perfect demonstration, it must be made to fit the old theory, and not the theory

conform to the fact. But the times have changed. God has opened to us a new book, and we are permitted to scan the fly leaf and read in a slight degree the eternal truths which are for our perpetual good.

Two systems of thought prevail with mankind, one bespeaking good and the other evil. We can have our choice. It is for us to decide whether we wish the good, or whether we desire the bad. If we want the good, we think of God, His goodness and our heirship. We think of the power and dominion with which we were born; we think of the power which God gave us; we think of our birthright; we think of living, moving and having our being in the God of heaven and earth. We think of having eternal life, eternal happiness, perfect harmony, perfect plenty and perfect happiness. We allow our minds to dwell along these lines, and when an evil thought or a black thought comes up, we banish it. Such a life as this is perpetual happiness, and it soon changes the whole conformation of the physical being, as it were, and the very thoughts are pictured upon the face. You have happiness and sunshine; whereas, if you think of evil, if your minds are continually dwelling upon these things; if you are thinking of fears, of this or that anxiety; if you are thinking of this or that ill or evil; if your minds are filled with pain; if your minds are filled with hatred, with jealousy, with anger, with revenge—these thoughts soon mirror themselves upon your bodies and insidiously drag you down to death. Therefore, in our selections, we must select the good, if we would have the good; we must choose the good, if we would enjoy the good.

The bodies of the human family to-day are but the expression of the thought which has filled the human mind through all the past centuries, until now, we find

many pictures of misery upon the human body, all the direct result of evil thinking, either of the parties themselves or their progenitors. The Bible tells us that the sins of the parents shall be transmitted from generation to generation, and how true it is! When God originally made man he was made a perfect being in the enjoyment of eternal life. He was placed in a garden of perfect happiness, with complete comforts, and his surroundings were those of perfect good. In an evil hour, by reason of his power of selection, he chose materiality; he chose the doctrine that there is life, truth, substance and intelligence in matter; and when he made this choice he was branded, for God had said, "In the day thou eatest thereof thou shalt surely die."

It is a fixed law of nature, as much as any other law, that he who believes in materiality shall die; it is only the spiritual life that is perfection. The evil material thoughts were thus fixed, they grew subconsciously until man's life had been circumscribed, from nearly a thousand years to a third of a century, all the result of evil thought. The sins of the fathers have during all these centuries been brought down on us, and we not only suffer from our own evil thoughts, but we suffer subconsciously from the evil thoughts of all the thinkers of the present era, as well as of the past centuries; and the only way for us to rid ourselves of this incubus is in the perfect realization that all is infinite Mind and its infinite manifestation; and when we come back to that plane—that platform—perfectly realizing its truth, then sickness, sorrow, fear, will vanish, and our vision open up to the beautiful light of eternal harmony, as given in God's laws of Good and Love.

This subconscious thought is not confined to any one department, but it loves, it reasons, fears and believes,

the same as the conscious thought. We have learned that certain ingredients are poison; it has been handed down through ages, and with us it has the effect of poison; but there is no such thing as poison—it is so only by the subconscious effects and laws. This subconscious mind says this is evil and that is evil, and we are controlled by these thoughts. The way to purify the subconscious and also the conscious mind is to pour in the good thoughts, the thoughts of good. When an evil thought comes up and says, "I am sick, I am mad, I have been abused by somebody, and I am going to get even," or any of these wicked material thoughts, tell them as the Savior did the tempter, "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Never give up to evil passions and anger. There is nothing more destructive to the human body than anger and such passions as that. One cannot be in the enjoyment of perfect health physically who allows such passions as anger, hatred and envy to have sway.

The present era of thought has taken an intensely practical form, and in this metaphysical thought of God healing it has become practical in the destruction of disease, in the destruction of all the inharmonies which come up incident to material life; and it is for us to treasure up these perfect systems, so that we can control our thoughts, and thereby control our bodies and our affairs. This thought has become so practical that we can sit in our rooms at home and converse with our friends and patients in any part of the world. We can send the happy new year thoughts; we can send Christmas greetings; we can send the love of God; we can send the pure thought of perfect love, to any and all parts of the world, because we know that God is

omnipresent Good; that He is not only with us, and with us now, but that He is with our friends in the most distant parts of the earth.

This system of thought is so quick and so ready that you can talk with your friend in the most distant part of the earth as easily as if he were sitting by your side.

Be thoroughly impressed with an absolute necessity for right-thinking; and this, at all times and under all circumstances. If a person wishes to have prosperity in his business affairs, what is the certain rule to adopt to have that? **THINK IT, THINK IT.** Never allow a doubt to come into your mind; know that God alone controls, and that He will give you prosperity. Suppose a person wants health. **THINK HEALTH.** Think of the impossibility of having anything but health, and cease to think of evil. Suppose a person wants happiness. Let him think of pleasant surroundings, and how pleasant his must be. **THINK IT.** Remember that the thought of a thing is the prophecy of its fulfillment. "As a man thinketh in his heart so is he."

CHAPTER V.

DISEASE A DELUSION.

Created by Mortal Mind it Vanishes Before the Light
of Immortal Truth.

The chief aim of Christology is to emancipate man's soul and body from the belief in the bondage of carnal mind which is wrought by a delusion that perverts thought through the baleful emotion of fear. It is fear that invests airy nothing with the form and substance of reality. Job, writing in the agony of his so-called disease, rightly, though perhaps unconsciously, pointed out its potential cause when he exclaimed, "The thing which I greatly feared has come upon me, and that which I was afraid of is come unto me." The source of his malady was within, for Satan, who was alleged to have inflicted it, but symbolized carnal mind.

Many learned Bible critics hold that the book of Job is not an inspired volume, but only a sublime allegorical poem, in which great truths are expressed with dramatic power of the highest order. While this may be so, it certainly beams all over with the light of Divine Truth, and it is the only book in the Old Testament that distinctly teaches the resurrection of the dead. With all the firm assurance that could come from perfect faith, Job declared:

"I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth.

"And though after my skin worms destroy this body, yet in my flesh shall I see God.

"Whom I shall see for myself and not another, though my reins be consumed within me."

Christologists may well point to the book of Job as embodying in its narrative the principles they contend for, which is that disease, so-called, is not an organic force, operating in the human body, but it is a delusion created by carnal mind—a mere mental infection. It is "The pestilence that walketh in darkness—the darkness of mortal error—and which vanishes before the light of immortal Truth."

In this class, as in every other, where a sound principle is tested by its extreme application, the severity of the test served to make its virtue all the more apparent, as the more fiercely glows the heat of the furnace the more resplendent becomes the pure gold amid the dross and ashes which surround it.

Satan is therein presented to typify the All-evil in contradistinction to God, the All-Good. An archangel ruined and doomed never to hope again his declared rule of action was embodied in these words, "Evil be thou my good." With supreme effrontery, worthy of the arch-tempter, who dares approach the holiest, he comes before the Lord in good company, among the "sons of God." His being given the power to visit upon Job "A perfect and an upright man" such dire afflictions, typifies the ceaseless conflict between good and so-called evil.

The result of the conflict in this case serves to illustrate the final triumph of truth over error, and that with an assumed faith in God immortal mind will in every contest prove victorious over all the forces of

carnal mind. Although God imposed upon Satan the condition that he should spare Job's life, yet Job himself had the power to end it. Of that he was fully aware, and he was, moreover, urged to exercise it by his vicious wife, who said to him reproachfully, "Dost thou still retain thine integrity? Curse God and die." But the soul of righteousness, however great may be the calamity cast upon it, like seasoned timber, never gives.

Job, even in his most extreme anguish never lost faith in the justice of his Maker, or despaired of his final redemption from his terrible affliction. He imputed it to no material cause, nor did he look for his healing to material medicine. Driven to the verge of despair by his suffering, he exclaimed "God hath delivered me to the ungodly, and turned me over into the hands of the wicked;" yet he declared, "Though He slay me, yet will I trust Him; but I will maintain my own ways before him. He shall be my salvation, for a hypocrite shall not come before Him."

"Behold now I have ordered my cause; I know that I shall be justified."

Job, it will thus be seen, was guilty of no self-abasement, even in his bitterest extremity, and entered no pleas of guilty, like an accused criminal standing at the bar of a mortal judge. In this he asserted a fundamental principle involved in Christology—the healing principle of Divine Metaphysics—that a man should never affirm of himself what he does not desire to be true. His three orthodox friends, who were veritable counselors of despair, all reversed this principle and rebuked him for asserting his integrity, saying to him in words that still pass muster in the so-called orthodox churches of to-day as Divine Truth.

"Dominion and fear are with him; he maketh peace

in his high places. Is there any number of his armies? and upon whom doth not his light arise? How, then, can man be justified with God? or how can he be clean that is born of woman? Behold even to the moon and it shineth not; yea, the stars are not pure in his sight. How much less man that is a worm? and the son of man that is a worm?"

To that arraignment Job, conscious that he was made in the image of God and refusing to take his course from man and falsify the convictions of his immortal soul, replied with just indignation:

"To whom hast thou uttered words? and whose spirit come from thee? All the while my breath is in me and the spirit of God is in my nostrils; my lips shall not speak wickedness, nor my tongue utter deceit. God forbid that I should justify you; till I die I will not remove my integrity from me. My righteousness I hold fast, and will not let it go; my heart shall not reproach me so long as I live."

The healing of Job signalizes most strikingly the triumph of mind over matter. He was afflicted, not with bodily disease, but with malignant bondage of a delusion wrought by carnal mind. When he realized that God is love, the All-Good, Eternal Truth and Eternal Life, and became possessed of that Spirit of Divine Love which embraces within its infinite circle both God and man, the fetters of that delusion that bound him were broken down. Then he rose up a man—the immortal likeness of the Eternal God—a likeness which, though it may be for a time clouded by mortal error, in the mist of carnal delusion, can never be effaced. This is what the sacred writer meant when he wrote, not that Job was the victim of bodily disease, but of carnal bondage, his words being, "And the Lord turned the captivity of Job when he prayed for his friends."

CHAPTER VI.

SUPREMACY OF SPIRIT.

Wherein it Over-Shadows all Errors of Materialistic Philosophies.

The great cardinal principle or underlying thought of all metaphysical healing is in the fact of the allness of spirit and in the realization of the nothingness of matter. The Bible tells us that God created all that was created, and that all He created was good; that man was created in His image and likeness; that God is Spirit; therefore, if man is the image and likeness of God, God being Spirit, man's life must be a spiritual life. God being all, there is no room for anything else.

Everything in the world goes by its opposites. To material thought we have good and evil; light and darkness; water and fire; spirit and matter. Now, if we take good and evil, the evil is nothing, because good is all. God created all; therefore, all is good, for God is good. Take up light and darkness; we find darkness is simply the absence of light. When light comes in, the darkness is dispelled. You destroy fire by putting on the water. Spirit being all, and matter being its opposite, matter is nothing. Hence, all of the opposites become one integer in this great fact of spiritual wholeness, for God is Spirit, is all, and all is good.

Therefore, matter is simply the absence of something; it is nothing. Then we bring this thought to the practical test in the healing of disease.

Man, the image and likeness of God, must be a perfect being, because he could not be the image and likeness of God if he were imperfect, and this image and likeness of God is always perfection, is always health, as God is health; in other words, it is impossible for anything that is not in perfect harmony with God's eternal laws of perfect health and perfect good to exist, for God covers all, is all in all; therefore, everything not created by God—sickness, sin and death—are false; they had no creator; they are but the vaporings of material thought, or material mind, and are false, as all other statements of materiality are. They do not and cannot exist.

The novitiate in healing must make this practical realization, that, God, being all, matter is nothing; because God is Spirit; its opposite, matter, is simply the absence of something. If this realization is made, with the realization of the perfectness of the persons whom you are treating, as the spiritual image and likeness of God, and the impossibility of that person being sick, when you make this realization in your mind, this so-called material body responds to this thought, and harmony of material mind becomes visible.

The statement is made that there is no life, truth, substance, or intelligence in matter. Now, suppose we take for illustration the human body, after the breath of life is gone, the life, the soul has departed. There is the body, a perfectly inert mass, without feeling, without intelligence, without life, without truth, and without substance. It is nothing; it is no more than the dust upon the summer's threshing floor; the wind picks it up and blows it away, and it is gone. There-

fore, that body cannot be the present life of man; but the man, that part of us which is the real Ego, is that part which came from God when He breathed into our nostrils the breath of life and we became living souls. It has life, it has intelligence, it has substance, it has Truth. All came from God, and all is God. Our life is engulfed, surrounded by Truth, absolutely by this Divine Father, for in Him we live, move and have our being.

The reader must make this realization, and then treat the patient along the lines of this argument. If the realization is made perfectly, the healing is perfect, the physical responds to the spiritual law, and physical health, as well as material senses, becomes perfect.

It has been suggested to my mind that in giving these formulas of treatment for patients I should give a treatment also for a person who wishes to heal himself. So far as the particular disease is concerned, for the purposes of the treatment, it may be called fever, and if suffering with more than one belief of material ailment, include in the denial all manifestations which present themselves to material thought. Here is a short treatment for the benefit of my readers who wish to heal themselves, as follows:

"I, being the perfect image and likeness of God, am perfect, and the environments of materiality have no force or power or effect upon me, for I know that matter is without life, truth, intelligence, or substance, without God in creation. All is infinite Mind and its infinite manifestation; God is all and in all. God, being Spirit, is immortal Truth, and matter and all of its surrounding environments are false, unreal, untrue, and are really nothing. The fact that I live in God, move and have my being in God, shows to me the absolute certainty of my perfect health; that nothing can come

near, around, or about me, except that which is in accord with God's eternal laws of perfect harmony; and the belief that manifests itself upon my body as fever is false belief; it is but the statement to me of material mind, material thought; it is false, unreal, untrue, and does not exist; because the image and likeness of God cannot have fever. The spiritual life has nothing for fever to live on; it is a false belief, untrue, unreal. Being a child of God, I, at creation, was given dominion over all the world and everything that in the world is. Therefore, I have dominion, I have power; I have wisdom, understanding, righteousness, and holiness. I have prosperity, affluence and health; I have love for my fellow-man, love for God supreme, and love for all. There is no room in my consciousness for hate; but I love all mankind. I cannot hate. All malice, maliciousness, and those kindred evils are not in my consciousness, cannot be; they are false, unreal, untrue, and do not exist. Those who would injure me by the practice of malicious mental malpractice can have no power or effect over the child of God. It matters not who they are, what their business may be, or the system through which they attempt the practice, all such things being evil, are nothing, for God is all, and God is good.

So with malicious animal magnetism in all of its forms. It has no power over me, and can have none, for God is with me, protects me, and evil in no form can affect me, because evil is nothing, for God is all. I have joy, I have happiness, I have contentment, I have peace, and my life is surrounded with perfect happiness from God the Father, from whom comes every good and perfect gift.

"I thank thee and I praise thee, my Father, for all Thy Goodness, for my perfect health, for the realization

of my heirship and sonship. I thank thee for the intelligence that Thou gavest me, for righteousness, for holiness. I thank Thee for all Thy blessings, and I praise Thee for my perfect love and perfect happiness. This I ask all in the name of Jesus Christ, my Savior."

This treatment should be supplemented in every instance by the repetition of the Lord's prayer, except in cases of emergency where we have not time; and an excellent plan is to further supplement this treatment by the repetition of the 23d or the 91st Psalm, and often both, remembering that Truth is what destroys error. That sickness is error, that all evil is error; that all manifestations of human illness, human ailments, and human cares, and human wants are all errors.

Remember the only way to destroy error is to confront it with the Truth. Then it vanishes, as the darkness before the light, is not and never was.

CHAPTER VII.

CONDITIONS CONTROLLED.

All Persons Possess the Power of Shaping Their Own Destinies.

The subject of man's dominion is one of the greatest possible importance to the people of the earth to-day; and yet one which is as little considered as almost any other conceivable question. In the opening of Genesis we read: "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them."

Then it is proclaimed in chapter sixth of St. Matthew: "Wherefore, if God so clothe the grass of the field which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore, take no thought, saying, What shall we eat? or, What shall we drink, or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom

of God, and His righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Herein our blessed Savior lays out a scheme for the destruction of want, and I wish to impress upon the minds of the reader that He lays out as His first proposition that you cannot serve God and mammon. Either you will love the one and hate the other; or else you will hold to the one and despise the other.

The Good Shepherd argues to us this proposition, and gives us His reasons why we should not worry; why we should not scheme; why we should not be grasping and sordid; and He gives us as the culminating point in the argument that statement: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

Now, we have the proposition clearly presented to us. We have the necessity made plain, and we have the remedy: "Seek ye first the kingdom of God and His righteousness." What is the kingdom of God? When the Savior gave us His prayer He said, Thy kingdom come. Come where? The Savior tells us that the kingdom of heaven is within us. Where is God? He is in His kingdom. Then let us ask again, Where is He? He is omnipresent Good. He is with you and with me and with us all. Therefore, the kingdom of God is within you. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you;" and I make the assertion here that if we, in pursuance of this Divine command, seek the kingdom of God, Good, that is within us, develop the inner man, reach out and grasp that which we have denied—our lost dominion—the dominion over all the earth and everything

in it, that we are then arriving at that point where we are seeking the kingdom of God, when these things shall be added unto us.

Take the case of the man or the woman who is continually prophesying of himself or herself disaster, poverty, want, limiting in his or her thoughts his or her possibilities for the future—such persons are always poor, and are always limiting whatever lines they mark out for themselves; but if you seek the kingdom of God, Good, that is within you, develop that God-given man that is within you, the one that was created and given eternal life, when you find that hope as God gave it to us, then banish all thoughts of fear, of want, of poverty, because God Almighty stands forth with His Horn of Plenty and pours it out lavishly upon your head, and you never shall know what want is.

The only reason for poverty, the only reason for want, is in the mind of the person who suffers want. There is no more excuse for being poor than there is for being sick. Both are evils, and both are sins—are to be classed among sins. They belong to those evils which mortal mind has placed over mankind, by themselves adopting those mortal thoughts which are dragging them down. When God created man He gave him dominion over all the world, and He gave him eternal life; but, at the same time, He gave him the power of selection, and when, through some evil or material thought, Mother Eve had, as spoken of in the allegory, eaten the forbidden fruit, then and there mankind stamped with materiality; and, as an inevitable result, man's first parents were driven from this paradise made by God.

Instead of enjoying everything good in profusion, as they had, they were driven out, and man was cursed with the declaration that "By the sweat of thy face

thou shalt eat bread." That meant, so far and so long as you are governed by material thought, by material laws, shall this be so.

If you, dear reader, wish to remain in these material environments, you will suffer and be forced to earn your bread with the sweat of your face; your pathway shall be hedged with thorns; and you, woman, shall bear your children in sorrow and become a slave to man. That was the curse that was pronounced upon man, and this curse has been growing worse all these years. During the last half of the present century God has given to us, His children, light upon these subjects, so as to enable us to reach out and grasp the lost inheritance, the dominion which was abandoned.

This is a suggestion of deep significance, and much value to the reader. Let it be well remembered that money is not to be sought for the mere money's sake, as the apostle tells us that the love of money is the root of all evil. Money is really not to be sought at all. Nowhere are you told to seek money. What are you to seek? The kingdom of God and His righteousness. Therefore, when you seek the kingdom of God (Good), that is within you, the development of righteousness (rightness), of love, of truth, of joy, of peace, of gentleness, long-suffering, brotherly kindness, your heart being filled with the love of God, loving God with all your heart, and your neighbor as yourself, then you are reaching for the kingdom of God, then will you seek not to obtain the advantage of your brother, but rather seek to see that you do not obtain the advantage of him. Then you are approaching in a slight degree toward that kingdom of righteousness which must yield you all and everything, because God will then give you all those things as promised.

CHAPTER VIII.

HEALING OF DISEASE.

Present and Absent Treatments for the Relief of
Acute and Chronic Complaints.

A strong desire evidently exists with most readers to know how diseases may be practically and expeditiously healed both by present and absent treatments. The only way to impart this much coveted information is through plain, earnest, truthful statements free from all attempts at mystification under the guise of a superior knowledge. Truth needs to be couched in the plainest and most unmistakable language—expressions which bear no dubious interpretation.

Take it for granted that I'm called upon to handle a case of fever. I will suppose the treatment is to be a present treatment, and I am called to see one of my neighbors who has a very sick daughter. I repair to the house of that friend, I go into the room of this patient—if there are those present in the room whom I do not want there, I kindly ask them to retire. Frequently I leave the mother in the room. I then treat the patient silently. You must not be frightened because of the manifestation of the so-called disease. You may find a belief of delirium in its most dreadful form; let it have no effect upon your mind, for you know that

the omnipotent power of God is such that it is as easy for him to heal the worst cases as it is the most simple. Know that God is all power, and you give your treatment with perfect confidence in that power, and you will see the disease vanish. Oftentimes in one treatment of these acute diseases, you will find the patient perfectly cured of all the beliefs and apparent manifestations of disease.

Seldom in acute diseases have the healers to make more than one call, because one treatment heals. In chronic diseases we find in our practice that often longer treatments are necessary, sometimes running into months; yet, at others, the most miraculous and wonderful cures are made in a short time, almost immediately. In treating this patient, especially if something like an aggravated case of belief of fever, you must cling to your patient in thought; treat, and continue treating, until the fever breaks down. Sometimes it will take an hour, and I have known times when it would take two hours; but keep pouring the Truth into the consciousness of your patient, and as sure as water destroys fire, so sure will Truth destroy error.

This fever is error. Pour on the waters of Truth till you have completely destroyed it. Oftentimes a case of acute disease is destroyed by the repetition of the Lord's prayer over and over and over again. I remember when I once woke up in the night with a belief of a very sore throat, and I was sleepy, too sleepy, to give a treatment, and I thought of these words, "I am hid with Christ in God." I kept repeating these words over and over for about ten minutes, and the sore throat slid out as though it was pulled away, and never was heard of afterwards. It is Truth which destroys error. Pour on the Truth. The solemn affirmation when you are at-

tacked yourself with any kind of disease, over and over again use these words, "I am Divine perfection; I live, move, and have my being in God," repeated over and over and over, will destroy any manifestation of disease. Take any other words of like import, "God is with me, God is with me now, God is with me always," and realize the truth of it, and you will heal the disease. It is Truth that destroys error, and when the Truth is put upon error, the error goes. This experience is not confined to me, but it is the experience of all those who have made this method of healing a practice for a number of years. All practitioners will necessarily meet with similar experiences.

The time occupied in giving a treatment can not be measured in minutes. It depends upon the realization of the healer and the receptivity of the patient. If the healer has a perfect realization that he or she is in the presence of God, talking to the patient through God, oftentimes the work can be done in a very short while; but sometimes, from the non-receptivity of the patient and the slower realization of the healer, a longer time is necessary. I have often found in my treatments when the patient was absent, something would tell me that that patient was well, and I could hardly treat such one any more, and soon along would come a letter saying, Your treatment on a certain day healed me. It is nothing uncommon.

I know of a lady who had a patient to write to her for immediate treatment. As soon as the letter was received a treatment was given, and a letter dispatched back stated that the treatment had been given as requested. Shortly a letter came from the patient saying that she was healed in a certain hour, the two letters having passed on the way. The wonderful effect of Truth upon error cannot be proved by material mind,

but it is God's work; and that is enough for us to know.

The fundamental principles of healing may be largely embraced in the statement of Being, which reads:

God is Spirit, and man is His image and likeness. Therefore man is spiritual and not material.

That this spiritual man lives, moves, and has his being in God. God is Spirit. Therefore, all can see and know at once the impossibility of this being having any kind of disease, of being troubled with any kind of inharmony, because living and moving in the infinite Spirit none can be diseased. There is no place for disease there. Therefore, all disease, so-called, is but a belief, is known as the manifestations of the material mind upon the material body. The material mind is false, the material body is false, because Spirit is all, God is all and God is Spirit. Therefore, there is no material mind, or material body, or material disease, except in this false conception, which we call material mind; and it is false, absolutely false, completely false; does not exist, never was, and never did exist. When you realize this fundamental truth, go to the bedside of your patient; or your treatment of him may be given absently. When you make this realization, that your patient lives, moves and has his being in God, you realize his perfection, and nothing but perfection can be there. Then this material manifestation of disease will pass away, and the so-called disease is healed through that principle of God wherein good destroys evil.

CHAPTER IX.

INSTRUCTIONS AS TO INFANTS.

Their Conditions to be Handled Through the Mentalities of Mothers and Attendants.

“Suffer little children to come unto me, and forbid them not, for such is the kingdom of heaven.”

This utterance of our Divine Master indicated His great love for children, who are so receptive to the healing powers of Truth. There is a very close connecting link between the spirituality of the infant and its mother. So when, through Christology, a babe or very young child is to be treated, direct the thought to the mother; or, in her absence, to the one in charge of the child; or, the person most sympathetic in its behalf. Having already given the formulas for adults, I'll now give the reader a short method of treatment for the infants. Repeating the original formulae as for persons of more mature years, I then call the mother's name and say: “I desire to talk to you. You must know that your life and the life of your infant are in the image and likeness of God, you each live, move and have your being in God. Therefore, you must know that the baby cannot have any disease.” If it is the croup that the baby has, to material sense, you state that baby could not have croup. It lives in perfect har-

mony; therefore, nothing but harmony can come near it. You must know further that the baby is God's child. Jesus said, "Suffer little children to come unto me, and forbid them not, for such is the kingdom of heaven." We are admonished in another place to come as a little child. You can say to the mother and sister that baby is God's child, and "I declare to you that baby cannot be sick, never was, nor never will be. It cannot have croup; all is infinite mind and its infinite manifestation. I ask this all in the name of Jesus Christ my Savior." Then go on and close up the treatment as any other treatment, and baby is well.

In this connection, it may not be amiss for me to relate an interesting incident which occurred in my own family. To mortal sense it was a case of croup in a darling little babe. It was when I was young in Science, and the child was my own grandson. I was reading, and perhaps between 12 and 1 o'clock at night I heard that awful cough, which, to a parent that ever had croupy children would almost raise a man out of the coffin. I went up stairs and saw him in his mother's arms, almost suffocated with the croup. I had medicine in the house, and knew what to give him to relieve him. I knew that he was made in the image and likeness of God and could not have croup. I realized instantaneously the nature of his being, and he turned over in his mother's arms and breathed as naturally as ever. He did not have any cold at all. Babies are easily cured.

It will be found that the same method adopted for infants may be successfully applied to those unfortunates known under the law as "non compos mentis."

CHAPTER X.

LAW OF HARMONY.

With Healers it Proves to be the Key Note of Absolute Success.

Harmony is the only law—perfect harmony. Harmony means perfection. When you go to treat your patients or treat yourself for healing, what do you do? Affirm that the patient or yourself, as the case may be, is the perfect image and likeness of God; that you live, move and have your being in God; that nothing can surround you, come near you or affect you in any way, shape, form or manner, except such as is in perfect consonance with the great law of perfect harmony and perfect love. Harmony means perfection. God's laws are harmonious, and nothing but harmony can come near Him, around Him, or about Him. I ask you to ponder in your mind how it is possible for any person to have sickness, or anything the matter with him, when he is surrounded by God's light of eternal harmony.

But the uninitiated will say to you, "Here, this patient has got the fever." What are you going to do about it? One says, "Here is a lame man." What are you going to do? You see a person who is sick of a fever, and a lame man; but I speak of their material thought. Spirit is the real and eternal; matter is the unreal and tem-

poral. Matter is unreal and it is not; in reality there is no matter. It is nothing, absolutely nothing, for God is all in all. Spirit is the opposite of matter; therefore matter is nothing. Spirit is all, for God is all.

It is said that seed have been found in the hands of mummies, which, being planted, have burst forth into growth, after having been dormant for centuries. The seed had within it all the life principle, waiting development, but the hand that held it was dead.

The Divine Life and Truth begins in the soul as a seed. It may be held in a dead consciousness, but the Truth-seed never dies. It is waiting its opportunity. It is implanted by Divine Hand in every soul.

One says, "When Jesus said He had finished the work he had sown the entire field with seed; the seed were small; the harvest is universal."

"We think that heaven will not shut forevermore,
Without a knocker left outside the door,
Lest some belated wanderer should come
Heart-broken, asking just to be at home,
So that the Father will at last forgive,
And looking on his face that soul shall live.

"We think there will be watchmen through the night,
Lest any far off turn them to the light;
That He who loved us into Life, must be
A Father, infinitely Fatherly;
And groping for him all shall find their way
From outer darkness, through twilight, into perfect
day."

"His mercy endureth forever."

"Every knee shall bow, every tongue confess."

"The knowledge of God and man's relation to God; the right understanding of these will break the bonds of captivity, and give us consciousness of Eternal Life."

Jesus said, "Knowing the truth makes us free;" also, "Knowing God is eternal life"—two most precious boons. Freedom and life are ours for the knowing. Knowing what? That they are ours. "All things are yours," Paul affirms.

In the treatment of your patients or yourself, dwell upon the thought of harmony, hang to the thought of harmony. Deny everything that is not in perfect harmony and perfect love. Deny it, never admit it, and you will always be right, and you will always heal the sick.

While thinking, and practicing the thought of harmony, we must recognize that we live in the eternal now. To-day is the day of salvation. You can take Scripture upon Scripture for this thought; now is the only time. Live in the now. Does God bless you with plenty, with comfort and happiness: Thank God and take courage. You only live in the now. The person who always lives for the future is always in want, in anxiety, in trouble. The fellow that lives in the past, as Jesus said, let the dead bury their dead—he lives among their dead. Live now, for now is the only time. Do you want health? You have it now. Do you want happiness? You have it now. Do you want comfort? You have it now. Look up to God and ask, and ye shall receive now. To-day is the day of salvation. Come to the Lord, know His truth now; now is all the time there is. There never will be a future, and there never was a past.

CHAPTER XI.

POWER OF PRAYER.

Its Mystery Unsolved by Human Reason, but Its
Efficacy Divinely Proven.

Prayer may appropriately be denominated the working tools of the Christian healer. In fervent prayer there exists a deep mystery which human reason has never solved, just as it has never solved many of the occult problems of nature. Even men most learned in physical science are obliged to confess that they daily observe most powerful effects, which they are unable to trace to any adequate cause; and that their actual knowledge of the operation of natural laws is confined to very narrow limits. The mystery of prayer cannot be solved by human reason, because, being of the Spirit, it can only be discerned spiritually.

That great philosopher, Sir Isaac Newton, after discovering the law of attraction and gravitation which holds the earth in its orbit, and discloses its true relation to the sun and moon, exclaimed, when complimented upon his scientific achievements, "Alas, I am but as a child who has picked up a few bright pebbles on the border of the illimitable ocean of truth."

It is sufficient for us to know that prayer is the Divinely appointed means by which the creature must

seek the aid of the Creator—the child of God imploring the assistance and blessing of his heavenly Father. The term prayer comes from the Hebrew word signifying appeal or intercession, whereby we refer our own cause and that of others to God.

The learned divine, Dr. Adam Clarke, in his commentaries on the Holy Bible, defines prayer as “an offering up of our desires to God for things lawful and needful, with an humble confidence to obtain them alone through the mediation of Christ to the glory of God. It is either mental or vocal, private or public.” To this interpretation may be appended a few pertinent quotations from Scripture, which read:

“Before they call I will answer.” Isa. 65, 24.

“If ye shall ask anything in my name, I will do it.” John 14, 14.

“What things soever ye desire, when ye pray, believe ye receive them, and ye shall have them.” Mark 11, 24.

“If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.” Matthew 19-20.

“But let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea driven with the wind and tossed.” James I, 6.

“The eyes of the blind shall be opened and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.” Isa. 35, 5-6.

The above are merely a few brief quotations as to the power of prayer as set forth in Holy Writ; but they serve to exemplify God’s goodness in time of need.

The reader by searching the Scriptures can find extended amplification in other verses which will bring

solace to the sorrowing soul. In this connection, let it not be overlooked that the meek and lowly Jesus taught the duty of prayer, both by precept and example, even praying upon the cross; while the apostle Paul enjoins upon us to "Pray without ceasing." Really there is no religious duty so often enjoined upon us, both in the Old and New Testament, as prayer. It would appear to be the brightest jewel in the diadem of Christian virtue.

Prayer and its cognates, pray and praying, are mentioned three hundred and twenty times in the Bible, while faith is mentioned but one hundred and fifty-three times. Happily this vital duty, which gives strength to perform all other Christian duties, fortifying the soul of man by communion with his Creator, requires no learning taught in the schools for its effectual performance.

The humble rustic of whom it may be truly said that

"A primrose by the river's brim,
A yellow primrose is to him,
And nothing more,"

can make a prayer as effective as any uttered by the most learned theologian.

The poet Montgomery well defined prayer when he said that—

"Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.
Prayer is the heaving of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near."

Prayer transports the soul to the audience chamber of God, to the foot of the great white throne, and fills it with the assured glory of His presence. It fixes the eye of the soul on the light of Eternal Truth, whose express image it is, as the eagle soaring heavenward fixes his gaze upon the sun. Christ in His sermon on the Mount commended praying in private, His words being: "And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6, 5-6.

The Lord taught us how to pray. He said: "Our Father which art in heaven, hallowed be Thy name; Thy kingdom come, Thy will be done in earth, as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil; for Thine is the kingdom, the power, and the glory forever. Amen." Matt. 6, 9-13.

CHAPTER XII.

INVOCATION FOR HEALERS

Method of Its Formation and How it Banishes Sickness and Suffering.

The invocation of the Christian healer, or the prayer which heals the sick, is somewhat different in its manner, form and mode of expression from those of which we have previously written. There is but one God, and he who comes to God with an honest heart and perfect faith, it matters not what form of expression may be used, will receive a perfect and affirmative answer for all prayers and for all supplications which are fit to be made. In discussing the prayer of the healer for the purpose of this chapter we divide it into four parts:

1st. The preamble, or introduction.

2nd. The denials.

3rd. The affirmations.

4th. The praise.

The first general part, which is known as the preamble, or introductory part, is the clearing of the heart, the mind and the thought of the petitioner of such intervening thoughts as may be of a confusing nature. We may give it in something of this form:

"I, being a child of God, made in His express image and likeness, am a perfect being, living and moving and

having my being in God, the Father, the Good, the Light, the Life. Spirit is all, matter is nothing; therefore, all is infinite Mind and its infinite manifestation, for God is all in all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal.

It may be appropriately claimed that matter is nothing, it being only the absence of something. Going along with this prayer, we at once take up the second feature of it and continue as follows:

"I, being the image and likeness of God, living, moving and having my being in God, can have nothing but perfection surrounding me. I have no inharmony of any character or kind; there can be no disease or disaster; there can be no sorrow; there can be no sickness or death in, around, or about me. The evils of the evil one, known as malicious animal magnetism, can have no power over me, either against my intelligence, my intellect, my morals, my health, my family, or my business affairs, or anything in, around, or connected with me or mine. Neither can they who practice what is termed 'malicious mental mal-practice' have any power to injure me, it matters not what their object may be, nor does it matter who they are, whether they be persons working through themselves or through the instrumentality of others, they can, none of them, have any effect upon me; and it matters not what the methods or practices may be, through which they attempt to carry forth, nor on their diabolical works, whether it be through sorcery, necromancy, witchcraft, black magic, or other malicious mental treatments, so-called, carried on by malignant persons, they can, none of them, have any effect, power, or influence over me, or mine, in any way whatever."

Living, moving and having my being in God, I have

perfect health, I am engulfed in perfect love, surrounded by eternal good, and live in the Eternal Life, and my feet are guided by Eternal Intelligence. Having been created in the image and likeness of God, given dominion over all the world, I have that dominion, for it is mine, and I do not surrender it. The great God created me, gave me dominion over all the world, and I hold that dominion. I not only have that dominion over myself, but over all; hence all is mine. I have perfect health, I have prosperity, I have wisdom and understanding; my heart is filled with love, peace, joy, brotherly kindness, holiness and righteousness, and my every footstep, my every thought, my every act and deed, is guided and directed by the great Jehovah. I cannot go wrong. God gives me His son Jesus Christ to show the way. He gives me wisdom; He gives me power; He gives me strength; He gives me Love; He gives me Spiritual understanding. I have it all, for all is mine in the original creation, and it is mine by birthright. God blesses everything in, around and about me, protecting the members of my church, protecting the workers in the field, protecting all, for God is omnipresent Good, an ever present help in time of trouble. God is with me, He is with me now; He is with me always, ever on guard, protecting me in every vicissitude of life.

“I praise Thee, O God, for perfect health, for perfect happiness, for perfect harmony. I praise Thee for prosperity, for contentment, peace, joy. I bless Thee, I praise Thee, that Thou dost watch my every footstep, guard my every step and bring me forth a conqueror in all the enterprises of life in which I am engaged. I praise Thee for Thy wisdom and strength, Thy holiness and Thy righteousness, and I praise Thee all in the name and through the name of Jesus Christ, my Savior.”

"The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters. He restoreth my soul. He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; Thou annointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." Psalm 23d.

Conclude the invocation with the Lord's prayer as published in closing paragraph of previous chapter.

This particular invocation is given, not as an inflexible rule which the reader must follow; but is presented as a sample of the prayer which heals, and is delivered in the first person singular. When called upon to treat a patient, deliver a prayer of like import, changing it to suit the case, and where there is a disease, SPECIFICALLY MENTION THAT DISEASE and deny its existence. Suppose the healer is called to see a patient who is suffering from sore throat, and to visit this patient confined in bed at his or her residence. As a general mode of procedure, at the start, it is best to request all except the patient to retire from the sick chamber. However, in some instances, this may prove inexpedient, especially where relatives are ignorant of the practice or strongly prejudiced against same. They may be honestly suspicious of leaving their sick alone in the keeping of one who is healing by a method which they do not understand. The only object of having the healer and the patient alone in the presence of God is this:

That the material mind of the looker-on is just so

much weight pressing on the patient's sub-consciousness, which takes that much more work on the healer's part to overcome. But where it is necessary to have a person in the room with you, treat the situation, and declare mentally to yourself that the material mind of this person cannot affect your patient, depress or drag him or her down, and God will destroy the oppressive influence of this mortal mind. Usually the patient is oppressed with fear, imagining that a sore throat may become diphtheritic in its tendency, or that it may turn into what is called scarlet fever.

The first thing to do in delivering the primary part of your treatment is to commence your declaration of denial. The first denial which you want to make is the denial of fear. Assert that there can be no fear; that your patient's consciousness cannot be filled with fear; that perfect love drives out fear; that the omnipotence of God destroys it; that fear is a material manifestation of material mind, is false, untrue, does not exist, and is not. Drive it out, stamp it out. Oftentimes in your practice you will find that the dislodgement of fear will heal your patient; and, often in practice, patients will come to you or write to you, and you can see fear in every word, thought or look. Destroy it, and usually your patient is well.

After this treatment against fear, take up the specific disease, and deny that the likeness and image of God can have sore throat; assert that the image and likeness of God, living, moving, and having its being in God, cannot have sore throat, it never did have sore throat, does not now, and never can have; that all belief of sore throat is brought up by material mind, is a falsehood, is untrue, does not exist, and cannot exist.

Then the treatment is continued along the lines given in the foregoing part of these directions. Per-

severe with same until it is seen that the patient is relieved. Remember in making all treatments this one fundamental fact, that truth destroys error, that God heals the sick. I have likened this in other places in some of my writings to fire and water, the fire representing evil and the water Truth. Throw that water upon the fire and it destroys the fire. So it is with the destruction of error. Confronted with Truth, it is lost, destroyed, and that place which knew it knows it no more. It is gone, and whither it went you know not. Every error, so-called, in all the world, including sickness, sin and death, when confronted with the Truth, absolutely and perfectly vanishes and is gone.

There is one thought which cannot be pressed too strongly upon the reader, and it is that in this treatment reside the very foundation-stones of Divine Healing which pure and undefiled constitute Christology.

CHAPTER XIII.

HINTS FOR HEALERS.

Necessity for Living a Pure Life and Being in Harmony with Divine Love.

To those persons who seriously contemplate devoting their life, energies and talents to Metaphysical Healing as practiced through the precepts of Christology, it is well for them to recognize the absolute necessity of living truly and purely in all points of view. To every such person it is well to suggest that his or her life must be dominated absolutely without reserve to a perfect love for God; it must engulf every thought, take possession of every emotion, and permeate every fiber; love for God supreme, as Jesus said, as the first great commandment, and the second is like unto it—you must love your neighbor as yourself. I was much amused a short time ago in listening to a discussion between two orthodox Christians upon the subject of who your neighbor is, and according to their thought the great family of mankind is eliminated from the doctrine of neighborship. They were only a few and favored ones that were entitled to be catalogued as neighbors.

As Christologists we take the broad ground that we are the children of God; that we are all equal; that we

are all heirs to the one Father; that we are participants in the one Truth; that we are brothers; that we are neighbors; and know the doctrine which said we must love our neighbor as ourself.

This love of a neighbor must be made practical in everyday affairs of life. In daily transactions with your fellow man you must cease this worldly scramble, so-called, to prevent your neighbor from cheating you; but look to yourself; go over on his side and see that you do not cheat your neighbor. Then you are to bring in the doctrine of love your neighbor as yourself into practical action.

Then it is that you will begin to love God, and love your neighbor. Then it is your mind will come into that position where God will hear you, for as Jesus tells us, the great principle of God's dealings with men is given in the two commandments, love God supreme, and love your neighbor as yourself; and when you can put your hand upon your heart and say, "God's will be done," and come to God as a little child, then you are fit subjects for the kingdom of heaven. Then you will be healers of disease, in and through the love of Almighty God, because we are told that we must come to God as a little child before we can enter into the kingdom of heaven. Let your talk, your everyday life, wherever you go, be one of perfect love, perfect gentleness, perfect meekness, devoid of hatred, of malice, and of vindictiveness, let the provocation be what it may.

Remember that Jesus said, "Unto him that smiteth thee on the one cheek, offer also the other." Hold on to the great truth that love is eternal, that love is all; hold to the thought that love is triumphant—then disease will fly from you and you will have power with God, because you will be like Him. Your life will be engulfed in Love, for God's love will surround you and

His goodness will cover you, and He will aid you in the perfection of His divine harmony. Then harmony perfect, supreme, complete, will be yours, and discord will fly at your command.

In the practice of the principles of Christology more or less absent treatments are constantly to be made. In this connection it is well to know that God is everywhere; that in healing your cases you are talking to your patient through God, and that the very instant a thought passes from your mind, it goes into the mind of your patient subconsciously, but more effectually than if it were spoken to the ear, because this subconscious mind cannot raise this frenzy against you, or object to what you say. Therefore, know that you can talk to your patient and tell the plain truth without fear of hurting feelings. We can sit in our library and talk silently to our patient and have more effect upon him than if I talk in the presence of a person where you hear every word. You can sit in your room and treat a patient in China, or in the remotest part of the earth, and the very instant a thought is conceived in your mind it is planted in the mind of the patient. Electricity is not to be compared in rapidity to the transmission of thought; therefore, know that this is true; why it is true and how it is true is not for me and you to know, but know that I am giving you the facts governing this great law. I have patients whom I treat as far east as Nova Scotia, and as far west as the Pacific. A thought that is given them from my brain and my consciousness instantly is lodged in that of the patient, through this God-ether.

You treat a patient absently the same as you do if present. You give him the same treatment; you talk to him in the same way; you argue the case in the same manner. You prove to the consciousness of the patient

that he, being the image and likeness of God, cannot be sick. It is an utter impossibility. Pour upon him fact upon fact, reason upon reason, logic upon logic; convince him thoroughly that it is impossible for such conditions to exist, and when you have thus convinced his mind, in a logical manner, that he cannot be sick, God does the rest. When the patient knows that he cannot be sick, he is not sick. Then the reform is perfect. Talking to the subconscious mind in absent treatment is just as effective as in present treatment.

In the treatment of patients you will find this to be true, that those who are young and those who have not had a very extended experience in life, are much easier cured as a rule than those who have had more experience and more knowledge. Why this is so, I suppose, is that those who are imbued with their own self-knowledge have more materiality to crush down and bear down before the Truth can enter. The soil is more rocky. Children as a rule can be cured of ordinary complaints with one treatment, for the very reason that there is nothing to break down. It is simply healing with the thought, and there is nothing to break down; but, take an older person, especially if he is committing some secret sin, which he does not stop after being advised to stop, God will not heal him at all. There is no soil there for the seed to fall upon. There is nothing but rocks. Take a person who is filled with hatred, with avarice, with revenge, with jealousy, and all those hell-born vicious thoughts, and you cannot heal him. Impossible! Just as well talk to a stump! You cannot heal anything of that kind, because God will not heal him. Unless you go to God as a little child you cannot enter into the kingdom of heaven. What is the kingdom of heaven? It is the kingdom of harmony.

CHAPTER XIV.

DENIAL AND AFFIRMATION

Methods for their Use to Overcome Vaporings of
Material Mind.

Students often ask the question: "How can I know what to pray for?" and "How can I know how to deny this or that?"

Those who have read other chapters in this book will remember that we divided the treatment for the healing of the sick into four divisions, the preamble, the denials, the affirmations, and the praise. Now, the rule of what to deny and what to affirm is very important.

In the first place, we must consider that God created all. The Bible tells us that God created all that was created. It further tells us that all that was created was good, and that without Him was nothing created that was created, and after the creation was finished He looked it all over and pronounced it all very good. Therefore, it is safe to say in denial, deny everything which God did not create. Then we deny everything that is evil; we deny all sin; we deny all sickness; we deny all death; we deny all the evil passions of humanity; we deny covetousness, jealousy, anger, hatred, everything that is evil, so-called, in all of the ramifications—we deny it all, because we know that God never created anything but good.

For a like reason we affirm everything that God did create. He created life; He created intelligence; He created love; He created good; He created happiness; He created peace and comfort; He created harmony; He blessed each of us, His children, with perfect harmony in His kingdom of love and good. Claim all these. He created perfect health. Claim all health, because in all the world there never was a child of God that ever had disease, that ever could have it, or that has it now. There was no such thing as disease when God Almighty created man, and all these manifestations that come before us and call themselves disease are but the vaporings of material mind, which come up saying: "I am disease." The person who acknowledges the existence of disease, and says that disease is real, can no more heal the sick than he can take wings and fly. It is like the fellow pleading guilty and expecting to get cleared.

God created man in His image and likeness; we live, move and have our being in Him; therefore, we each have perfect health; we have perfect harmony; we are engulfed in the love of God Almighty; He surrounds us, and nothing of evil can come near us, around us, or about us; and these manifestations of evil which we see upon this material plane are in fact nothing more than that which blows away and is gone, you know not where. We never were sick and cannot be sick. Therefore, in all these denials and affirmations, deny that you are subject to the evils; affirm that you are entitled to all that God made, and you cannot have anything which He did not make. Deny it. It matters not what evil comes up and says you have, deny it vehemently.

It may be well at this point to relate a recent incident which occurred within the scope of my own personal experience. My family has what is termed in ma-

terial thought a hereditary disease known as paralysis. I had well developed symptoms of paralysis before I came into Christian Science. One night, after I finished a lecture and completed my little devotional exercises, I retired to my bed for a night's sleep. Suddenly the symptoms of paralysis appeared, seemingly as thorough as ever in their obnoxious character. To that manifestation I proclaimed: "You are a liar; you are a liar from that evil thought of that evil carnal mind, and there is no truth in you; you do not exist, for God Almighty is omnipotent power, and you have no power over me." In a minute or two it was gone absolutely.

I desire to impress most strongly upon the readers' minds that oftentimes in the treatment of patients the first manifestation generally is favorable; the next thing observable is that patients will uncomposedly say, "I have had a great deal harder time, I have been a great deal worse, and I believe if you do not stop it will kill me." I said to my healer: "I believe you will kill me if you do not quit." It is this material thought, this carnal mind, fighting for supremacy, the old serpent which is always fighting in the material thought. Deny it. Say "You are a liar; I am the child of God." Hold tenaciously to that thought, and though they would slay you, yet nothing can harm you, and all the world cannot touch you, and these material manifestations will pass away as though they never existed. You will find that your patient, if you have made these denials, will come around all right within a few days. Harmony shall have been speedily restored, whereupon health is the result.

In discussing these questions we must take into consideration the three divisions of man. First, we have on this plane of materiality what we may term ma-

terial thought. The next step in advance is the intellectual, and the last and highest thought is the spiritual. The material man is environed by materiality. The five senses play a wonderful part in his thoughts. He is governed by the thought that there is life, truth, substance and intelligence in matter. He believes in matter; matter is what he dwells upon; matter is his God.

The next thought is, the man who lives by his intellect. He reasons from cause to effect, and he thinks he is a statesman, a philosopher, or a theologian. He will enter into the legislative halls of the different states, and the congress of the United States, and pass laws for the punishment of evil, for the punishment of crime, for the punishment of men, purely from an intellectual standpoint. He talks of the doctrine of Moses, an eye for an eye, a tooth for a tooth, and "Whoso sheddeth man's blood by man shall his blood be shed."

The harvest that is reaped from such doctrine is worry, immorality, want, and individual and national crimes. But the grand thought, the grand stage, where all is perfection, is where one comes to God as a little child and bows in humble supplication before His throne and says, "Father, here I am, lead me in Thy love, direct me by Thy wisdom, give me of Thy goodness, cover me with Thy care, and direct me as I should go. As I go out in the family of men, guide my every footstep, direct my every thought and act; Thy will, not mine, be done." The intellectual man's laws have no effect upon such a person, because he recognizes that he lives and has his being in the great Jehovah.

CHAPTER XV.

CHEMICALIZATION.

This Peculiarity Appearing in Some Cases Due to the
Reaction of Carnal Mind.

In treating your patients, either by present or absent treatment, you will often find this manifestation—it is almost universally true in chronic diseases, so-called,—your patient will sometimes feel the immediate effect of the treatment, and will say “How much better I feel,” while the next time you see him or hear of him his tale of woe is something terrible. Then he may assert that he has never suffered so much in months; and, “It does seem as though the treatments will kill me.” This is what we term CHEMICALIZATION. Oftentimes this chemicalization takes hold of the patient in material thought, making him hate the healer with a vindictiveness that is foreign to anything but the evil one.

This chemicalization is the reaction of the carnal mind and is what may be regarded as a turning against the Truth by the patient. Suppose that you commence to treat a patient, it matters not what the disease may be, the patient gets along well, he sees the effect of Truth. Then, without any cause, so far as the healer is able to see, this patient becomes antagonistic, and ap-

parently the enemy of God and of Metaphysical Healing. This condition is the work of material evil known as malicious animal magnetism. It has taken possession of the mentality of this patient, and unless it is dislodged, like the belief of sickness, of sin, of death, it will become to the material senses real, and the healer may lose the patient; at least, he can have no power or effect over him while the maliciousness continues to be assertive.

The most effective way to overcome this chemicalization of patients during treatments is to treat them for love; affirm that their hearts are filled with love; that they love God and love their fellow man; that they love God's work and His agencies for good. Fill their hearts with this love of the good, and it will banish chemicalization.

This peculiarity is manifested in another way upon the healer's own self; and especially is this true of young scientists who have just commenced to treat patients. Drowsiness will come over you intensely. I have gone to sleep as many as four times in giving one treatment. It seems just as though the very elements of darkness settled down on me. I would go to sleep and rise up and ask God to drive it out. Go on with your treatment. Remember that God alone can overcome all these manifestations, and He will, if you will cling to the understanding that God is omnipotent good and omnipotent love.

Young Scientists in commencing treatment will find another symptom in chemicalization, which is considered favorable, provided it is properly handled, and that is this: At times the patients will become to appearances a great deal worse. They will come to the healer and complain that the treatments are not doing them any good, but are making them worse. I have

had them say, "Stop, or I believe it will kill me." They would tell me that I must stop it. Then advise your patient the cause of this evil. Assure him it is the last wiggle of the snake's tail, the last dying consciousness of evil.

I can here cite the instance of a lady whom I knew quite well who had been healed of a disease in a wonderful manner, speaking in the thought of materiality. After her recovery she conceived a hatred for her healer which lasted a number of days, perfectly unexplainable, and she could not bear the sight of her. The healer had to get help from another one to give her a treatment to destroy that chemicalization. Healers will find generally, however, in practice, that they can destroy it; and a good plan for prevention is this: In treating patients, treat them for love; affirm that they do love you, God's servant in good. Affirm that they love all agencies for good; affirm that they do love God supremely, and they cannot chemicalize and have their minds filled with evil against you. Such treatments as a rule destroy chemicalization. Fail not to remember that the great panacea is in the language of our Savior, when He said, "Ye shall know the Truth, and the Truth shall make you free."

CHAPTER XVI.

MORAL DEBASEMENT.

Cause and Cure as Viewed in the Light of Metaphysical Progress.

Perhaps no one thought or subject of thought has done so much toward dragging down the human family, debasing its morals, destroying its power and sensibilities, and blotting out its justice, as has the thought that the God of heaven is a God of vengeance; that He not only is a God of vengeance, but that He created an avenging spirit, commonly called the Devil, and equipped that Devil with a hell of burning fire and brimstone. This thought has been the cause of all the wars, of all the hatreds, of all the vindictiveness, of all the evils, of all the wants, of all the pestilences, and of all the fears known to mankind. In fact, take the entire catalogue of evils, and we can trace them all to the thought that God is a God of vengeance.

In the new religion of Jesus of Nazareth the idea is that you should love God with all your soul, with all your mind, and your neighbor as yourself; and there is a turning away and destruction of the old doctrine of hate—an eye for an eye, and a tooth for a tooth. It promulgated to the world a new religion, and that was why the Savior was crucified. The old doctrine of hate

and a hateful God caused the Son of God to be crucified in order that it should meet its death through His demonstration over the grave. The thought that God created evil is not dead by any means in this country yet. It is the same terrible thought which every day fills our graveyards, and it is the same thought that brings down to misery, sickness, want and sorrow. It is the same thought that has exercised its baleful influence upon society; but, thank God, the dark, rayless night has commenced to break, and we can see the dawn of better times coming.

The day of love God and love your neighbor is rapidly approaching, and with it the destruction of this doctrine of hate. We must recognize that the true remedy for evil thinking and for unhealthy thinking is in God. We must drive out this evil thought and supplant it with the good; we must allow our minds to dwell upon God; we must learn to do good rather than evil; we must learn to love to do good for good's sake; and when we arrive at that position, evil thoughts will vanish from us, because evil in reality is nothing, and when confronted with the good, vanishes.

Another source of much injury to the present family of man is this mental photography thrown out by the press of the day in the description of diseases by extensive advertising. Take the large daily papers and let them portray, as they do, a certain disease, giving its symptoms, all in detail, and they scatter that disease from one end of the land to the other, because people think of it when they read about it. As a man thinketh in his heart so is he.

For example, take professors in our medical colleges, who are teaching of this or that disease, before a body of students, and oftentimes the whole class will be affected with symptoms of the disease which they have

under contemplation. Take the eminent surgeons and physicians of the world, who treat a special line of disease, and they usually die of such maladies.

People should purify their thinking. When anything other than good thoughts arise in the mind speedily drive them out; and if in no other way, get rid of unpleasant associations by withdrawing from the company of those introducing them to notice. Their thoughts of disease and disaster tend to do incalculable damage. The time is rapidly approaching when sickness will be regarded as it is, a sin; and the person who talks of sickness will be regarded as culpable as though he were talking of sin.

There is no compromise between right and wrong; there is no compromise between good and evil; between God and sin; sickness and death. These three things are evil; they have no part or parcel in God's divine economy. Man must free himself from this law of sin, sickness and death, by grasping this higher selfhood within him. We must do that; we must know that we are the image and likeness of God; we must realize what it is to be the image and likeness of God. God is Good; God is Love; God is Life; God is Light; God is all that is good, and we must be like Him in these things. God is never sick, He has no death, and there is no evil in Him. Therefore, we are not the image and likeness of God when we manifest any hateful thoughts.

We must rise above materiality and come into the real image and likeness of God. Then we take a step further and acknowledge that we live in Him; that we have all, and that all is ours; and when we come into the realization of this thought, all sorrow is banished, all want is destroyed, all sickness is forgotten, and no sin can come, with its dark head of iniquity, to make our life a life of misery. Think right, and we will be

right, for as a man thinketh in his heart so is he. Health is as teachable, as easily taught, as anything else. A person can teach sickness in just the same way as by thinking of it, and he will have it. Think of the good and the true, and we will be all right on those lines. Study health, think health, and health will prevail.

Persons teaching and practicing Metaphysical Healing should remember that when their client or patient's minds are prone toward deleterious thoughts, they should treat them out by declaring the good. Argue the good subconsciously into their consciousness. Then, in ninety-nine cases out of a hundred, if their minds have been freed from evil thoughts, harmony and health will be supreme. It is as utterly impossible for a sick body to be in a contented, perfectly healthy, loyal and true mind, as it is for water and fire to commingle. One is the antipode of the other. Therefore, fill the patient's mind with thoughts of the pure, the true and the good; drive out those baleful wicked thoughts, and thus restore perfect health and happiness. This may be difficult at times. It may be more difficult in some cases than in others; but know that it can be done, that it always can be done, and that it is the only road whereby a person as a Metaphysical Healer can ever achieve success.

CHAPTER XVII.

PERSONAL LIMITATIONS.

Man the Architect of His Own Character and Personal Fortune.

To the readers it may be appropriate to express some ethical views, especially as to personal limitations. To the individual healer first going out upon his or her mission of mercy it is well to observe the rule to the end that you should never make any predictions or thoughts of yourself, concerning yourself, concerning your family, concerning your affairs, or the affairs of your friends, or those dependent upon you, except such thoughts or words as you wish to see realized upon their bodies, or in their affairs. If this rule could be absolutely fixed, so that all could train their lives in accordance with it, you would find harmony absolute in your health, in your business, and in all the surrounding circumstances of physical life.

When God made man in His image and likeness He gave him dominion over all the earth, over the beasts of the fields, the fowls of the air, and the fishes of the sea. He gave him absolute and perfect dominion, and the only reason he does not possess that perfect dominion to-day is because of its surrender, or the voluntary selection of some other mode which has caused it to become dormant.

Man is absolutely the architect of his own character, of his own fortune, of his own surroundings, of his own health, of his own happiness; and the reason why there is anything but perfect harmony in or among the children of men is because of wrong as to selection, either by the individual who suffers, or by his progenitors. We are told in the Bible that the sins of the fathers shall be visited upon the children from generation to generation—and how wonderfully and woefully true it is. When man was first created he was given eternal life, placed in the Garden of Eden, surrounded with perfect happiness, perfect harmony, perfect love and perfect good; but by his own voluntary selection he chose to bow the knee to materiality, and the day in which he did this he stamped the human family as material, subject to sorrow, sickness, disease, and death so long as they traveled in that line; and during all the centuries, from that first sin on down, the sin of material thought has been encroaching more and more and more, until the span of life has been curtailed from a thousand years to a third of a century.

The remedy for this is to retrace our steps, come back into the spiritual, and thus become freed of all material thought, and all that appertains to matter. That when we arrive at that possible condition, we have again entered the Garden of Eden—the realm of spiritual life, where all the arguments of material life are forgotten. It is for us to commence now to regain the prize which we left and walk in the paths of eternal harmony. The only way we can do this is by denying material thoughts. The thought comes up to us, "Well, I am suffering with fever, I am suffering with this or that ailment," and one says, "Yes, I have got it, I have got the fever; it seems like my bones ache all over me,

and it does seem as though I do not have a well spot in or about me." The result of such talk is this: That man is fixing upon his own body in an indelible manner the very things of which he is complaining, because he cannot be cured of these things until his mentality is cleared.

All disease, as well as every other inharmony, which prevails in all creation, exists only in belief, only in the mentality. Talk about malaria making anybody sick. It is thought that gives malaria its effects. I could live right over a green scum and it would have no more effect on my life than if I lived on the highest mountain, because I know that surroundings have no effect upon a man's life. You take the person who realizes the truth of his existence; who knows that he is the image and likeness of God, and as such cannot have disease; and that person can walk the floors of the hospitals of all the world, without contracting disease. But, on the contrary, the person whose mind is dwelling upon diseases will take them from very fright, and the history of all contagions is that a great many people are frightened into the belief of disease that have never been in contact with the plague at all.

People who are always foreboding poverty, looking out and laying up for a rainy day, trying to get the advantage of their brothers to lay up something—almost invariably those persons die poor, because their every thought is against them. Such practices prevent a man from being anything but inharmony. He cannot be honest; he cannot be upright, because he has so hedged himself about that he cannot look at anything but from his own selfish standpoint. The man who is honest looks and sees that he is not wronging anybody else.

Then these limitations along a financial line have another remarkable result. They keep you always poor; they keep you from enjoying the blessings which God Almighty intended you should enjoy. Did He not give us all the earth? Did He not give us all in the earth, in the sea and in the air? He gave it all; then, all is ours. We are heirs of God Almighty, and joint heirs with Jesus Christ, and everything is ours. He intends that we shall have all, because all is ours. He intends that we shall have all; and the reason we have not all is because of the limitations we place upon ourselves.

Jesus said, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." I especially call attention to the last ten verses of the sixth chapter of Matthew. I desire more especially to lay stress upon that one verse which says: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." What does that mean? What is the kingdom of God? What is righteousness? How are we to seek and where are we to go? Seek ye first the kingdom of God and its righteousness. Seek it where? The kingdom of heaven is within you. Where do we seek? We seek the kingdom of God and its rightness within ourselves. Concentrate your actions along lines of righteousness and goodness, let everything else go, do right, do good, and God Almighty will take care of you as He does of the birds. Remember that unlocks all the doors of poverty in all creation. Seek you the kingdom of God and His righteousness in your own selves, seek to do right, seek to do good, and let everything else go. Then you will find the cornucopia of plenty pouring out its gold upon your head all the time. I know it, because I have proved it in my own life. I know it for the stronger

reason, because Jesus Christ said so, and when He says anything, know by the love of God that it is true. Seek the kingdom of God, seek to do right, and to do good, and God takes care of all the rest.

CHAPTER XVIII.

DIVINE REVELATION.

Suggestions from the Physical Spheres Serve to Teach
Metaphysical Lessons.

The basic fact upon which this whole system of Divine Metaphysical Healing rests is that man was made "in the image and after the likeness of God." All who recognize and believe the Bible as a Divine revelation concede this fact, although Christologists more largely draw from it the true deductions and apply them to the needs of man.

Christology is founded upon no new truths. Indeed, no truth is new, for truth is eternal, and existed, as it does now, in changeless beauty, before the universe throbbed with the first pulse-beat of created life. We speak unreflectingly of a new truth, but we mean to denote only the chronological order of its discovery.

We learn from astronomical science that there are stars so distant from our earth that the rays of light which now reveal them to the eye of man must have started from them not less than thirty thousand years ago, although this light traveled down in its radiant flight at the rate of one hundred and sixty thousand miles a second. Hence, when such stars can come with-

in the stroke of our vision, we behold them not as they are, but as they were, for the rays of light embody the form of the surface that emits them. Yet those stars may have been casting their rays down for countless ages upon realms in God's vast creation, where a more efficient sun than ours kindled up the blush of the morning, when "the earth was without form and void, and darkness was upon the face of the deep."

It is thus with truth; it pursues its silent but ceaseless march in its divinely appointed orbit. That man has but lately discerned it is due either to his own spiritual limitations, or that he has not looked heavenward, searching for it with the clear eye of faith which alone can pierce the earth-born mist of mortal error and enable us to behold the light of immortal truth shining beyond.

Many a person passing through an orchard has seen an apple fall from the branch on which it had ripened without noting the incident as of any especial philosophical value. It remained for Isaac Newton, with his clear intellectual vision and sublime thought, looking "through nature up to nature's God," to discern in the apple's fall and its quickened flight, as it descended to the ground, the law of attraction and gravitation, which, as he demonstrated it, is the silent force that holds the earth and all the sister planets in their appointed orbits. Yet that law was existing and operating in all its potency "when the morning stars sang together," for the first time, before "the sweet influences of the Pleiades" were shed upon the heavens or "Arcturus with his sons" had begun their resplendent march in the meridian under the guidance of the Almighty.

Every housewife had for numberless generations noticed the lid of an iron pot rise as the water boiled be-

neath it, but the enlightened mechanician, James Watt, alone bethought him, on observing that commonplace fact, that the force thus generated, by resolving water into steam, could be applied to the uses of man. He thereupon exerted his inventive genius to devise a mechanical structure for utilizing steam as an attractive and propelling force, and the result of the newly discovered force was the steam engine, which has revolutionized the world's commerce, and by promoting the freer circulation of the human family among each other, hastened the time when all races of men shall be bound together in fraternal peace, and shall not "learn war any more."

Galileo demonstrated the truth that the earth makes a diurnal revolution on its axis, and that the sun does not set daily, as it appears to do, but is almost stationary in its orbit, moving about at the rate of one mile in seventy-two years. For that, the upholders of a mouldy and nonprogressive system doomed him to a dungeon, where it is true that he recanted the truth he had declared, to relieve his limbs from their galling chains, but consoled himself for his falsehood by whispering to a friend that stood near him, "Yet for all this the earth will make a complete revolution daily on its axis, for God created it thus."

The great astronomer might well have anticipated the harsh treatment he received when he gave the lie to the faith of the majority, for error, like the wolf, does biting hard, and every pillar in the sacred temple of Reform rests upon the breast of a martyr. We might multiply indefinitely instances of vital truths that vitally concern the welfare of mankind, being brought to light by earnest seekers after useful knowledge, who, when they sought thereby to enlighten their fellow man

and lessen the sum of human suffering, met with dogmatic denial and most bitter reproach.

A great poet stated a historic fact when he wrote:

“Truth would teach and save a sinking land;
All fear, none aid you, and few understand.”

Happily, however, for man, a great truth that vitally affects his spiritual existence and teaches him his true place in the Divine economy, once revealed, can never be suppressed, for we may truly say of it, Its seat is the bosom of God, and its voice is the harmony of the world. Christology professes to teach no new principle, but propounds and demonstrates truths which are evolved alike, both from natural and revealed religion, and well exemplified in the practice of the wise and holy men since the grey dawn of history.

The sovereign power of mind over matter and the potency of thought as a curative agent have been demonstrated for thousands of years, and up to this day, by the magicians of Egypt, the Magii of Persia, and the Brahmin and Buddhist priests of India. While Christologists are not to be classed with such sorcerers or masters of the Black Art, they recognize the fundamental truth or metaphysical fact which underlies the system they practice, the knowledge of which has enabled them to exercise apparently miraculous powers, while in fact they but applied the natural law of thought transference in making that which was only seeming, a mere mental picture, flung, as it were, by one mind upon another, appear to be real and operating on man's physical and mental constitution with the same force and effect as if it were an actual entity, visible to the corporal senses.

Such demonstrations which exploit unsanctified hu-

man knowledge and often pervert to base uses what is discovered through profound research into metaphysical science, is wanting on one vital element that adheres in Christology and constitutes its identity, setting upon it the consecrating seal of Eternal Truth, as a system of Divine Metaphysical Healing. That element is perfect faith in the inviolable promise of Jesus Christ given after his resurrection, with the halo of heaven encircling His brow, when he said:

"These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues.

"They shall take up serpents and if they drink any deadly thing it shall not hurt them; they shall lay their hands on the sick and they shall recover."

This is a universal endowment conferred upon all believers in plain and express terms by Him who declared:

"Heaven and earth shall pass away, but my words shall not pass away."

Christology translates this into action, recognizing and asserting it as a vitalizing spiritual force for the healing of mankind, and not a mere dormant power.

This differentiates the Christologists eternally from those who exploit their assumed powers, relying solely upon what the poet Byron terms "The power of thought, the magic of the mind." The magicians who appeared before Pharaoh, when summoned by him to discredit and counteract by their enchantments the miracles wrought by Aaron, were doubtless of this class, and may reasonably be regarded as having in their achievements practiced the principle of thought transference. We must either assume this to be the case, since all the circumstances negative any assump-

tion of a mere sleight of hand performance on their part, or impute to them miraculous power.

This, however, would violate the Newtonian maxim, which has been accepted by all authoritative modern writers on mental philosophy, that "We must never assume a supernatural cause to account for any effect that may be naturally assigned to a natural cause."

In the end they attested the sincerity of their conviction, that they had exercised not a feigned, but a real power, in their apparent reproduction to the eyes of the beholders, of the first three miracles performed by Aaron, for when they failed to reproduce the fourth they openly acknowledged his Divine authority, and at their peril "Said unto Pharoah, This is the finger of God."

CHAPTER XIX.

THOUGHT TRANSFERENCE

Transmission of Intelligence to Distant Points Regardless of Space.

Only a few years ago wireless telegraphy would have been regarded as an impossibility; yet, to-day, it is an accomplished fact, and gives promise of an extended, practical usefulness throughout the civilized world. Thought transference, though long known, especially in Oriental countries, continues to be doubted by some people both in America and Europe, despite the very evidences of its existence and practicability, are at their very doors. This serves to exemplify the old adage that "There are none so blind as those who will not see." In this connection we may appropriately refer to the official reports made by the officers of the British Army during the Sepoy Rebellion in India. Therein it is authentically stated that the natives possessed means of transmitting military intelligence which was totally inexplicable to foreigners. Although without any telegraph line, and the nature of the country, with its dense jungles and vast forests, rendered signaling impossible, either by flags, flashlights, rockets, or any other conceivable system, these Hindoos were known to announce the result of a battle or engagement, at points

from three to four hundred miles away, within one hour after it occurred.

Writers upon India—Sir Henry Shakespeare, Dr. William Kerr, and others—have more recently stated as a fact within their personal knowledge that the Brahmin and Buddhist priests have admitted, or rather claimed, that they can transmit intelligence to distant points, and indeed without limitation as to space, by thought transference. This system of mental telegraphy is now accepted by the British military authorities as the true solution of the mystery above referred to, which so perplexed army officers serving in India.

Christology, too, recognizes man's capacity for thought transference, and utilizes and consecrates it to the service of God and man in its healing work. Realizing the tremendous responsibilities that the possession of such a potent agency for good or evil imposes, its constant admonition to its disciples is, "Keep thyself pure," remembering always that "The thoughts of the righteous are right," and ever mindful of the words of the Psalmist, "O, Lord, Thou hast searched me and known me."

"Thou knowest my sitting down and my uprising, and Thou understandest my thought afar off."

The perfect work of the Christological Healer, however, does not depend upon any knowledge of occult force evolved by human wisdom from natural law. He, as a true believer, executes with assured faith the power vested in him by Jesus Christ, who is "the Way, the Truth, and the Life." That healing power constitutes the Divine credentials which attest him as one of God's chosen ambassadors to sin-sick humanity. Not only is that power assured to him in the last words uttered by Christ upon earth as above cited, but he has

the assurance previously given him by the same Divine authority that he will be endowed with a still greater power if he will but rightly invoke it with a perfect faith and with that perfect love "that casteth out fear."

That higher power without any limitations is like every other power conveyed to "them that believe," a conditional investiture, and must be earned through a compliance with the condition prescribed for its attainment, assured with the guaranty of Eternal Truth, Omniscience and Omnipotence in the following words of Him "Who spake as never man spake":

"And Jesus, answering, saith unto them, Have faith in God. For verily I say unto you that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall receive whatsoever he saith. Therefore, I say unto you, What things soever ye desire, when ye pray believe that ye receive them and ye shall have them."

It is this faith that hallows the work of the worthy Christian Metaphysical Healer and makes his presence a benediction to the afflicted. His is not the prayer of complaints, but of thanks. He realizes with the prophet Elijah that the Lord is not in the "great and strong wind that rent the mountains, nor in the earthquakes that rock the world, nor in the flaming fire, but in the still, small voice, the voice of gratitude."

Before entering upon his healing mission the healer must realize in his heart of hearts that he has kept unsullied the whiteness of his soul, and that he stands righteous before God, and that he can exclaim with all of Job's confidence in his integrity, "Behold, my witness is in heaven and my record is on high."

For this purpose he should make a searching, though

impartial, self-examination, arraigning himself, as it were, at the bar of his own Divinely enlightened conscience, before he crosses the threshold of the sick chamber. Standing there in no spirit of self-abasement he must judge himself aright in the light of Eternal Truth. He must determine the spiritual height to which he has attained, and above all things, whether he has come "in the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ."

CHAPTER XX.

REALIZING PERFECTION.

From the Fundamental Principles of Divine Harmony
Technical Knowledge is Realized.

Let it be constantly remembered that Christology, as we term it for the sake of its descriptive distinctiveness, is that grand, God-given heritage of heavenly healing which belongs in common to all men and women—their children and their children's children, generation after generation, in continuous lines of succession. Let it then be well understood in the clear light of open day that this revealed healing does not belong to any so-called church; it does not belong to any clique or cult; but it does belong to all people, and as we recognize that God is Love, and we are His children, living eternally in His love; and we have the power given us to make this glorious realization which heals the sick.

The underlying principles of Christology are really as plain as a, b, c, simply being that exquisite God-love, healing alike the sick and the sinner, through destroying inharmony of every kind, thereby alleviating sorrow and banishing all misery known to humanity.

This great healing truth, under whatsoever name it may be known, was never intended to be enshrouded

in mystery for the personal glorification or individual aggrandizement of anyone. Merely because I endeavor to expound it from rostrum and in print, with abiding faith, zeal and earnestness, I am not to be considered as a God, or extolled as a prophet. I do not merit personal worship simply because I read books and learn from them great truths which I put forth humbly for the good of mankind. Healing, according to Christology, is God Almighty's work, and it does not belong to any human being as his or her sole prerogative. The same with any other science, and unjust claims of healers to Divine favor simply cast odium upon them and bring ridicule upon the work in which they are engaged. Christian healing does not attach to any personality, and whenever anyone asserts that you can't be healed because you don't believe in this or that personality, it is the voice of slavery proclaiming error.

Now, what is the Truth we must know? First, that God Almighty is Spirit, as the Bible demonstrates, and that man was made in His image and likeness, and the image and likeness of Spirit would be spirit, would it not? Therefore, men, instead of being material, as our materialists indicate, are spiritual beings, and when people get to healing the sick they abandon all thought of the body. Supposing I have a patient to treat for fever, I must not go up to that patient and say, Yes, you have the fever; I am sorry for you," and all that; but I must know that that person before me is the perfect child of God. I do not see that body at all, but see the eternal child of God, the eternal image and likeness of God, which cannot be anything but perfect. When you get that far, then declare the perfectness of that spiritual being, see and deny the impossibility of anything else than perfection, and then you have gone as far as you can toward healing the sick. You have noth-

ing to do with the body whatever. You do not even ask God to heal it, you do not have anything to do with it; not a thing. You simply make the realization of the perfectness of this spiritual being, and when you do that it is the end of your work—you need not go any further. God's natural law forces the body to respond to this spiritual realization which you have made.

Now, for instance, suppose the reservoir of a great city were to burst suddenly. Would the water there stay right where it was? Suppose you put a stick of dynamite under the bank and blow it up. Would that water stay there? You do not have to do a thing to it. You would not have to tell the water to go out; but by force of natural law that water would run down hill, would it not? Now, you put dynamite, so to speak, under that manifestation of evil, and when you realize the perfectness of this perfect child, it is as far as you can go, for by virtue of God's natural law the body is forced into harmony.

Have the fundamental principles of Divine harmony thoroughly embedded in your consciousness, and then all the world cannot prevent you from healing the sick through destroying inharmony of every kind. It is the truth which makes you free, healing the sick, destroying all inharmonies, and giving perfect freedom from sorrow, sin, poverty and all other infirmities. A person cannot be part slave and part free. The two do not mix any more than oil and water, and you must be either free or a slave. You cannot tell a lie and the truth at the same time. You cannot take a streak of light and a streak of darkness and make a bouquet of them. You have simply to be either free, or remain a slave. If you know this truth, which gives you freedom, then you are free. You are free of everything, and all you have to do in the realization of this freedom is to

wake up, wake up to your rights, and come to this glorious feast of the Lord. Here is a realm that is perfect heaven, for heaven is within you, a realm where there is eternal health, happiness, and where sorrow cannot come, and there are no tears, where all lamentations, worries and troubles of every kind and character which have cursed the world are banished.

CHAPTER XXI.

BANISHMENT OF PAIN.

Mind, not Body, to be Treated for Freedom from Torture.

Possibly in the ordinary belief or physical thought of man there is nothing so terrorizing as the contemplation of pain except its actual realization. But depleting it of its element of fear, and realizing its metaphysical nothingness, pain becomes a nonentity. Really pain is in mind, not matter. This is readily proven to the most stolid and skeptical, who are prone to discursive controversy. To this end probe with a sharp instrument a man's dead body. No evidence of pain is thereby created; but with a live man the result is the reverse, as it is the mentality which responds to the touch. Yet this very live man, with all his physical functions in active operation, can become impervious to pain through the soothing influences of Christological treatments. Faith to overcome pain proves to be a most excellent anaesthetic of harmless mein. Now here is this beautiful metaphysical thought of "freedom"—freedom from pain, suffering and worry. Right before us and within our very asking is the feast of the Lord, while yet on the other hand the world comes up and says: "This is not for me." Every day of the

world, I suppose, some person comes to me saying he cannot do this, or that. Now what is the result of all this talk? It is putting up bars; it is building a stone wall in front of you so you cannot get free. You are putting up your own barriers, for as a man thinketh in his heart, so is he.

Recently a man visited me with a hand which he believed was very sore. He was nursing it, apparently giving it as much care as if it were the dearest and sweetest thing he ever saw. If it had been a little baby, the sweetest thing God ever made, he could not have loved it more. He would talk about it; talk sympathetically, too. I told him that every time he acknowledged that hand pained him he was pleading guilty. I said, Suppose you had a prisoner before court, and you were going to defend him (he being a lawyer), would you tell the judge that the prisoner was guilty and expect him to be cleared? Then I told him that he was simply pleading guilty every minute he said that hand caused him pain. I told him he must deny it hurt him, and ignore all claims of evil. This being done, there was no pain to harass him.

To overcome the sensation of pain is one of the most difficult things to people who come into this thought. They say: "You assert it does not hurt when I know it does." That was my difficulty. The healer who was treating me told me to deny the pains when they came up. I said I knew that they did come. The reply was: "Deny pain whenever it comes; take my advice; deny the pain." Well, I did it, and the pain would come, all the harder, and it seemed as though it said, I will show you whether I belong to the devil or not, and whether I am there or not. I continued to deny it, and in a few denials it quit coming entirely.

Now, the question occurs, What is this so-called

pain? What is it? It is to all appearances a reality to a person, as I have no doubt was the sore hand of that friend of mine of whom I have made mention. This perfect child of God could not have a sore hand. A spiritual being could not have pains or aches. All will agree that spirit cannot have a pain or an ache. Then it is not the child whom God made that has the pain, because such child is made in His image and likeness, and is a spiritual being, as God is perfect; therefore, it is not that being which has the pain or ache. Now what is it? Is it this body?

Let us see if it is. You take this body, and take the mind temporarily away from it. You can give it opium, or you can use hypnotic powers, so I am told, though I know nothing about hypnotism. You can let the breath go out of the body, and then you can prick this body full of pins and there will be no sensation; you can burn it, but there will be no feeling. Therefore, it is not the body that has the pain or ache. Now, what is it? Let the so-called pain be severe, and you take enough morphine to destroy the mind, and what is the result? You can cut your hand off, and there is no sensation; you can burn that body, and there will be no feeling. Therefore, the root of all so-called material evils is in this material mind, and when you control that mind you destroy the material manifestations of the so-called pains and sickness upon the body.

The destruction of pain is accomplished through God Almighty, Who drives out this material mind and supplants it with the God Mind, with Love, and what is the result? The pains go away, the sickness vanishes, and every kind of inharmony is destroyed. How? By the destruction of the so-called father of all disease. A person will come to you and insist right along that

he is sick, and you tell him he is building up a wall in front of him. Of course, we cannot expect people who do not understand these things before they come into this subject to say: "I am not sick," when to material thought they are; but teach them through their subconscious mind through this system of praying to God Almighty, and when their mind is born again, so to speak, then all inharmony is destroyed.

Now it is the ignorance of the world that causes all pains and aches. If the truth will make us free, what did Jesus mean if He did not mean freedom complete? It makes us free, not in one thing and leave you a slave in another, but frees you in everything. You cannot be free and be a slave also. You are either free or you are a slave. The person who bows down to materiality and believes therein is enslaved. Emancipate the material mind from the thrall of ignorance, superstition and slavery, and we are emancipated within the sunlight of freedom, wisdom and knowledge. Soon will prejudice pass away as people rapidly become enlightened. Then shall the whole world gladly raise its enthusiastic hands in sincere acknowledgement to God by way of earnest thanksgiving to the end that the truth has been unchained, so that sin, sickness and suffering may fast fade into their original nothingness.

CHAPTER XXII.

FEAR VERSUS FREEDOM.

How Ignorance of True Philosophy is Productive of Misery.

A great truth was enunciated when Gautama Buddha, the Hindoo philosopher, said: "Ignorance of truth is the cause of all misery." This same idea was reiterated by Jesus Christ some five hundred years later when he said, "Ye shall know the truth and the truth shall make you free." Freedom is the most desirable condition for anyone to enjoy. There is no pleasure in slavery, whether it is physical or mental. Freedom is the normal condition of man, who, created in the image and likeness of God, like God, is free, is entitled to freedom; and when he fails to be in the enjoyment of that freedom, it is because of his being wronged of some of his natural rights.

Fear is perhaps one of the greatest causes which destroy freedom. In the mental world fear dominates the mind of almost everybody; in fact, of all, except those who have arrived at the condition where the Savior said, "Ye shall know the truth, and the truth shall make you free." Fear comes up in the most insidious ways. We have perpetual fear, talking from a material standpoint, of catching cold, or of being sick from ma-

laria, from contagion, from worry, from exhaustion, or from lethargy. It matters not what the immediate cause or causes may be; they are made to contribute to fear in the material thought, and fear is the cause of the realization of the thing feared, for "As he thinketh in his heart, so is he." This great truth comes up in all its various ramifications.

Fear is what causes contagion, and it is fed and spread by its influence. Even take so unpropitious a candidate for contagion as appendicitis, or meningitis, and these diseases make themselves contagious. It was but a few years ago in the City of Washington when the surgeons' tables were loaded, so to speak, from morning to night with candidates for surgical operation, from this appendicitis claim. Some people really feared it so much that they had themselves cut open, and this little sac, or vermiform appendix, as the doctors call it, taken out, so that in the future they never could have the disease.

For instance, take the contagion of women. The doctors declare a certain class of diseases, and their tables are loaded with women to be operated upon, because these infamous man-made contagions are the direct result of the lack of knowledge of the Truth. Fear, thus caused, is the father and mother of almost "all the ills that flesh is heir to."

We must know the Truth, and what Truth is it that we must know? We must know that God is Spirit; that man is His image and likeness; that man's life is therefore a spiritual life; that he lives, moves and has his being in God; that God's love surrounds him and protects him; and that His goodness is ever-present to guide him and direct him with harmony and perfection, which will always and under all circumstances be with him; and that nothing but perfectness can come near

this being called man, this image and likeness of God. When we realize our part, that Spirit is all, and matter nothing, absolutely nothing; that God, the Father, is all in all; that all else is naught, then we come to the realization of what we are. We are the perfect image and likeness of God, His child, because, living in the bosom of God, we know that we are free from all ills, from all sorrows, from all wants and contagion; and this brings perfect harmony and perfect contentment. "Ye shall know the truth and the truth shall make you free."

That able writer upon law, Blackstone, in his commentaries, divides the condition of society into two general divisions, the wants and fears of mankind, and it is true; all is embraced in our wants and fears. We want happiness, we want perfectness, we want harmony. Fear tells us of everything which we ought not to have. It is the dividing line between good and evil, Truth and error. Fear is to be stamped out, destroyed; Truth is to be recognized and enjoyed.

A subject closely akin to that of fear is self-degradation, and it is often made manifest in churches when some persons get down on their knees and pray. They commence, "O Lord, I, a poor worm of the dust, not fit to be mentioned, and I desire to obtain of Thee in consideration of my unworthy self," etc. Some of them even go further, taking in the whole human family, and without stint denounce mankind indiscriminately. People often meet a friend and ask him: "How do you do?" "Oh, I am sick, I am liable to be sick, I am always catching cold, and I have got a terrific headache, and I have got the grip, I have the hay fever every year, I have the catarrh, that stays with me all the time." They will go through a whole list of degradations about themselves that are absolutely self-destructive.

Those people who talk against themselves are simply giving their characters as they really will be, because as they build their characters, so they will be. You must not degrade yourself. If you do, the very words, the very thoughts, that you hold against yourself will prove true, demonstrate themselves upon your body and mind. Admit of no self-degradation. You, the perfect image and likeness of God, are a perfect being, and when you say aught against yourself, you are dishonoring the workmanship of God. Make no limitations and admit of no self-degradation.

CHAPTER XXIII.

DANGERS IN DARKNESS.

Malicious Mental Malpractice and Vicious Animal Magnetism Explained.

Another branch of the same thought from which we need emancipation is what is termed in Metaphysics, malicious animal magnetism. This is what the Scriptures denominate the evil one, or the one evil. It embraces what was termed devils, evil spirits. It embraces all evil, all wickedness. This malicious animal magnetism is ever present in belief. It has in reality no existence, because God created all that was created. Therefore, malicious animal magnetism, being evil, never was created, it never had an existence; it is nothing but the carnal mind of materiality. It is false, untrue, never was and is not.

In treating yourself or treating your patients it is well, however, to assume the existence of this so-called force so far as to treat against it, but in reality denounce it, and declare its non-existence. In other words, uncover the evil and destroy it, even if it does not exist, as in treating against evil better do too much than too little.

Still another very important feature of this same subject of fear is what is termed in Metaphysical par-

lance, malicious mental malpractice. How far I care to endorse this idea I am not at this time able to decide fully in my own mind, but I think it is the part of wisdom for all students to recognize that feature and study it to its legitimate conclusion, and be well prepared to destroy its effects, thus allowing the truth to make you free.

Historically it is claimed that this is the same species of magic, black art, necromancy, as was used and practiced by the Egyptians long prior to the days of Moses. It is claimed that this same vicious system carried on in practice during these intervening thousands of years is the direct cause of the great nation of Egypt sinking from the affluent circumstances which it then enjoyed as the leading nation of philosophy, of intelligence, of power, and of learning, to its present debased condition, where the scions of those once noble families are today lashed with whips on their bare backs in order to force them to work harder that they may earn enough money from their land to pay the interest on their bonded debt. That debt, as if to illustrate the law of retributive justice, is held by the Rothchilds, the great Jew bankers, the descendants of the despised people who wore Egypt's yoke of bondage for four hundred and thirty years.

This same art, recoiling upon those who practiced it, doubtless caused the deterioration of Persia, which is now the contempt of nations, though it once dominated nearly every kingdom of the civilized world, and was the chief seat of philosophy, letters, and all the fine arts, under the rule of Cyrus the Great, the conquerer of Asia.

Babylon the mighty, the Capital of the Chaldean Kingdom, ruled over by Nebuchadnezzar, whose victorious armies set up their standard in Egypt, Assyria,

and in the Temple of Jerusalem, and who was termed by the Prophet Daniel a King of Kings, is believed to have owed its fall to the practice by its people of the same corrupting "black art."

Its lofty walls, from which were suspended magnificent gardens which are classed by historians among the seven wonders of the world, have crumbled down into noxious swamps. Desolation broods over the ruins of its once gorgeous palaces and cloud-capped temples, where the howl of the jackal and the shriek of the owl and the bittern, alone break the awful silence and attest the judgment of God upon an iniquitous people, as predicted by the Prophet Isaiah, who thus declared its just doom:

"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

"But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

"And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces, etc."—Isaiah 13, 19-22.

I could multiply instances of nations that have been overwhelmed with bitter disaster, through the practice of their ungodly magical arts, but deem it unnecessary to do so.

Now, while I am not prepared to endorse all the alleged diabolism of malicious mental malpractice, I do know that some people very much believe in it. I know that they are very secretive, hiding themselves one from another. Whenever they set out to do any-

thing or take a trip anywhere, they do it in the utmost secrecy, preventing even their brothers and sisters from knowing where they are and working their destruction through this evil known as malicious mental malpractice.

However, if we were in a campaign at war, and a masked battery were to be reported stationed beyond us, and a person would come and say, "Here, there is a masked battery ahead," and tell our commanding officer about it, would it be wisdom for him to say, "I don't believe in your masked battery," and make no effort to guard against it, or would it not be better for him to take such precautions as would save his men if the information should prove true?

I can give you a perfect panacea, a sure defence against all these evil machinations, whether they be true or whether they be false. The truth in this case which gives you freedom from this malicious influence, is the knowledge that God Almighty is omnipotent power, and that He is omnipresent good; and if you should be attacked with any of these pernicious thoughts of malicious people, hold to this great truth, and claim Him as your perfect protection, your "shield and buckler."

They claim that there are symptoms produced like this or that poison; that you will have sickness and cramps at the stomach, dizziness at the head, and innumerable other symptoms. When these symptoms attack you, hold to the Truth in your own mind that God Almighty is omnipotent power and ever present good, and that nothing can harm you as a child of God, and the manifestation, whatever it may be, will pass away.

At two different times in my own experience I have felt a force as real to all intents and purposes as if it were real, of a strong man taking me with his right

hand by the throat, and his left on my heart, and it seemed as if my very life was being crushed out. I should not have felt the sensations more real to my material thought if the occurrence had been an actual fact. I realized that it was evil, I at once knelt upon my knees and asked God to drive this devil out. At once the symptoms disappeared, and I had perfect peace. At other times I have been made so dizzy that I almost fell over at the first wave that struck me. I instantly held to the truth that God Almighty is my strength and my salvation, and nothing can hurt me, and the manifestation would go away. Whatever may be the cause of this manifestation, I have stated the facts as they are, and I state to you the remedy and its result.

Those persons who assert that it comes from what is known as malicious mental malpractice, claim as the source of this evil, numbers of causes. They claim diabolism, they claim spiritualism, they claim witchcraft, they claim sorcery, they claim black magic, but I claim what I believe, that the whole of it originates in the malicious practice of unregenerate persons. The fellow who is always crying "stop thief," is generally the thief. The fellow that yells out "fire," and runs, is generally the one that struck the match; and I give it as my opinion in this case, that those who claim to have discovered the evil, were the originators of it. I know that in all the world nobody has any right to use anything but good toward us. These malicious mental manifestations proceed from one source, the prognosticators of the evil. "The wish is father to the thought."

I have found an unfailing panacea, as I before stated, for this practice, in the perfect realization of the omnipotent power and goodness of God, and that nothing can injure you or affect you in any way, shape, form, or

manner, so long as you hold to the truth that God Almighty is omnipotent and your ever-present help. Hold to that as your sheet anchor, and all will be well. There is one thing I should state before leaving this subject, which is, that if any person attempts to practice this evil against anybody, that the manifestation is sure to redound to the destruction of those who practice it. Let not any one attempt or think he can handle this fire without being scorched.

That the Christian world may not think that the malicious mental malpractice system as taught by a church in Boston, with an annex known as the Metaphysical College, is merely a hobgoblin gotten up to scare people, I'll quote from the 64th Psalm, wherein the Palmist, David, shows forth exactly how such conduct was carried on in that day, and that it is not new. It is as follows:

"Hide me from the secret counsels of the wicked; from the insurrection of the workers of iniquity, who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words, that they may shoot in secret at the perfect; suddenly do they shoot at him and fear not. They encourage themselves in an evil matter; they commune of laying snares privily; they say, who 'shall see them?' But God shall shoot at them with an arrow; suddenly shall they be wounded. So they shall make their own tongue to fall upon themselves; all that see them shall flee away; and all men shall fear and shall declare the work of God; for they shall wisely consider of His doing. The righteous shall be glad in the Lord and shall trust in Him; and all the upright in heart shall glory."

Now, this system of maliciousness is the most complete tyranny that has ever been known in all the world since the days of civilization. In this connection

it must be understood that those people who practice this infamous method of torture as a means of revenge for fancied injuries in way of opposition to their doctrines or doings do not regard it as an evil; but really adore it as a virtue. They claim that their female leader, their "Mother in Israel," is immaculate—that she is perfect, and can do no wrong; and that any person or persons who do not agree to obey "the mother," or what amounts to the same thing, "the Mother's disciples," are enemies, and should be destroyed.

This mental poison is far more insidious and destructive than the vile exudations of the deadly upas tree. Yet it is wafted through the atmosphere and injected into "marked people" because they are regarded as enemies.

CHAPTER XXIV.

AGAINST ANTAGONISMS.

Brotherly Love and Christian Charity Important
Factors in Perfect Healing.

We see the world dying everywhere. Take up a newspaper and we observe that this one, or that one has just passed away, and almost every one of those deaths was premature from a material standpoint, if we even admit the necessity of death. If this beautiful doctrine of Christology were more extensively practiced, those people could have been cured. But without stopping to inquire whether it is wrong or whether it is right, here is a fact which exists, and we have got to take cognizance of it. A school of healers, with which we have no connection, has brought opprobrium both upon themselves and the name of their organization through unwisely and unnecessarily antagonizing churches, colleges, clergymen and physicians that do not meekly bow at their bidding. The words designating their organization, to the ordinary people, the rank and file of the community at large, are heard with derision and looked upon with contempt; and in many instances they will have nothing to do with such fanaticism. That feeling has been brought about by wrong practices; and one of those practices is

the absolute refusal to have anything to do with a case of sickness unless the physician in attendance is summarily discharged.

Jesus tells us to be wise as serpents and as harmless as doves. Here is a world which since the days of Jesus Christ has been depending upon *materia medica* alone for its healing, for we have no record of any miraculous healing, so called, since about three centuries after Christ's death; and, to come to the people in these ages and these centuries and tell them that they have to drive the physician out of the house or they will not receive the benefit of this God healing, is simply putting up the bars of prohibition for the reception of this truth.

Suppose, dear reader, you had a friend who was sick unto death; suppose further, that it was your wife, your husband, or your child, and there is a physician in the house you have been taught all your life to revere and respect, and you know him to be honest and upright, and he had always been your reliance in sickness, and even though he said it was beyond his power to do anything further, yet we know the old saying, that "while there is life there is hope," you could not, nor could I, drive out of my house, that only trusted dependence I had for the resuscitation of my sick one, and take up with something which was entirely new. You could not do that, because if your child should die, you would almost feel as though you had encompassed his death.

Christologists recognize the right of the people to employ allopaths, homeopaths, osteopaths, hydropaths, or any other of the "pathies" along material lines, if they so desire. If the presence of a physician in the sick room serves as "a balm in Gilead" to the sorrowing soul, who can rationally object but a heathen?

As a matter of course the healing power of the Christologists, being purely spiritual, a gift direct from all-wise divinity, they, of course, can have no confidence in medicine. They cannot, and do not, have any confidence in medicine, which even the higher class of medical men declare to be absolutely empirical—hence, simply experimental and not definite as to its results. Really and unprejudicedly, the practice of *materia medica* is merely a system of guess work from beginning to end—a sort of hit or miss in its results, however sincere may be its practitioners.

The Christologists know conclusively through constantly accumulated, ever present evidence, incontrovertible in character, that daily and hourly they are successfully healing cases beyond the power of the material physicians' control. Through the results born of their metaphysical researches and practices they realize that God's power is omnipotent and will heal everything, but the people generally do not know it. If you say that they shall not have the benefit of this God healing unless the physician is discharged, the only possible hope they feel they have, I say it is wrong, it is cruel, and the excuse that is made that it cheats God is absurd, as I know from the results of my own extensive practice, covering all the classes of chronic and acute diseases where we have patients. While we have them in almost every part of the world, we never so much as think of asking them whether there is a physician in the case or not. The question never comes up unless it is brought up by some circumstance, and I know this to be true, that wherever the healing is done God gets the credit.

The idea that we can do anything to cheat the Creator is absurd; therefore, in our private practice, when a patient asks me whether he can have a physician, I say:

"Certainly, if you desire one, have him." So far as the person attaches faith to *materia medica* does it help him under ordinary conditions. Before I came into the metaphysical thought, I employed a homeopathic physician. After procuring his medicine I would time myself by saying, "now in thirty minutes I will be all right," and when that period rolled around, I felt just as I had expressed myself. Yet there was no more, if so much, virtue in his medicine than in the ordinary air which we constantly breathe. Had I possessed the capacity, I certainly could have taken a gallon of his medicine, as it contained nothing but sugar and water. Yet, I believed in it, and to the extent of my belief I received help.

As to this Divine healing, not only does it heal those who believe in it, but it has an intrinsic merit, and can heal without faith on the part of the one who takes the treatment. I think some of the most beautiful healings I have ever seen in my life have been those who were infidels, to start in with, but when the Divine Love goes down and heals their body, the skies break away, and the clouds roll by, and the beautiful sight of God Almighty's love settles down upon their consciousness, and they come out white—whiter than snow.

Another thing which I want to impress upon readers is this: That all the world which does not believe as we do, are not heathens. Strange as it may appear to some, there are people in the Methodist, in the Baptist, in the Presbyterian, in the Catholic, and other Christian churches, who have really rightful claims to our respectful consideration. Whatever ecclesiastical body teaches otherwise promulgates error; and, whatever is tinged with error is not truth; and, hence, cannot perform clean and lasting healing.

The people composing the Christological faith take all classes cordially by the hand, giving them brotherly love and Christian charity. If they do not know as much in this advanced thought as we, yet they know a great deal. As an evidence that they are partially right we have only to look at the world and see those nations whose people teach this God doctrine and acknowledge the religion of Jesus Christ. We find them everywhere the leaders—leaders in intellectuality and power; not only that, but those nations that worship the religion of Jesus Christ control and rule the world, and those who do not are far in the rear. Therefore, this doctrine of Jesus Christ, even though they have not taught it in all its purity, is the doctrine that has elevated the world.

The orthodox churches teach the doctrine of religion the same as we do, only they teach more in some respects which is radically wrong. They teach the Old Testament doctrine where it says, "An eye for an eye, and a tooth for a tooth." We do not believe in that; we believe that the Old Testament doctrine has been crucified upon the cross, and when Jesus said, "It is finished," it went out and the doctrine of love God supremely and your fellow as yourself, is the only doctrine which is binding upon us as Christians and as citizens. Jesus Christ distinctly tells us that upon these two fundamental principles hang all the law and the prophets. Everything which contradicts this doctrine of love is wrong, and un-Christian, and does not belong to us, as our Great Leader has affirmed.

Now, therefore, when mixing with the world, let us be cordial, kind, and loving friends to those of other denominations; let it be understood if we believe that God does heal the sick, that we do not believe His

power belongs to us any more than to anyone else. It belongs to all the world and can be practiced by every person on the face of the earth who sincerely takes hold of this glorious God-given truth.

CHAPTER XXV.

PROSPERITY AND POVERTY.

Philosophies Underlying the Conditions and How
Same May be Regulated.

In treating for prosperity you must demand prosperity the same as you demand health. You must affirm that you possess it, because you have. You have health. Why? Because, living, moving and having your being in God (perfection) there can be no such thing as disease, and every affirmation and realization of the truth of this protection works a miracle, so-called. You have health. Deny poverty and want. Declare that there is no lack; declare that you have all; declare that all belongs to you; declare that God gave you all. It is yours by virtue of your inheritance, as the child of God, a joint heir with Jesus Christ, by virtue of your original rights when God created you. Declare that you have all these; realize in your heart that it is true; and the wonderful results that will flow in upon you will be something that the material mind cannot grasp.

I know in my own experience, that during all these years of my life while I was scheming and struggling for wealth, I was rich this year and next year poor, up and down, as all those are, more or less, who depend

upon their own intelligence and work to obtain money. Since I have dropped scheming and come into that love of God and perfect trust I treat for prosperity, and God pours the money in to me, and I have all that is necessary; and, I have no more care or thought, no more anxiety, no more worry about money, than do the birds, about which Jesus spoke.

If at any time those old material thoughts come into my mind, I at once go to work and treat them out. Deny their existence; go back to God; put my trust and perfect realization in Him; demand my birthright, and the proposition is always solved, and solved in accordance with the promises of the Bible; and, against all lack or poverty. A person can be poor or he can be above poverty, just as he himself decides. This inward man, this child of God, this image and likeness of the Creator, has the power of omnipotence, unless it is denied by this material thought, which drags him down and down and down. Then rise to the dignity of the situation, rise to the necessity; know what you are and who you are. Then, in the name of your Maker, claim your rights and be satisfied with nothing else. That is the cure for poverty.

We must be careful in our conversation and also in our thought, not to condemn ourselves. We must rise to the dignity of what we are—our true self. We are the image and the likeness of God. We are endowed with dominion over all, and we have every power of God, unless we denounce and deny it, for God has given us all. If a man or woman comes into your presence and commences to talk of sickness, of coughs, of colds, heartaches, backaches, or rheumatism, expressing fears that these things will grow worse, how much of a chance do you think he has for health? His every prophecy is against himself and his every thought is

of misery. What does Solomon tell us? "As a man thinketh in his heart, so is he." Can such a person as that expect harmony, expect happiness, expect health? Suppose a person is always afraid that he is going to be destroyed with poverty. Can he succeed to affluence? Impossible, for he is weighted down with the burden of his convictions—poverty!

Persons who spend their money for what they actually need and never pinch themselves have plenty; but persons who are always in want and suffer from want, are those who are always prophesying that they will have want. Now, these things are absolutely and perfectly true, and the philosophy of it is this: That in our fears we mistrust the God who gave us all. It is from our mistrust of God that we are afraid that he will not give us as He has promised. Therefore, put your trust in God, think not of the morrow, as the Savior says in his sermon on the Mount, but let every day take care of its own misfortunes, or its own wants. Sufficient unto the day is the evil thereof.

Let us live serenely in the eternal now. Now is all there ever was or ever will be. We live in the now, hence let us be happy now. Have we got enough to eat? Thank God from whom it came. Have we got health? Thank God for health. Have we got happiness? Bless God for happiness. Live in the now; live in the perfect realization that all comes from God, and nothing comes from any other source. Every breath you draw comes from God. You cannot lift a finger or wink an eye except the power comes from God. You are absolutely the children of God, and in Him you live, move and have your being.

The best definition of thought which can be given, in my opinion is this: It is mind in operation. Thought is something that never is still; thought is something

that must have a lodgement; it must have something to go into; it must have a home. Thought is not like a wandering meteor that goes from planet to planet seeking a home; a thought goes direct as a cannon ball. It must have a lodgment, and it has a lodgment. It is mind in operation. You take the thought of the engineer before he has constructed an engine; he brings the mirror of the mind and transfers the image to the blue paper of the draughtsman, and then comes out expression in the perfect engine—all the realization of thought. So with the architect; so with the writer; so with the historian; so with all of us that live by our thoughts; they take forms, and those forms develop something for the upbuilding of man, or for his dragging down, and for our own destruction.

CHAPTER XXVI.

PATIENTS' PECULIARITIES.

Ignorance of Methods and Desire for Speedy Relief
Must be Regarded.

In approaching his patient, who perhaps may not know of Christology, the healer must be careful in the statements made before such patient not to conflict with preconceived ideas to such an extent as will cause a shock. Tell a patient who knows nothing about scientific thought, that he has no body, that there is no fever, and that there can be none for the reason that he has no body for it to manifest itself on, he would at once commence feeling his material body and conclude that it was very real. The allness of God and the allness of Spirit cannot be readily grasped without study. Treat patients silently, until they come into the realization of this truth. Gradually lead them up to the Truth of the allness of God and the perfect harmony of his love and His goodness.

Another feature which will often press itself forward in practice, is the impatience of patients. They will want to be healed at once. Impress upon their minds that God does the healing; that all that you can do and all that they can do is to do your duty and trust in God. "Be still and know that I am God." Let that

thought permeate your mind and that of your patient. If you know from your heart that you have presented this case before the Divine Father in such a way as you are enabled to do, you have done your duty; you have God's promises for the rest, and God's promises are never violated; they are always fulfilled.

Sometimes failures come in, in your practice, apparently from causes which are inherent in the patient. Suppose a patient has some secret sin which he is practicing; you tell the patient that in order for him to be healed, to become the recipient of God's love, that he must cease sinning, and unless he does cease, God will not heal him, because unless we come to God as a little child, we shall in no wise enter into the kingdom of heaven. I think covetousness covers perhaps as many causes of failure as any other one. Anger, hatred, and malice are other reasons for many failures. This or that may be the cause of failure; but impress upon the minds of your patients that purity of thought, humbleness and meekness must accompany the petition in order to be successfully heard.

Sometimes cases are cured with one treatment; at other times it takes months. It may be the fault of the patient, or it may be the fault of the healer, that no cure can be affected. You take a person as healer, whose life is immoral, he can have no power with God, because God will not listen to the prayer of the unrighteous man. These reasons are the cause of many failures; but they do not affect the rule. The rule is perfect, because it is being demonstrated in nine cases out of ten, and perhaps the proportion is larger.

At times in cases of emergency, instantaneous healings are not uncommon. In my own practical experience I have seen a number of cases of instantaneous healings. The thought of instantaneousness

healing requires practice, and each student should give this matter not only serious consideration, but serious practical thought. Suppose you should see a man falling from a high story window to the sidewalk. You should at once give the instantaneous thought that the image and likeness of God cannot die; that there can be no death, because life is eternal. If you can make the realization in time you can save the falling man from death, because there can be no death in belief, unless consent is given. Practice this instantaneous thought, that man, the image and likeness of God, cannot be injured, is perfect, and you can grasp the falling man from immediate danger, and his physical life from immediate destruction. I could give numbers of instances which have occurred within my own knowledge where instantaneous healings have been effected. I remember one time a young barber cut his finger open with a razor. With instantaneous thought I stopped the blood and healed the wound.

While touching upon this branch of the subject, I could readily present instances innumerable where the spoken word, or the instantaneous thought, made a perfect healing. I remember fishing with a man once in the North Atlantic, and he lacerated his finger badly with a fish-hook. Instantly the spoken word stopped the pain and healed the wound. Another man who was stricken with sunstroke was cured by instantaneous thought. Without going into further details and encumbering the record too much, know that the time is coming, and coming rapidly when the children of God will be enabled to do what Jesus said they should do, and even greater things than He did. He spoke and it was done; He spoke and the dead came forth; and the time is coming, and the child is born who will speak to disease and it will fly, who

will speak to the deaf and they will hear; who will touch the eyes of the blind and they will see; who will whisper into the ears of the dead and they will rise again.

Another very important subject which becomes very practical to all students and healers is this: "Have you the right to treat any person without his request?" I give the general answer, "No, you have no right;" but, this rule, like all other rules, has its exceptions. Generally speaking, one has no more right to enter the mentality of another and inject into that person's thoughts his thoughts or his ideas, without a request to that effect, than he has to burglarize that person's house or steal his horses. Man has dominion over no man. All are created free and equal; we each are children of God, and each has his or her responsibilities; and we have no right to molest, interfere with, or dislodge the affairs of our neighbor mentally, physically or morally. But suppose a person is what is termed in law *non compos mentis*, you have the right to extend the healing thought to such. Suppose a person is suffering with a disease affecting the brain, and is not competent to request—you have the right to extend the healing thought. Suppose a patient is a child not yet arrived at the age of maturity where it is entitled to request; you have the right in cases of necessity to extend the healing thought. Suppose a person is overcome with sudden misfortune, where he either has not time to make a request or is incapacitated from making this request—you have the right to extend the healing thought. The general rule may be defined to be, that wherever in the exercise of a sound judgment one sees the necessity of extending the healing thought, and it is in line with the doctrine of the good Samaritan—you have the right to extend it; but the general rule must be adhered to.

CHAPTER XXVII.

DIVINITY OF JESUS CHRIST.

Conclusive Evidence Existing Establishing the Sonship of the Beloved Messiah.

Those who practice Christology sincerely and firmly believe that Jesus Christ was the immaculate Son of God; that He was born of a virgin, immaculately conceived; that He lived and died to show us the way to eternal life and reconciliation to the Father. In talking of the personality of Jesus, and as to whether he was of Divine origin, whether He was crucified, whether He was buried and rose again, and finally ascended into heaven—these are questions which are of such paramount importance to us that I have thought it important to be very explicit upon this subject, and to this end will say that the way to establish a fact is by testimony; by the evidence of witnesses who know the fact, if possible, or, failing in that, accept the secondary testimony of the best character obtainable.

The rule of evidence establishes the credence which should be given a witness; and by that rule I propose to test the testimony of the apostles and witnesses, of the life, death and resurrection of Jesus Christ. The best writers on the law of evidence test their witnesses by this rule: First, are they honest? Second, what is

their ability for telling the truth? Third, does the testimony when thus presented present a consistent story? Let us examine the testimony of the apostles and early disciples by this rule. We find them rather of the lower walks of life, filling a laborious profession, mostly fishermen, uneducated, but men of perfect integrity, so far as all the historians have written.

The next means of judging their testimony is their ability to tell the truth. No one who has ever read the writings of any of the apostles has doubted that they had the ability to tell the truth, because their ability was of such a character that they could not tell the stories they did tell, unless they had been true. If all of them combined had attempted to write the Sermon on the Mount they would have made a failure. They could not have written that sermon except as they chronicled what actually occurred. This makes their story consistent. Now, what do they tell? They told through Judea, and in fact through the whole civilized world, that Jesus was born of a virgin; that He lived and preached in Judea and healed the sick; that his life for the three years they had been with him had been one of spotless integrity towards men; and they knew and so testified that they observed Him hanging upon the cross; that they saw him buried and saw him after the resurrection; while they were thus looking and listening to Him talk, He was parted from them and ascended into the realms of eternal glory; and they preached this doctrine everywhere.

The new doctrine, at that time, was so offensive that those who preached it from one city to another were scourged, imprisoned, and nearly everyone of them, I think, with the exception of the apostle John, met a violent death, testifying to this doctrine which they had been preaching. On the other hand, they were of-

ferred immunity from punishment, and in many instances, could have won high honor and wealth, if they had renounced Jesus Christ and the doctrine they were preaching. Instead of doing that, they adhered to it, and sealed the truth with their life's blood.

In the history of the human family we find numberless instances of people who have died asserting a falsehood; but those people who died asserting that falsehood believed it to be truth. A person may be mistaken and willing to die affirming his belief in a doctrine which may be false, but in all the history of men everywhere, we have never found a person who went to the scaffold or the cross for public execution testifying to that which they knew to be false, unless they were to reap some great benefit therefrom to their successors, their children, or their families. But there was no ray of anything held out to those apostles and early Christians to suffer death. They were killed and slaughtered by the thousands wherever they went; the Roman Nero defiled them with pitch and tar, set them afire and lit up his gardens, amphitheaters and places of amusement by the burning of Christians. Those men knew that they had seen the Savior ascend into heaven. They adhered to the truth of it, and were each and every one of them ruthlessly sacrificed in a cruel public manner for the attestation of this doctrine. If they had renounced the doctrine of Jesus Christ they could have saved their lives. As it was, their lives went out with a hiss and a by-word, and there was none so poor as to do them reverence, except the poor and despised who believed as they did. In the history of all the world we cannot find people who died for a falsehood which they knew to be false. These were eye-witnesses who knew absolutely whether they had seen Jesus Christ upon the cross; whether they had

seen Him buried; whether they had seen him after the resurrection, and they knew whether they had seen Him ascend into heaven. They also knew whether these things were true or false.

Take the testimony of the momentous event and read it in the light of history and of truth. We find far more testimony to support the claims of Christ than there is that Plato, Aristotle and Socrates lived and taught their systems of philosophy; that Alexander the Great made his famous conquests, or that Julius Caesar ever existed. There is less testimony establishing any of these facts than there is that Jesus Christ lived, died, and was what He claimed himself to be.

As Christologists, we take this position, that to compare Jesus Christ, the immaculate Son of God, to any human being, is nothing more nor less than the most flagrant sacrilege; and we hereby denounce it and place ourselves upon record before the world that we believe that Jesus Christ was the Son of God.

CHAPTER XXVIII.

SECURING SUCCESS.

Method of Its Attainment and the Certainty of Its Accomplishment.

Under the present condition and formation of society, money has become a necessity. In this era of progressive civilization, the commodities of all countries and all lands become common property through the one medium called money. If we desire to influence, for good, the people of any country, money is the medium to use in spreading the Truth. Take the Washington New Letter, the earnest exponent of Christology, as an example. It goes to almost every civilized country, and to some that are almost uncivilized, and money is what takes it abroad. Money is what runs society. Therefore, money has become one of the necessities of civilization. God's own chosen and peculiar people had money, and when they came out of Egypt they borrowed from the Egyptians to take along with them into the wilderness what money the Egyptians had. Money has been one of the vehicles of exchange since the race merged out into even partial civilization. Therefore, we need money.

The apostle tells us that the love of money is the root of all evil. Therefore, we have to start in upon the con-

sideration of this question of money, knowing that we must not love it; and he who seeks money for the love of money, is a sinner; and yet money is a necessity, and we all should have it. This subject was mentioned by Jesus in His Sermon on the Mount, in which He discussed it, saying: "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." You cannot love money and love God. "The love of money is the root of all evil."

Hence people must obtain money in some other way than merely through the individual love of gain, otherwise its possession will cause moral destruction. Recollect that if you pour water out in front of your house, that fluid runs down hill by natural law. You do not have to tell the water to run, but it goes of its own volition. So with this question of financial success, you do as God tells you to do, and He will open up avenues of industry, open up avenues whereby you will be enabled to make your living, supply you with means, and at the same time supply you with the disposition to do that which you should do, just as naturally as water runs down hill.

Some people go so far as to assert that woman must dress so plain as even to disfigure herself, and that a person must look like an outcast before being acceptable to God. Did you ever think of God's work. Did you ever see anything so beautiful as the commonest wayside flower. Take a leaf from any tree, shrub, or anything, and every leaf appears most beautiful in all its details. Take the lilies and they are so gorgeously beautiful that it is beyond the human tongue to describe them. Everything that God ever created He has made beautiful, and where it is not beautiful it has

been disfigured by this thing called man; yet all that God made is beautiful. The poet says that all is beautiful and only man is vile, and that is because this material thought is dragging him down.

The palaces of Aladdin are not to be mentioned for an instant in comparison with these gorgeous beauties of God. Do not worry because you are getting too pretty, you can stand it. I never saw a lady that was properly educated but could stand all the beauty that was put on her. So with man. Enjoy the beauty God has given you. Then we are God's children in likeness as well as in beauty. God knows everything we need, and He supplies our every want. Now, Jesus Christ says this, and if we can't believe that, we cannot believe the Bible anywhere. We know the Bible is true. How do we know it? God has demonstrated the Truth by the signs following. It is demonstrable, and it is God's eternal truth. Jesus gives the answer what we must do in order to obtain everything on earth, and to control the earth:

"But seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you."

Now, what does this mean? Seek the kingdom of good and its rightness within yourselves, and all these things shall be added unto you. What does this passage of Scripture mean? Do right. Serve God from the bottom of your heart, with an eye single to the glory of God, and God will take care of you and give you all the money and means you need.

Therefore, if you seek the kingdom of God within you, do right, make that the rule of your life, in an actual manner, not from the love of money, but from the love of God, good, of doing good; following in the lines God has laid down. When you see a line open, follow

it, ask directions, and God will guide you, and He will supply you with all the money you want, and you will not have to become a beggar; you do not have to wear poor clothes; you do not have to look like an outcast; you will be entitled to fit yourself up neatly as the child of God. Seek the kingdom of God which is within you. Now, is not that simple?

In the treatment for success, as in all other treatments, no form is requisite; the realization is what you want; you can present your own thoughts to God in your own way, and He will understand you and will hear you.

In closing the supplication to the Deity let it be followed by repetition of the Lord's Prayer in full. In asking for anything, always ask in and through the name of Jesus Christ. You have no promise of anything in any other way, except through His name, and in His name. Now, this is very simple, and readers should retain these suggestions closely in mind; and, as sure as the sun ever shone, they will receive an affirmative answer to all sincere prayers. These things called poverty, lack, want, distress, anxiety, worry, and everything annoying, are thus blown away. God intended when He created us that we should have all, and all belongs to us; and the reason why we do not have it is because of the limitations we have unwisely placed upon ourselves. If the suggestions given are put into active practice the supplicant will always have all money needed, without want, without worry, without fear, and the thought of the worship or the love of money will never come into his mind. "Seek ye the kingdom of God and its righteousness, and all these things shall be added unto you." That is the key which unlocks the poverty box and fills it full of shekels. Seek the kingdom of God and His righteousness, is the shibboleth of financial success.

CHAPTER XXIX.

DOCTORS AND PREACHERS

Healers' Ethical Relation to Medical Men and Members of Orthodox Christianity.

An ethical point worthy of especial attention is: How shall our healers handle the question of doctors, and what shall be their intercourse with them? The reader may be called upon at some time to go off and preach this gospel, teach this truth and heal the sick. Wherever you go you should be so hedged around by divine wisdom as to find a welcome. It is deplorable that some narrow-minded healers have arrayed so many enemies against them, principally from two causes. The first is the physician. According to a rule some time ago adopted by certain metaphysical healers of an exclusive school, when called to treat a case the first question that is asked is, "Have you got a doctor?" If "yes," then "turn him off; I will not have anything to do with the patient if you have a doctor." If the doctor is turned off, what is the result? The doctor is made an enemy, the healers and all of his friends become enemies, and it makes society at large an enemy. Why? Because the healer has antagonized all the fixed habits of the people against him. The doctor has been here all these years.

The reason assigned by the fanatical healer for turning off the doctor is, that it is cheating God. See how absurd for a moment that is. He or she—a material creature here on earth—being able to cheat the Creator of the vast universe. In this particular connection I am forcibly reminded of an incident pertaining to the great Napoleon when he was returning from an expedition to Egypt. Some officers were discussing the question of whether there was a God or not, and most of them denied His existence. Napoleon was walking to and fro on the ship's deck. He stopped and said: "Gentlemen, permit me to say one word; look up and tell me who made the universe." The idea that we could cheat God! How absurd! We are told to be wise as serpents and harmless as doves. In my practice I never ask if patients have a physician. The thought rarely comes into my mind, and I never ask the question. What is the physician? What is man? If God Almighty cannot cure us in spite of physicians, then He is not omnipotent in power. You treat your patients, do your work, do it in accordance with the rules laid down metaphysically, and you will accomplish the desired results, and you will not array the whole world against you; you will not block the wheels of this precious Truth by needless antagonism.

A gentleman came to me in Washington a short time ago and asked treatment for a certain friend who had been lying for four days unconscious, with what is termed typhoid fever. I treated him four times; the man got well; I did not see the doctor at all, and I do not suppose he knew that anybody had treated his patient. Whenever you have a chance to give a cup of cold water, give it, and let circumstances take care of themselves.

Another source of considerable annoyance and hin-

drance to the propagation of this Truth has been the attitude toward the churches. When I was quite young in science, I believed that this was a great truth, and I wanted everybody to have it. I liked to talk it continually, and I wanted to be always at some religious service. I was requested by a scientist high in authority to quit going to the other churches, to let them alone, drop them out, and have nothing to do with them. Now, that is all wrong. The other churches are right, so far as they go. They preach Jesus Christ as the Savior of men. That is true. They preach the omnipotence of God. That is true. Christology elucidates all they preach, with a few exceptions, and its adherents put in practice what they preach, but do not believe. Wherever Christ said, go and preach the gospel, He invariably said, "Heal the sick." We take both commands. Some of the churches believe in the doctrine of hell fire and a personal devil. We cannot believe that, for this reason: God created all that was created; all that He created was good; and He did not create a personal devil, the father of liars and of evil.

Therefore, this belief of a personal devil is erroneous. It is a myth. It is a presentation in material form of this thought which we call material carnal mind. This carnal mind is the only personal devil, and it is devil enough to destroy the race unless we counteract it. As an expounder of the beautiful doctrine of Christology, I do not ask persons to leave their churches; I do not want them to leave their holy temples. They are missionaries in their churches for this truth. The time is coming and it is coming rapidly, when every church will adopt this idea and heal the sick; and I predict that within twenty-five years—and I am will-

ing to go on record on it—there will be no more medicine given to suffering humanity. God's holy truth will effect the cures for everybody reposing faith in His healing power.

CHAPTER XXX.

A MODERN WONDER.

Seeming Mysteries in Vibratory Action Made Plain
Through Exemplification.

A weird and intensely interesting chapter can be presented about what is denominated as "the vibrating treatment," which, really, is not a part or parcel of Christology, though closely akin thereto. It operates well in conjunction therewith under certain conditions that are likely to arise in the life of almost any individual, especially if he or she ever be subject to the iniquitous wiles of those who, heartlessly, through spite, malice, or revenge, cause the cruel darts of personal venom to fly fast and thick. As strange as it may appear to the uninitiated, there exists an extensive church organization, which, while claiming extraordinary healing power, also, to some extent, exercises a species of black magic that is stealthily made to assail people who break away from its organization, or vigorously antagonize its un-Christian methods. While it ostensibly pretends to follow in the steps of the meek and lowly Nazarene, it has, at its head, a mortal in flesh and blood, who, claiming to have a divine revelation, and to stand next to God, really ignores the greatness of Jesus, while ruling her patient followers with

a rod of iron. Her word with them is law—law greater than that contained in the statutes of the several States of the Union, or those of the National Government. Her paid potentates have been compelled to declare from their rostrums, as they have discarded pulpits and preachers, that “there is but one court; and that the court of God.” Municipal courts are defied, and the members of the church organization are coerced “to hold the thought” that no judge, nor no court on earth can render a decision against their interests—right or wrong!

While this method smacks strongly both of blasphemy and anarchism, yet it has prevailed, and continues to prevail untrammelled in this land of liberty. It has grown strong and defiant as against State and citizen, using the most insidious methods for the undermining of each, where necessary, to add strength and power to its escutcheon.

Its insidious influence invades the sacred precincts of hallowed homes, wafting its deadly breath of destruction in the form of poisonous animal magnetism and malicious mental malpractice, while cravenly and cowardly masquerading under the cloak of Christianity. Its vicious vibrating waves pierce the mentalities of people when they are in absolute ignorance of the presence of these shafts of destruction, stealthily thrust into their individualities, only realizing soon after that they are suffering intensely under some peculiar and seemingly unknown condition. With a clear knowledge of the vibrating treatment at command, and exercised in the face of menace, the mental poison insidiously injected into mind and coursing through the body, may be immediately neutralized; or even warded off, ere a lodgment is secured. The sensations caused through this malicious mental malprac-

tice are as variable as they are terrible; but frequently assume the form of painful electrical currents—smothering sensations, dizziness, pains in the head, paralysis, and other maladies.

In the keeping and exercise of the revengeful, this insidious malignity, more subtle than the fumes of ether, finds itself traveling in vibrating waves to attack marked subjects of wrath. Glossed over as it is with the mask of Christian religion, its power for harm is great. In the olden times the same force, when manifested among the people, was denominated Black Magic.

Late one snowy, stormy and dismal night, when the author was alone in his study, his door-bell rang. Response being made, a stranger was admitted. Tall and gaunt, with an extremely massive head, covered with a profusion of dark-brown hair, deepening into great curly locks, there beamed out from his countenance a kindly and winsome gleam indicative of a philanthropic heart and great humanitarian impulses. A seat being proffered him, he then craved a favor somewhat unusual for a stranger to ask, especially upon a first and formal visit, with no other mode of introduction than his own spoken words which were uttered in an authoritatively musical voice.

The favor, financial in its character, was granted. It is said in Holy Writ that "bread cast upon the waters will return after many days." This peculiar visitor before departing, remarked, "Well, I have tested you and have found you not wanting. I'm going to give you something which is destined to prove of great use to you and to all whom you may see proper to impart it."

Then he gave the vibration treatment which has proved itself to be an absolute defence against the

wiles of black magic no matter under what name known or practiced; whether it be malicious animal magnetism or malicious mental malpractice, it is a barrier strong and effective.

This strange man then became communicative and confidential, telling how he had encountered black magic under various guises and completely overwhelmed its pernicious effects. This method of defence can readily be practiced, and successfully, too, by every intelligent person. More than this, the mysterious stranger and seeming benefactor to his race, averred that the vibrating treatment though mild in its method, has mystic powers of great virtue, giving forth health and strength with little effort. It develops the body, clears the mind, strengthens the intellect, and engenders courage. While no such things as miracles exist, the same being merely the operation of psychic laws not clearly understood, this treatment vivifies men and women so rapidly that it really amazes them at the great results—the outcome of little well-directed efforts.

While at the time of his visit, his statements and demonstrations of the vibrating treatment excited wonder and admiration, the author allowed the event to pass without much after-thought, like many other novel experiences during his life time, which had excited temporary surprise. But it seems as it was ordained, that the peculiar event should at some subsequent period be awakened with an intensity as to the importance of a system of healing, which at the time seemed greatly foreign to what he was then teaching, yet in so many ways closely allied and strongly akin thereto, as subsequent events happily demonstrated.

Months had elapsed when the peculiar stranger again made another visit and almost as unexpectedly

as the first. He had hardly been seated ere he said: "You have not used that treatment which I gave you."

This was acknowledged, coupled with some brief reasons why practical applications of its merits had not been further tested. Then the strange man said: "This vibrating treatment is a power—a great power which should be well understood and extensively used. Its use for man's development physically, mentally, and spiritually, is well nigh limitless. Besides, it is a thorough law of protection and a complete safeguard to all who are so wise and so fortunate as to be possessed of what I might well term its secret of success in all ordinary affairs of life; especially where extraordinary emergencies arise requiring quick determination."

In a few brief words, it may be said, that this extraordinary vibrating treatment gives every possessor of it the power to use and utilize just as much or as little of its wonderful life-giving force as he may choose, so that it will exactly measure the emergency to which its beneficence is adapted.

This vibrating treatment is of such a sacred character that its author deems it unwise to print same in book form, as especial directions of a cautionary character must always be given to those who conclude to enter upon its practice.

CHAPTER XXXI.

CASES OF CURES.

Surcease of Sorrow to the Suffering—The Manner of
its Accomplishment.

In the experience of every conscientious metaphysical healer there are constantly occurring cases of healing involving such magnitude that often their recital not only creates doubt in the ordinary minds, but causes a tendency to invite hostile criticism, if not absolute denial. Frequently chronic cases which have baffled the highest medical aid and surgical skill for protracted periods, sometimes running into months, and even into years, cases of prolonged misery disappear in a few treatments; and sometimes, even, in a single treatment. A great spiritual law resides at the foundation of all these cures—a law which possibly is not fully understood, but is unerring in its fruitful results towards helping suffering patients when all ordinary human methods previously employed have most signally failed to give substantial relief or proven entirely abortive. Yet, when some of the best authenticated cases of metaphysical healing through Divine grace are brought prominently into the foreground there are those people who, like doubting Thomases, are not willing to believe the evidences of

their own senses, nor accord to God the greatness and goodness of His works, though they may profess to be students of the Bible and followers of the meek and lowly Savior of mankind.

But others see differently, and readily recognize the force of Divine Truth in healing the sick and bringing surcease of sorrow to suffering souls. To such as these the potential power of metaphysical healing has increased value if they, at any time, need its soothing influences. Their faith increases, their receptivity for the cleansing power of Divine love to permeate their spirituality, and health and happiness naturally result.

The Savior of mankind commanded His followers to go forth and preach the Gospel and heal the sick, not that the healing of the body is the primary object, but that the healing of the sick is proof of the Divine mission of those who are sent. What He did was only in demonstration of the proof of the doctrines which He taught, showing that His mission was of God and proving Him to be the Son of God, as He claimed. Then, too, He gave the assurance that all which He did, and even greater things, too, would follow.

This is being duly demonstrated, and metaphysical healing stands pre-eminently in the foreground as an established fact, while man-made methods are gradually being relegated to the rear by reason of their uncertainty and frequent inefficiency. The author of this book, and his numerous students, have successfully treated thousands upon thousands of cases, many of them extremely critical, and the great results ensuing have in many instances been productive of unsought-for testimonials overflowing with strong expressions of deep gratitude over the healings effected—some present treatments; other absent treatments; but the most of each kind of very brief duration. A few of these

may be appropriately noted, omitting the patients' names; yet all of which are on file, and open to the inspection of the public at the International Metaphysical University, Washington, D. C.

The first case to note in this connection was one from Chicago, by telegram, December 4, 1900, poisoning through arsenic taken by mistake. A physician called in during the emergency said the lady had taken enough arsenic to kill fifty people. Two days later another telegram was received saying: "Our patient is so well that you may now discontinue treatment. This is one of the most wonderful demonstrations that I have ever heard of. Oh, the blessed, blessed Word, what will it not accomplish?"

Another case was that of a dentist who lived at Noblesville, Ind., and was suffering from what was termed catarrh. He was so bad that, according to his own statement, every time he swallowed, the blood and pus would run from each ear. After a treatment of something like a month he was entirely healed and has been well ever since.

Still more wonderful is that of a lady who resided in Marshall, Tex. She had a crooked left limb, the bone above the knee being bent in the shape of a bow and turned outward throwing the foot out. After twenty days' treatment the limb and the thigh bone straightened out, and the foot went down to the ground, the crutches were thrown away, and have never been resumed. The woman is well.

A lady in Galena, Ill., had what was termed paralysis of an aggravated character. She also was suffering with a number of other complaints, among which was bladder trouble, piles and a general broken down and worn out condition. Three months' treatment restored her to perfect health.

A young lady in the same town of Galena was suffering from what the physicians pronounced appendicitis, and they were preparing to take her to Chicago the next day for an operation. They telegraphed for treatment, and by 11 o'clock that night she was perfectly well. The next day sat up and did her work the same as any other well woman.

A gentleman in central New York suffering with bladder trouble, having to use instruments, had been afflicted for quite a long time, and a similar case was reported on the same day from an editor in Pennsylvania. A very sigular coincidence occurred in these two cases. Both of them wrote on the twentieth day after treatment commenced that they were well, but each wanted a week's additional treatment as a precautionary measure.

A young lady in a town in northern Indiana suffered from what they term big neck or goitre. Five weeks' treatment reduced the neck and the mother wrote that she was well.

Another case was that of a young boy who lived in central New York, who accidentally ran a steel rake tooth through his foot, the tine coming up an inch and a half through the foot. The child went into spasms at once. The mother telegraphed for treatment. In one hour after the telegram was received in Washington the child went to sleep, the spasms stopped and the foot was never sore, as the mother stated. It healed up without inflammation, without being sore, and in an incredibly short time he was wearing his shoes.

The next was a case of sunstroke, which occurred at Marshall Hall, about eighteen miles south of Washington, D. C. A large fleshy gentleman had been overcome with the heat, and was carried on the steamer. When the

treatment commenced the man was unconscious, had that pale, ashy look peculiar to death cases in sun-stroke, and to all human thought was very dangerously and seriously ill. After giving him a treatment of perhaps fifteen minutes he opened his eyes, the color returned, and he was perfectly healed. This man is now in the employ of the government and is a watchman in the Interior Department, or was the last I heard of him, not long ago.

A barber boy at the National Capital while stropping his razor backward and forward the handle in some way twisted in his right hand, the blade struck the thumb of his left hand and split it open down clear to the end, going through the thumb nail. Five minutes' treatment stopped the blood entirely, kept the thumb from getting sore, and it never was sore. The young man in half an hour's time was at work and worked on that night until twelve o'clock, it being Saturday evening. His thumb healed and never was sore.

The next is a case of a lady in Washington, D. C., who had a rupture of twenty years standing which the doctors said was so serious that it might cause strangulated hernia, and unless an operation was performed it might destroy her life. She also had indigestion, constipation and a general appearance of being physically run down. Two weeks' treatment cured her hernia entirely and all her other ailments. The last time I saw her she was in perfect health.

An interesting case is that of a young man in Marshall Tex., who had been struck with a baseball on the breast immediately over the lungs. Inflammation set in, with congestion, and the doctors, three of them in consultation, decided that he was dying and could live but a few hours. A telegram was sent me for treat-

ment. The telegram was received about 3 o'clock in the afternoon and by 6 o'clock of the same evening, according to Texas time, the young man was out of danger. He continued to improve, regained perfect health and is well today.

Another case is that of a lady who lived in Massachusetts, who had a falling womb of a very aggravated character, so much so that she was obliged to lie in bed most of the time, and much of the time on her back. She had been thus afflicted for twelve years, had been to four or five different hospitals, and the case was beyond the reach of surgical aid. One week's treatment cured her so that she got out of bed and went to Maine and was on a visit for five weeks. Afterwards, by over-exertion, the trouble came back in a degree, but two week's further treatment restored her to perfect health.

We could multiply cases of healing by the thousands, and each case would furnish enough testimony within itself of such healing as to convince any person who will believe the Truth; but we have given enough to show to the world that this claim of God healing is true and God does heal our sick.

CHAPTER XXXII.

WOMAN'S MISSION.

Great Success as Metaphysical Healers—A Grand Field of Labor Among Children.

Woman has ever been a ministering angel. Last at the cross and first at the tomb of our beloved Savior, her hallowed influence proves most potent. It is felt, acknowledged and appreciated by all classes and in all countries. In all civilized nations, women are moving on the same intellectual plane as men. In art, in science and in literature the creations of their minds compare favorably with the productions of their brothers. Educational progress thus marks the advance of women in these modern and progressive times, when merit is the criterion by which all are critically judged regardless of sex-conditions. As an historical fact, it may be asserted beyond all peradventure that the true measure of every people's civilization is the degree of respect accorded by them to woman. Within the most cultured nations men display toward her the most chivalric regard, and are her willing servitors. In her, they recognize the home maker, whose voice is the music in the march of life, and who diffuses around her the graces and the love, which are alike the strongest safeguards and the chief ornament of society.

No longer does the gross theological error prevail that woman brought sin and death into the world through the disobedience of Eve in eating the forbidden fruit and then tempting Adam to partake of it and thus share her guilt. In holding this view they assigned that the second and third chapters of Genesis, which give an account of the garden of Eden and the temptation and fall of our first parents. These were inspired writings of Moses, instead of being regarded, as they demonstrably are, a mere allegory, which has been interpolated into the book of Genesis, directly contradicting the Mosaic account of the creation of man and woman by the fiat of God, and not, as alleged in such allegory, through a mechanical construction.

Hence, in the Christian Church, up to the tenth century, woman was held to be so far, mentally and morally, inferior to man that in the administration of the sacrament of the Lord's supper she was not allowed to take the consecrated bread in her bare hand, but a napkin was laid on her hand and she ate it off that without touching it except with her mouth, which certainly was not more free from sin than her hands.

The Anglo-Saxons were the only people in Europe in a semi-barbarous state of society who recognized woman's social equality with man. Under the laws of ancient Rome, and in the Christian world, until the twelfth century no woman was a competent witness in a court of justice unless she herself was the subject of the injury complained of, and there was no other witness. Up to the early part of the fifteenth century it was not deemed necessary that even women of noble birth should learn to write, although taught to read, and that, too, in England and chivalric France. As civilization advanced woman was held in higher re-

spect, and men in general came to recognize the benign fact that in her natural moral attributes she stands an eagle's flight above man.

With rare exceptions, when she has fallen, she has been his victim, immolated on the altar that her loving trust in him reared for her own sacrifice by his hand. Even in her lowest estate, when the crown of her womanhood has been laid in the dust, she still bears, if rightly viewed, some traces of her nobler nature, as the diamond when shattered still shows the splendor of its material. Indeed no sculptor has ever ventured to embody in imperishable bronze or marble any of the cardinal human virtues, save in the form of a woman. Thus we have Faith, Hope, Charity, Patience, Fortitude, Fidelity, Gratitude, Chastity, and even the Soul (Psyche) each represented as feminine.

In the days of Christian martyrdom many men recanted at sight of the stake and the roaring flames, but every woman believer kept the faith and went up to God in the fierce fires which consumed her body, but could not destroy her trust in her Redeemer.

She was true and kept the whiteness of her soul, when man blackened his with treachery in the face of the world's supreme tragedy:

“Not she with traitorous kiss her Savior stung,
Not she betrayed him with unholy tongue;
She while Apostles fled could danger brave,
Last at His cross and earliest at His grave.”

Wherever sickness, sorrow and suffering exist, there woman, the ministering angel of mercy, is ever to be found offering consolation. Her earnest prayers are sweet music wafted to the throne of grace.

In the realms of metaphysics, woman is the peer of man. As a healer of so-called human ills our bright sisters have already risen to the pinnacle of professional

greatness. No avenue for the employment of woman's talents is more attractive, more useful and more appreciated than that occupied by the conscientious metaphysical healer standing firmly implanted upon a pure Christian foundation, such as is furnished through the precepts of Christology—"Christ's word," to go forth and heal the sick. To the young woman seeking a professional career, nothing can be more ennobling than this calling, by reason of its usefulness, which is continually growing in public esteem. The caring for ladies and children, especially, under this system, is rapidly expanding on every side as the potency of its beneficial results become more and more firmly established. The old method of dosing children of tender years with soothing-syrup, cordials and carminatives is fast passing to make way for more rational and effective methods. Few loving, intelligent mothers any longer administer opiates and other noxious narcotics to stupify their beloved little ones during infancy, and thus blunt their brains and injure their bodies in development for after life. Then, too, larger children and even adults suffer at times severely through trifling with nostrums palmed off as patent medicines, and upon which no patents ever existed.

As people become enlightened relative to empiricism they break away from its embrace, and naturally seek something more rational and satisfactory as curative agents. To this end, metaphysical healing is rapidly coming to the front and making a record which creates respect and commands confidence. An excessively large infantile mortality results from the injudicious care of babes, especially through administering to them of harsh nostrums, which instead of building up pulls down. Fortunately, ready relief presents itself

through metaphysical healing which is successfully practiced by bright and conscientious women, who possess strong religious and humanitarian sides to their nature.

I have endeavored to point out briefly the existing need and great usefulness of intelligent Christian women as metaphysical healers; and this, the more especially, among the numerous suffering ones of their own sex as well as the tender little infants who need skill and care so that they may develop into strong, healthy and lovely children, who shall prove to be great blessings to their anxious parents.

I feel that I cannot conclude this chapter without paying a well merited tribute to my beloved and devoted wife, a brilliant, clear-sighted woman of rare accomplishments, who, for many long and happy years, has stood steadfastly by my side in extending cordial co-operation. As well as being a loving mother, greatly revered by her children, she is a successful Christian Healer of ripe experience, who, with the assurance of God's help and protecting power, has greatly aided me in my professional duties, as also in my mission of unchaining the truth and making it free to all mankind. The numerous appreciative patients who have been so successfully healed by Mrs. Mary C. Sabin, unite in bearing hearty testimony that to know her is to recognize the many exquisite qualities of which she is the happy possessor.

CHAPTER XXXIII.

TREATMENT FORMULAS.

A Series of Seven for the Healing of Diseases and Inharmonies.

For the purpose of bringing metaphysical healing to a practical demonstration, I give a number of formulas for the healing of various kinds of so-called diseases and inharmonies. In making these treatments the reader will always commence and give the treatment as is given in Treatment Number 1. Then he can take up for whatever subject he desires to treat, whether it be sickness, whether it be poverty, or whether it be for inharmony of any kind or character, and go on and make the treatment as subsequently laid out, under the proper headings of the ailments, or inharmonies, or for that which he wishes to see accomplished, always commencing with the Personal Treatment, Number 1.

PERSONAL TREATMENT NUMBER 1.

“I am the perfect image and likeness of God, living, moving, and having my being in God, and am a spiritual Being residing in Spirit. This being true, I live in perfect harmony, in heaven, in perfection, and have all the blessings that God gives to His children.

Therefore, I have perfect health, perfect harmony, am covered with God's love, supplied by His goodness, protected by His power, and guided by His wisdom. God is omnipresent good and an ever-present help in time of trouble. God is with me, and He is with me now. He is my help, and His truth is my shield and buckler. I do dwell in the secret places of the most high, and abide under the shadow of the Almighty. The Lord is my refuge and my fortress, and in Him do I trust absolutely and implicitly, without doubt, without hesitation, without misgiving, and without fear. I have no fear, my life is perfect, and I love God with all my heart, and perfect love casteth out fear. I have no fear and cannot have any; there is no such thing as fear, it is but the evil manifestation of carnal mind; but on the contrary, I have perfect trust, perfect reliance, perfect dependence, and perfect faith in God. I have perfect understanding, and know that God is Spirit and that I am His image and likeness; therefore, I know that my life is a spiritual life and not a material life. I know that Spirit is ALL, and that matter is transitory and amounts to nothing for God is ALL, and God is Spirit, therefore Spirit is all. This being true, I living, moving and having my being in God, am perfect, and in the enjoyment of all perfection. My heart and mind are filled with joy, with peace, with contentment, with ease, with comfort, and with perfect satisfaction, I am perfectly happy. God is with me, watching over me and taking care of me, and sustaining me in all things, and under all conditions and under all circumstances. He guides my every footstep, my every thought and every act. He supplies all my necessities, and gives me perfect harmony. God being with me, I am filled with the righteousness of the kingdom of heaven."

PERSONAL TREATMENT NUMBER 2.

Against Poverty.

"I know that I am the perfect child of God, created in His image and likeness, and endowed with power and dominion over the fishes of the sea, the birds of the air, the earth and all that in it is. I live, move and have my being in God, a spiritual being living in Spirit, and am perfect as God is perfect, therefore my life is a spiritual life. I live, move, and have my being in God, and am perfect as God is perfect, and in this connection I realize that I have perfect harmony, surrounded by every blessing that God gives to man, and as God has given me perfect dominion, I have that dominion over the earth, and all that in it is; have perfect harmony, and am surrounded by every blessing God gives to man. I have allness and affluence in God's bountiful love. His love covers me as the waters do the sea. I live in it, I bask in it, and there can be no inharmony or want come near me, or around or about me. This so-called disease, known as poverty, is a falsehood; I have no poverty, I have no lack, and all such beliefs are the beliefs of materialty, and are false. They belong to the thoughts of the material universe, and have no part or parcel in this kingdom of God, and I live in this kingdom of God for I live in God, and heaven is within me; therefore I have joy, I have happiness, I have affluence. I live in happiness, I live in plenty; the bounty of God supplies me. No such thing as poverty can come near me for poverty is a false belief and only has power over those who acknowledge its dominion. As for me, I denounce it, it is nothing, for I live in God's bounty, and I am supplied with His never-ending supply; therefore, no such thing as poverty can come near me, around me, or about me, and I live in the ever-

lasting love of God, my Father in whom I live, move and have my being. He guides me by His wisdom, protects me with His power, supplies me by His goodness, and covers me with His love; and all is mine that God gives, and He gives me all. God blesses me with happiness, with joy, with contentment, with perfect rest and perfect peace, and provides everything for me, and I live without fear, without doubt and misgiving, with perfect trust and reliance and dependence in God for everything. God supplies me, and He supplies me now, supplies me in the Eternal Now, and I have everything. It is all from God and is all mine, for I am His child, and He is my Father. God broadens and widens and strengthens my spiritual understanding that enables me to acknowledge my God-given dominion in its fullest fruition. I have that dominion, and it is mine, and I thank God for it and accept it, and no longer am found upon the side of those who deny my rights to acknowledge it, but accept them and praise God for them, thank and praise Him in the name and through the name of Jesus Christ, my Lord and Savior."

(Here repeat the 23d Psalm and close by repeating the Lord's Prayer.) (Repeat over and over if you have the time.)

FORMULA NUMBER 3.

A Morning Prayer.

(Commence by repeating Formula No. 1, and those who have the Vibration Treatment should take it next, then continue as follows:)

"I know that Thou art with me, dear Father, and that Thou dost bless me today, and that Thou dost bless me now. That I have wisdom, spiritual understanding, and dominion, and that I am protected from

every so-called ill, accident, or inharmony of every kind and character; that God gives me perfect peace today; perfect righteousness; perfect holiness, and perfect happiness. He guides me by His wisdom, protects me by His power, supplies me by His goodness, and covers me with His love. I dwell in the secret place of the Most High, and abide under the shadow of the Almighty, and the Lord is my refuge and my fortress, in Him do I trust. He protects me in every way, destroys every fear and gives me perfect trust. He covers me with His feathers, under His wings do I trust, and His Truth is my shield and buckler. A thousand may fall at my side, and ten thousand at my right hand, yet shall I fear no evil for God is with me. He guides my every thought and act and deed and leads me and gives me spiritual wisdom to follow. He prospers me in my undertakings, and protects my work of every kind and character, and no evil can befall me for I am hid with Christ in God."

(Here repeat the 23d Psalm, and close by repeating the Lord's Prayer.)

FORMULA NUMBER 4.

An Evening Prayer.

(Commence by repeating Formula No. 1, and continue as follows:)

"I thank Thee and praise Thee, dear Father, for the goodness of this day. I thank thee, and I praise thee for thy perfect love, perfect harmony and harmonious surroundings. I thank Thee and praise Thee that Thou hast given me the realization of the Truth, and that it makes me free, for I know that I am Thy child, that I live in Thee, move and have my being in Thee, that I am hid with Christ in God, perfect and am per-

fect now. Thou dost take care of me, watch over me, bless me, and comfort me during the night, giving me beautiful, healthful, and restful sleep, covering me with Thy love, protecting me with thy power. I know that no evil can come near me, nor anything around or about me, but good, that Thou protectest me in my surroundings, my family, my belongings, and those who would do me evil, cannot, and those who would injure me cannot, for Thou art with me, Thy Truth is my shield and my buckler. Thou art my God, and in Thee do I trust perfectly, without fear and without hesitation, and any belief of disease which may be asserting itself in, or around or about my physical consciousness is a false belief, for nothing can come near me except perfect harmony, as I live in God's eternal harmony. I ask this all in the Name and through the name of Jesus Christ, my Savior."

(Here repeat the 23d Psalm, and close with the Lord's Prayer, closing all prayers "in the Name and through the Name of Jesus Christ.)

FORMULA NUMBER 5.

Treatment Against Fear.

(Commence by repeating Formula No. 1, and continue as follows.)

"I praise Thy holy name, blessed Father, through and in the name of Jesus Christ, and thank Thee that Thou hast given me the realization and knowledge of the Truth, and that the Truth has made me free. I thank Thee that I realize that I live in God, move and have my being in God, and that God's protecting power is over me, and that I live in His love; His goodness supplies me, and that no evil can come near me. I thank Thee that I have no fear; I thank

Thee that there is no such thing as fear; and all belief in fear is error, and that no such belief can come near me. I cannot fear disease of any kind, I cannot fear that any person or persons can have evil thoughts, evil intentions, or evil desires against me, for I know that Thou protectest me and they cannot have any power, and that all such evil thoughts, or evil desires are nothing, for God is All, and God is good. I thank Thee that no accident or injury can befall me, or can affect me in any way, shape or manner, either in my mind, body, or surroundings, for Thou dost protect me in everything. I have no fear of disease being entailed on me from my ancestry, nor can hereditary beliefs come near, around, or about me to my injury; nor do I fear death, for I know that death is sin, and sin is unreal. I know that God is All, and that God is Eternal Life, and that I live in God, that I live in Eternal Life, and I am His image and likeness; therefore, I have Eternal Life and God spiritualizes my body, and fits me more and more for Eternal Life. I thank Thee, dear Father, that I have no fear of the future, no fears of misfortune, no fears of poverty, no fears of sickness, no fears of any kind of inharmony, for I know that nothing can come near, around, or about me, but perfection, for I live in God and am shielded by His love and His power, and I have no dread of the future whatever. I bless Thee, and I thank Thee, dear Father, that Thou hast given me Thy Spirit; that I have an indwelling sweetness and love in my consciousness coming from Thee, in Thee and like Thee, and that I cannot harbor malice, I cannot harbor anger, I cannot be wicked, I cannot be vicious; but, LOVE, the beautiful, white-winged angel of Love, settles down into my consciousness, and dominates my life, and makes me perfect, as Thou art perfect. This I ask in

the Name and through the Name of Jesus Christ, my Savior."

(Here repeat the 23d Psalm and close with the Lord's Prayer, always closing all prayers with "In the Name, and through the Name of Jesus Christ.")

FORMULA, NO. 6.

Treatment for Confidence.

Commence by repeating Formula No. 1, and those who have the Vibration Treatment, take it next, and continue as follows:

"In realizing that I am the perfect image and likeness of God, and was created and endowed with power and dominion, I realize my perfect heirship, and that I am the child of God, living, moving and having my being in the Bosom of the Father. In realizing I have power and dominion over the fishes of the sea, the birds of the air, the earth and all that in it is, and that this power and dominion is God-given, I realize my perfection, I realize my importance, I realize the grandeur of my character. I know that God dwells in me, and I in Him, and that He gives me all power and dominion granted to me, at my creation, and that I have that power and dominion now; and I realize that He does give me the spiritual understanding that Love is the key that unlocks this power and dominion, and gives me the power to utilize it. I know that Love is All, and that God is Love; and that Love dominates my life, and my actions, and controls my every thought; I know that I love God with all my heart, and that I love my fellow as myself and I know that I love good; God blesses me and protects me, and gives me more and more righteousness; more and more holiness; and more and more love. I have perfect confi-

dence, perfect reliance, perfect dependence and perfect trust in God. There is no fear and there can be no fear, for I know that I am God's child, and that He gives me all and I have all. I know that the so-called wickedness of the world has no power, no fascination, nor dominion over me, for I am born in freedom, born with Love, and that God's eternal Love dominates my life, my soul, my all. This I ask in the name and through the name of Jesus Christ, my Lord. Amen."

(Here repeat the 23d Psalm, and close with the Lord's Prayer.)

FORMULA, NO. 7.

A Treatment for Resignation.

Commence by repeating Formula No. 1, and those who have the Vibration Treatment, use it next, then continue as follows:

"Perfect love casteth out all fear, and my heart, dear Father, is filled with perfect love, I have it, and it is mine and I have no fear, but have perfect trust, perfect reliance, and dependence in Thee. No so-called unpleasant conditions surrounding me can have any effect over me, can have no power over me; all that is in, around or about me is perfect harmony. I live in perfect love, and God is Love; therefore, there is nothing but harmony surrounding me, and can come near me, around, or about me. I cannot worry, there is no worry and there can be no worry, environments cannot annoy me. The sense of advancing age cannot have any power or effect over me for I know there is no age; I know that all is Eternal Life; I know that my life is hid with Christ in God and is Eternal, and that materiality cannot affect me in the slightest degree, for I am God's perfect child, and live in Him, and will live in

Him for all eternity, and no evil can come near me, around me, or about me, none whatever. My life is a perfect life in God, a spiritual being living in Spirit, and no evil can come near me, around me, or about me. I know that my love is set on God, and that my heart is filled with God's love, and nothing but perfection can come near me, around me, or about me, for I live in God and am covered with the shadow of His wing. His Truth is my shield and my buckler. He covers me with His feathers, and under His wings do I trust. A thousand may fall at my side and ten thousand at my right hand, but no evil can come near me, I am shielded and protected; the Lord is my refuge and my fortress, my God in whom do I trust absolutely, and perfectly. God fills my heart with spiritual righteousness, fills me full of the desire for the good, the true and the pure, and nothing but righteousness can come near me, or have any power over me for I am God's eternal, beautiful, and perfect child. He blesses me, and blesses me now, and I thank Him and I praise Him, and I worship Him, and I rejoice in Him, all through the name and in the name of Jesus Christ, my Saviour."

(Here repeat the 23d Psalm, and close with the Lord's Prayer, closing all prayers with "In the name and through the name of Jesus Christ.")

CHAPTER XXXIV.

SPECIAL MANIFESTATIONS.

Valuable Hints for Young Practitioners as to Various Mental Phases.

In our intercourse with patients we come in contact with various phases of mortal mind, and for the purpose of instructing young practitioners who may have been mystified at some of these special manifestations, I will present some thoughts along these lines of special manifestations upon the part of mortal mind.

One phase which will come often to their knowledge is that they may be treating a person and he will be doing beautifully in responding to the truth, but suddenly sink and become so weak that he can hardly hold up his head, after which he may feel as though he were going to pass on. A month or two ago I received a telegram from a gentleman in New York to stop the treatment. A letter shortly afterward followed telling me that the treatments were actually killing him; that he was so exhausted he could not stand them any longer. In an hour or two after this letter was received another telegram to continue the treatment. The treatment he had received had so utterly exhausted this so-called material body that he felt as though his very soul and body were going to separate. It was but a short time thereafter that he wrote he was well.

Now, the way to overcome these weak spells, when a case of that kind occurs, is to treat against weakness and for strength. It is the almost universal practice with me, of late years, to treat for strength as well as for the destruction of these weakening thoughts. Then these depressing manifestations shall not show themselves. The almost universal outcome of such treatments is a buoyancy and strength unknown to any other system of healing. You need not have any worry about it, you need not have any fears about it, for it is simply the manifestation of inharmony, and in order to destroy that manifestation, treat for strength.

In treating along these lines you will come up against fear, and I cannot impress this thought too much upon you. Your subject is always in fear; if he had no fear he could not be sick, or have any manifestation of sickness. All the manifestation of so-called sickness is nothing more nor less than the fears of mortal mind. Very recently I was taken in the night with what mortal mind would call a very severe pain in the heart. I denied it, and kept on denying it; I did not give it standing room; I never agreed to it, for I knew it was a lie and denounced it as such, and by and by, in the course of an hour or two, the belief was somewhere else. Every manifestation of so-called disease is nothing more nor less than a wandering "tramp thought." Here is a headache "thought" comes up; it seeks around for some victims whereupon to settle; it comes to one of us and settles in our head and says, "I am the headache," and if we say, "Yes, I have the headache," that headache "thought" has had a home granted to it and it will stay with you until you have paid the uttermost farthing; but, if when the headache strikes you, you say, Go, get out; denounce it as a lie, it cannot stay,

and what is true of a headache is true of every other kind of inharmony and every illness. Every kind of illness that comes is nothing but a wandering "tramp thought," and unless you give such thoughts a home in your consciousness, they cannot come near you. It is impossible.

It makes no difference what the belief of disease may be. They are all nothing but mortal mind; every one of them are lies, and there is not a word of truth in them. They are nothing but "tramp thoughts" going around, lying, and when they come up and say "I am heart disease," or "I am appendicitis," or "I am headache," or "I am consumption in the last stages, with the lungs nearly gone," denounce them and know that they are false. Sometimes the physician will say that one lung is gone, and the other half gone. One man in Washington told me that both his lungs were gone and he had to breathe through his stomach entirely. Now, he had as much right to breathe through his stomach as he had to believe in the reality of sickness.

A young lady who had the belief of heart disease and locomotor ataxia, and whom God had wonderfully healed while she was listening to one of my lectures, came to my studio one evening some three months after her healing, suffering, as she believed, from a return of the heart disease. Her mind was wrought up with fear to the last degree, and from a material view she was in a serious condition. The first thing she said after the usual greeting was, "This heart disease has come back, and I am done up. You need not tell me this is not real, for it is." I at once realized the condition of her objective mind, and said nothing to her, only I gave her a seat and commenced at once to treat her sub-conscious mind. It could not have exceeded twenty minutes before I noticed her old-time, beautiful smile

had returned, and I knew that Truth had asserted its power. In short, she was well in material thought, as she had been all the time in spiritual reality.

All these beliefs of sickness are lies, and unless you give them standing room in your consciousness they cannot touch you nor harm you; yet, when you have a person come to you and say, "You talk about these things being unreal, but I have something that I know is real," what is the result? That person has passed sentence upon himself, he has plead guilty. Let a man at the bar of a court plead guilty to a charge of crime, and there is not a lawyer in the world that can save him from being consigned to punishment. He has dug the earth from under himself; he is like a fellow out in Illinois who, the story said, got up into a tree to saw a limb off and went out onto the limb and sawed it off, and fell with it to the ground. There is nothing to be done to a fellow who pleads guilty; there is nothing that can be done to help him. Mortal mind will not lose hold of one who has pleaded guilty, until he has paid the uttermost farthing as a penalty.

When one of these wandering "tramp thoughts" come up and says, "I am this, or that," you must realize what you are. Now, what are you? You are the perfect child of God, created in His image and likeness, and you live, move and have your being in God. God being eternal life, can you have anything but perfection around or about you? You cannot be sick. I received a telegram from Toronto, Canada, a few days prior to this writing, asking for treatment for a gentleman who was dying. The thought that arrested death and saved his material life was that there is no death. Why? Because we live in God, and God is Eternal Life, and in Eternal Life there is no death, and we cannot die. That is the thought, and that same thought

annihilates every possible kind of sickness. Why do I not get sick? Because I know that I cannot get sick; the perfect child of God is perfect, and all these material surroundings cannot control me, for I am controlled by the One perfect Mind. This God-healing is such a beautiful thought that I like to think about it; I like to see the perfection of God's beautiful, perfect children; I like to see that perfect realization going out to us all, knowing that we live in perfection; therefore, we must be perfect, and the realization of that truth is what heals the sick. It is the truth that makes us free, free from every sickness, every "wandering thought" of sin, sorrow and death; free from everything. God's Eternal Love takes hold of us and protects us from every inharmony, and gives us perfect happiness and peace, and then it is when we realize our perfection.

CHAPTER XXXV.

THE LIFE LINE.

Rescue of the Sick, Sinning, and Suffering from Material Environments.

“Throw out the Life-line across the dark wave,
There is a brother whom some one should save;
Somebody’s brother; Oh, who then will dare,
Throw out the Life-line his peril to share?”

The words of inquiry involved in this stanza are of deep import to all who are interested in promulgating true Christian doctrine in a practical point of view—Saving the sick man and the sinning man through the grace of Christology. These stirring words should arouse everyone to a sense of strict personal duty towards extending speedy succor to those who are in imminent peril. Suppose we were upon the ocean in a storm and the cry went out, “Man overboard, throw out the life line,” what pleasure it would be to any one of us to take that buoy, that “life line,” and throw it to the sinking mortal. In this work for God and man we not only throw out the “life line” which gives happiness, comfort and harmony to our brothers, but we give a thought which will take that rescued person throughout the never-ending eternity, making him

happy and keeping his thoughts in the right. Oh, what a beautiful fact it is that we are enabled to throw out the "life line," to throw out the saving thought, throw out that something which will arrest those upon the downward course and bring them into this beautiful thought of God's saving Love.

One day recently my life was made unusually happy by reason of some letters which came to me, bringing joyous news—"life line" responses to the Healing thought. The first letter which I read came from a lady living in Indiana, whom I had been treating for about a year. When I first took the case she was so poorly she could not raise her head. She was supposed to be passing out in the last stages of consumption. God's Truth commenced to arrest the disease, and the healing has been sure even if slow. She wrote me the gratifying letter that she is perfectly well and treatment need be no longer given. This case took something like a year to cure.

On the other hand, I received a telegram from a lady in Illinois giving the gratifying news that her mother was well. This had been of several years' standing with medical men, so long in fact that the family had expended almost all their property in payment of doctors' bills. In the letter the daughter wrote describing the case, she said they were so poor she had to borrow money to send the telegram. On the fifth day after treatment commenced we received the gratifying intelligence that the mother was well.

This case was in the town where I had had another case which was healed in one day. This last mentioned case was appendicitis. The lady's friends were getting ready to take the woman to Chicago for an operation. The telegram was received one afternoon, and the next

day the woman worked all day at her household work, a healed woman, and has been well ever since.

Late last November I received a telegram from a lady living in Ohio, asking for treatment for her baby five years old, who was suffering from congestion of the lungs, very serious and of a complicated character, which, according to material mind, was about to pass her out. She soon after wrote a letter, saying that baby had entirely recovered, and sent payment for treatment.

Another case was a letter I received from a lady in California, who was suffering from something like a tumor and diseased ovaries. The physicians had pronounced it necessary to perform an operation and to remove the ovaries in order to save her life. The woman, without the knowledge of any one, wrote to me for treatment, stating that her husband was willing to pay money to have her operated upon, but she did not dare to ask for any money to be treated by a Christian healer, and asked me to help her. I took the case, "threw out the life line," and in her last letter she described how the surgeons got ready to cut her up, but when the time came she refused to go, and the doctors were very much put out and angry about it. She is now, at this writing, so nearly well that all fear has left her as to ultimate recovery.

Another case is that of a lady who was suffering from what is ordinarily called child-bed fever. The physicians had pronounced her past recovery. In two weeks' treatment she was perfectly well.

In mentioning those cases it will be seen that some are healed quickly and that the healing of some took a long time. I am often asked why it takes so long to heal some. I invariably say that I do not know.

When Jesus was with us, and there was a man brought to Him who said that the disciples could not heal him, our Savior said that this kind of disease can only be healed by fasting and praying. Our Savior tells us of his failing to do many works around and about His own home as He was with them. It is the general opinion of all scholars that our Savior had just returned from Nazareth from an educational tour. We must remember that during those ages they had no colleges, and philosophers and seekers for knowledge would go from one nation to another.

If Socrates were teaching in Athens they would go there, or if Confucius was teaching in China they would go there, or Buddha in India, they would go there, and it is supposed that Jesus had just returned from a long tour, and on coming into His own little town went into the synagogue and commenced to expound the Scripture. The people who were listening to Him were astonished at His doctrine until some one wanted to know who He was, and asked the question: "Is not this the carpenter's son?" and is not "His sisters and brothers, and father and mother with us?" They were offended and jealous because this carpenter had returned and assumed to teach them, and they took up stones to kill Him. He met the same reception which mortal mind ever gives to the Truth.

Coming back into this thought of how long it takes to heal cases I will say we can not tell how long it will take. In the practice of all Metaphysicians the reader will find that while one case was healed instantaneously, other cases have been treated perhaps for months. The healer gives the same thought and the same earnest desire in one case as he does in another. It ought not to be considered the fault of the healer, and yet

I know when I was coming into the knowledge of this Truth, I could not be healed perfectly until I had reached the realization of the Truth. When I made that discovery and realized that God was Spirit, God was All, and that matter was nothing, every vestige of disease left me, and since that time it has been unable even to find a lodgment in my so-called material body. This realization is that there is no such thing as disease, that there is no such thing as sickness, and there can be no such thing as sickness, because God is All and God is Spirit, hence all there is of this material thought of disease is from material mind.

Don't lose sight of the important fact that the human body cannot be diseased, and has no sensation nor causation, yet when we take, so to speak, the material mind from the so-called body of a person, that mindless body can be chopped up and there will be no pain, yet the moment we restore that material mind we restore the belief that there is pain there, the pain will come. All there is of this so-called disease is this material mind, and it takes a long time in some cases to overcome, longer in some than in others.

You ask again, Does not God do the healing? Yes. But whether God heals through the inherent power in us as given us in the original creation when He gave us power and dominion over the earth and the sea, or whether it is a power God exercises in answer to our prayers, I am unable to say, but in all our healing we must do our duty and let our sick do the best they can, and we must remember that God has said, "Be still, and know that I am God."

We must all remember that God heals the sinner in the same way, and in answer to our prayers. To be heard and answered by God in the healing of sin in sickness we must live a life of holiness and righteous-

ness. Let us so live, that when the cry for help comes we can throw out the "life line" to our sinking brother and sister.

I think one demonstration of absent healing coming under my practice has the longest distance to it of any which I have yet heard. It was the healing of a lady in Japan. Along about the middle of November I received a cablegram to treat a lady there for a disease mentioned, and I commenced treatment. In due course of mail I received the letter which followed the message, and it described the disease, which was some kind of ailment or pain in the head that had been there for years and was dragging the victim down into the grave. The doctors finally told her, in effect, that they could do nothing for her, there was no hope, and if she had any business or anything to do she had better do it before she passed out, and then to seek that which would make her life most endurable until the end came. She went to a seashore town and there she had obtained a copy of the Washington News Letter. In other words, the life line was thrown out to her, and she cabled for treatment. I received a letter from her subsequently, giving the blessed information that she was well, and whatever ailments she had possessed had passed away. The doctors had never been able to tell what was the matter with her. It was a very severe pain and affliction in the head, to material sense, but she is now a well person, thanking God and rejoicing because of her deliverance from this evil belief.

This was an absent treatment half way around the world. As soon as the thought is conceived and given from the mind of the one who prays, it lodges, so to speak, in the consciousness of the sick one—it makes no difference where the patient is. It is sent out in vibrations and instantly lodges where it is sent. It

takes some time to send a telegram around the world by wire, but by this thought process you can send it around the world very much quicker; yes, quicker than you can turn your hand. God is everywhere omnipresent. He lives in Eternal Good, and that is where we are going by and by. We will go to the land of the beautiful thought; we will be able to walk with God and walk with man at pleasure. That is the ultimate of man's destiny. Clothed with a spiritual body, we shall know each other there as we know each other here, and with the rapidity of thought we can go anywhere instantaneously. Thought travels, and so do we, and this kingdom of God is everywhere. It is a condition of mind, a condition of thought. As your mind is in harmony, in love and in rapture with God, you dwell in the kingdom of God and the kingdom of Good.

CHAPTER XXXVI.

LAW OF PROTECTION.

It Extends Around and About Us Like a Guardian Angel.

The subject of "Protection"—God's protection—extended to us during our daily walks in life and when slumbering serenely in the still hours of silent night, is one to which I have given a great deal of serious consideration. When a person comes into the metaphysical thought pertaining to God's goodness and power, he or she is covered, so to speak, with the wings of the Almighty and protected by His love. When I am on a ship on the ocean, or on a car on the land, or anywhere that we formerly frequently looked for danger, the one thought always comes into my mind and consciousness that God is with me now, Omnipresent Good, ever my Protector. If, dear reader, you will hold that thought, it matters not where you go, you will ever be protected. I have heard ladies say that they did not like to be out in the night, but if you will only think, my dear ones, that God Almighty is constantly with you, leading you by the hand and covering you with His beautiful Love, protecting your every footstep, all the world cannot harm you, nor all the world cannot come near you and bring you discomfort of any kind

and character. It is absolute protection. A man has his hand raised to strike you. Give the thought that God is protection, and before that hand can come down God will smite it with death, if necessary for your protection, and you will not be harmed. The one who trusts in God for protection as well as for everything else can never be injured or be harmed. Trust God in all things. If it be in your business life, trust God and know that He is your ever-present supply; that He gives you all and all comes from Him. You live in God, and want shall never cross your hearthstone; it is impossible.

If it is health you want, recognize the fact that you are protected by the omnipotent love of God. His goodness surrounds you, and God is Love, Love is Health, and that love is in you, and of you, and is yours, and it is just as impossible for you to be sick as it is for you to fly. Trust everywhere, trust in God, and if you have trouble, as the old Psalmist says, "If you have trouble anywhere, take it to the Lord in prayer."

I am so rejoiced when I dwell upon this grand thought, not only of this thought, but of the practical realization of God's love, that I have lived to see the day when this realization has come. I do thank God from the very innermost recesses of my very soul that I have lived until I can see the day when we can call God our Father, and realize He is All in All to us. This is not a platitude, not simply beautiful language, but a hard, sensible fact, that God is our ever-present help; that He does sustain us; that He does protect us; that He does take care of us in every vicissitude of life, it matters not where it is nor what the surroundings. You realize that God is with you and that you are perfectly safe, and all the world cannot harm you, poverty cannot overtake you, sickness will never come near

you, and environments of an unfriendly character cannot surround you. All Love will be yours, and you will live in Heaven, for Heaven is here.

We do not have to die to win, we do not have to die to go to heaven, and you do not have to die to go to hell. You make your heaven on earth, and you make your own hell by your own conduct or by the conduct of the mortal mind surrounding you; but as soon as you have the perfect thought, the perfect trust in God Almighty, nobody's made hell can touch you, for "As a man thinketh in his heart, so is he." That is the thought. It is living in touch, in tune, with God, trusting Him as we would our father on earth, and a hundred thousand times more, because we have the realization of His Omnipotence. In a number of instances I have been protected from taking cars, and those cars have run away, or something has happened to them. God protects you and never fails. We must trust absolutely, and then we are safe from all harm.

CHAPTER XXXVII.

FEES FOR SERVICES.

How to Determine What Should be Charged for Professional Duties.

The question is often asked me, both in writing and orally, "Is it right for Christian healers to charge for their work?" The interrogators often refer to the fact, or state it as a fact, that Jesus never had anything for His healing, that the gift of God is free, salvation is free. Some good people carry this thought so far that were it not for the doubt one may have in their sincerity we would be likely to charge their failure to pay to some other reason.

For instance, we received a telegram from a gentleman in Halifax, N. S., to treat his wife, who was about to die with a desperate case of quinsy. We commenced to treat the case, and continued it the greater part of the night, and the next day we treated, and also the next. By and by we received a letter stating that the pain had ceased the night when treatment commenced, and before morning, whatever it was, had passed away and that the sufferer was then convalescing. He asked that treatment be continued until otherwise directed. We continued to treat her for two or three weeks, and finally she wrote in and wanted us to treat her husband

also, who had a great many difficulties more or less serious, and we commenced to treat him, and treated her and him another month. They finally wrote that they were both well. The husband was writing this time. He said that he and his wife had talked the matter over, and they had concluded it would be wrong to pay anything. They did not thank us for God would, and they did not pay anything for God would. I think, perhaps, that is an extreme case in one direction.

I might state another extreme where the healer was more particular than she ought to have been. There was a gentleman in Washington who was being treated by one of the members of another school than mine, and he was paid on Saturday night for his work, being a man working on a salary. He was not going to get any more money until Saturday, and his time of payment expired on Wednesday, and he told the healer he could not pay her then but would when he was paid. The healer told him that treatment would be stopped, and when he paid it would be continued. Now, I think, perhaps, that is the other extreme.

There is this we have got to take into consideration, that the world is moved by money—that is, that money is the machinery which God has given for the moving of all trade, traffic and intercourse of every kind and character of man with man. If you want to build a railroad, print a newspaper, or circulate a Bible, send the Truth to foreign lands, scatter it broadcast to all the world, you have got to have money. If you want to run a little church you must have money to pay the rent of the hall, light and heat. If you desire to spread the Gospel in any direction money is the medium whereby we have to do this. We have all the evidence that this kind of work is acceptable to God, for as a proof of the religion which Jesus taught and we are

teaching, God heals our sick, which is an evidence of the truthfulness of this, our position, and that God is with us. We think as Jesus did when He sent His disciples forth. He said, "Do not take a purse with you, nor do not take two coats." He tells us in another place that "The laborer is worthy of his hire." If Jesus never charged, yet it is true He had the purse—that is to say, the Twelve Disciples organized a little band and had a man to carry the purse. When Jesus was asked for payment for His taxes from Caesar He did not have any money, but told His disciple to go and cast his net into the sea, and the first fish he caught to take a piece of money out of his mouth and pay for Jesus and himself.

In the next place, no healer, so-called, charges for this gift of God. If they do, it is wrong. But they simply charge for the time they occupy in treating; that is all they have the right to charge for. I presume if I were to say that I would not work for less than a hundred dollars a week, I doubt if I could have the price so that many would not employ me. I would be doing wrong to make such charges; but when I charge, or any one else charges, a price for his or her time which is reasonable and fairly right, such person has a perfect right to make such charge, and the one treated should pay cheerfully and promptly. Such charging is not selling the gift of God. "The laborer is worthy of his hire," and it is simply following out the theory which Jesus advanced. We must be careful in this work to make the proper discrimination. The poor must not be turned down and refused to be assisted because of their poverty. If one person is able to pay what the work is reasonably worth, and another is not able to pay, the patient should not be allowed to pay nor be charged any more than the services are actually worth.

The healer ought to have a maximum price, but also leave the amount of the payment with the patient and let his sense of right and justice govern him in accordance with his ability to pay.

In my practice I have never sent any one a bill, and never expect to do so, and yet I am paid for my work. The money which God sends me in this way I put into this cause; the cause of spreading the truth to all the world, and I know it is perfectly right and proper I should do as I do, for God would not bless me as He does unless I am right, and I think our students everywhere are justified in shaping their course along these lines.

We also must have in consideration the Golden Rule, "Do unto others as you would have others do unto you." If it is more of a hardship for your brother to pay you than it is for you to go without the money, "Do unto others as you would have others do unto you." Let the Golden Rule be the one guide, and I tell you God will bless your work and you will never want for anything. If this is the way God has of sending you money He will send it this way; if He has another way of sending it He will send it that way. If you trust in God and ask Him, He will bless you and give you supplies. This is not a very interesting subject for consideration, but I felt as though it was one which ought to be understood, especially by those persons who contemplate entering the field as professional healers.

CHAPTER XXXVIII.

THE USE OF SURGERY.

Cases Wherein it May and May Not be Advantageously Employed.

An important question which has to be met quite frequently by Christian healers is the proper use of surgery. In my practice I have always advised the use of surgery when the surgeons can manifestly be of benefit; that is to say, where the complications are not so great that the surgeons cannot handle the case. I think, however, if we all understood and had a sufficient amount of reliance and understanding there need be no surgery used, but I do not think it is wise for us to advise that now. My advice is to use surgery where it can be done without manifest danger. In ordinary cases of leg breaks and arm breaks, or anything of that kind, use surgery.

Some little time ago I received a telegram from one of our Western States to treat a young boy who had fractured his arm, and the physicians advised amputation. I immediately telegraphed to save the arm and not allow amputation, and went on with the treatment. I received a letter in due course by mail telling all the particulars. The boy had been thrown from a wagon, and the arm was so badly fractured that surgeons said they could not put it together and the only thing to do was to amputate to save his life. The re-

sult of my treatment was that the arm did not inflame and gradually healed and got well. The bones set themselves; that is, God set them, and in an incredibly short time the boy was perfectly well. Now, that is a case where surgery could not do anything. Where there is an ordinary fracture use the surgeon, but this was an extraordinary case where man's ability could not help and God did the work.

Commenting on this subject of Divine healing, I will present thoughts thereon which have occurred to me recently. If we look at the history of the world, way back even prior to the written history of man, we find mankind in a state of comparative simplicity, invariably and always relying upon God to heal the sick, and when the laws of Moses were made we will recall that for this or that disease He had fixed a law. We have numerous instances of healing from time to time in the Bible. When Jesus came He came healing the sick, and it was a part of the office of the Levitical priesthood under Moses to heal the sick. Jesus Christ is known in history as El Hakim, a healer, and the first one we have any knowledge of attempting the systemizing of medicine was this Greek Esculapias, and during all the centuries before him we have never had an instance of medical healing.

Divine healing, which was the original and only healing, and this so-called medical healing as practiced by the physicians of the world, is of but recent date. Now we have come to a time in the history of the world when by some it is proclaimed to be heterodoxy and wicked, absolutely, for the human family to advocate that God can and will heal the sick. See how far the world has gone astray. The truth is that when men lost their Christianity, this Divine healing became a matter which they could not control and

could not practice, and they sought *materia medica*, and went to physicians.

In the early practice of *materia medica* it was done in the crudest and most empirical manner, the doctors using everything under the sun—vegetable, mineral and animal—calling it medicine, whereas there never was a particle of virtue in medicine except what is in it by reason of the faith of those who administer or those who take it. You ask, “will not poison kill? No, it will not. It will do no more harm than the clearest water. It has not been a month since a case came to me of a lady in Chicago whom the doctors themselves said had taken enough arsenic to kill at least fifty people, and in forty-eight hours the patient was completely healed, and all we had to do to her was to declare the Allness of God Almighty and the nothingness of all else.

Is it possible that people cannot understand this proposition? Have they no sense at all, and cannot or will not read? Take your histories, I do not care where you get them nor by whom they are written, and the whole trend of the world’s history shows that God has been the Healer forever, and this man-made healing is only of recent date, substantially since 325 A. D. Now, Christian healers are called irreligionists, and for why? Because they refuse to bow down to this infamous system of man-made healing which God never had anything to do with and never will have. It is well enough that the world shall know and consider these facts and may be practice them. By and by the world will open its eyes to the beautiful thought that God is Love, and all we have to do to receive that love is to reach out our hands and let Him lead us. That is the thought that heals, the thought which Jesus taught—Love God, Love Man.

CHAPTER XXXIX.

MIND OVER MATTER.

The Nothingness of Poison When Subjected to the
Higher Thought.

One rainy, dreary afternoon in last July, floating out upon the ocean, in what is called the Kennebec Mouths in Maine, was a man in a little boat. Those of us who were standing upon the beautiful banks saw him making gesticulations, and apparently trying to attract our attention, but we were so far away we could not hear him. Somebody suggested that he had no oars. The tide was very rapid, and he was being carried out to sea, and had he gone a mile or two farther he would have been lost in the dark and fog. A boat was hastily manned and sent to his rescue, when it was found that he had no oars and could not help himself. That is like the human family. Governed by material thought, we are going down this stream called human life without oars and without a rudder, passing on over the dam called death with but little thought from where we come or whither we go. This is the condition of the human family today, and one of the great missions of this new thought is so to educate man that if we place ourselves in a boat we will be enabled to turn around and stem this tide and current and go the other way and return whence we came.

Man created in the image and likeness of God, endowed with all power and dominion, given eternal life, is God's perfect child, and anything which we lack of that condition is that which we lack of our heritage to which we are entitled. God gave us the power of self-selection, or of independent thought, of independent action, and man is not an automaton, but he is perfect as God is perfect in his self-will and self-selection. We have the power to go to the right hand and build up along the beautiful lines of righteousness, holiness and happiness; or we have the power to go to the left and be subject to its concomitant evils. It is a part of the mission of this new Truth, this new religion, Christology, to educate the people so that they will know whence they come and whither they go, so they can turn around and avoid this evil of material mind; to stem this tide and cease forever falling over this dam called death.

The thought which heals is that Truth, and its results are truly wonderful. Here is one of the most remarkable cases that ever came under my knowledge. On the 4th day of December, last, I received a dispatch from a lady living in Chicago, whose daughter had taken, by mistake, enough arsenic to kill fifty people. A letter was written me the same day by Mrs. Fannie M. Harley, who is well known by everyone who reads along the lines of this Metaphysical thought. She is one of the sweetest and noblest women in America. She wrote me as follows:

"Dear Colonel Sabin: A neighbor of mine took by mistake last evening, about 8 o'clock, a large dose of arsenic. Her family sent immediately for a physician, who said she had taken enough to kill fifty people. Her mother came to me and asked treatment for this daugh-

ter, and I remained with her the greater part of the night. She is apparently better, but the doctor says that if she lives she is likely to be a paralytic all her life. The mother telegraphed you this morning through her son-in-law, and we trust you have received the message ere this, and that your words will not return to you void, but that they will accomplish that whereunto they are sent.

“FANNIE M. HARLEY.”

Two days later I received the following: “Our friend, Mrs. —— (the lady who had taken the poison), is so well that the doctor says that he will only pay her one more visit. It is one of the most remarkable demonstrations I have ever heard of. Oh! the blessed, blessed word, what will it not accomplish?”

“FANNIE M. HARLEY.”

Now, there is a demonstration along the lines of this metaphysical thought world which but a few years ago was supposed to be impossible. In the handling of this case she was treated constantly and consecutively for six hours, and at the end of that time I laid the case away, and the next morning in dividing my telegrams, that is, the ones who had to be treated more and the ones who were well, this telegram was laid by me among the well ones. I had received the witness of the Spirit, which said that this woman was well. There is a lady in this city (Washington) whom I spoke to about receiving that telegram, and I told her I knew the woman was well. My wife then asked me if I was not treating the case, and I said no, that I had quit, that the patient was well, and then the letter came telling me that she was well, proving that the witness had told me the truth.

I give this illustration to show the power that there is in thought transference through the Divine Mind.

How do we heal the sick? In my treatment of this case of arsenical poisoning I treated that woman independent of the physical body. I realized that she lived in the bosom of the Father and was a Spirit, and it was impossible to poison a spirit; in other words, she had no body to poison, and could not be poisoned, and the result was that the poison did not have any effect on the material body. When we come to talk about good and about evil we mean this so-called material mind which is spoken of in the second chapter of Genesis as having eaten of the tree of good and evil. It was material mind. Material mind bows down to the thought and belief that there is life, substance, causation and sensation and Truth in matter, all of which is false, untrue and unreal. Then when you come to the realization that God is All and that man is His image and likeness, living in the Spirit, then you reach the position where you can withstand the buffeting of sickness, sin and sorrow, of want and everything else which comes up against you. Withstand all, as does the rock upon the ocean shore withstand the waves. You can not be touched, you cannot be sick. Why? Because you realize that you are the perfect child of God, living in God, and you know you cannot be sick. That is the thought that heals, and when you arrive at that thought you have come to the point when you can say to evil "Get thee behind me, Satan; you are nothing and belong to the blackness of oblivion." Then you are getting upon safe ground.

Evil when confronted with truth is gone forever. Supposing one of you should receive a telegram stating that one of your nearest and dearest friends had just died. That news would strike at once down into your consciousness and then down into your body; and, in some instances, such sudden news has proven enough

to destroy human material life. But suppose that another telegram should be received stating that your friend was not hurt, that the first telegram was false. The second would give you the convincing testimony that your friend was alive and well, that second telegram annihilates the first one. You have touched the false thought with the truth, and the truth annihilates the evil, and so it is throughout all the realms of thought in all the world, in every instance where you touch the false with the true, the false is annihilated and shown to have never existed and never was, only in the consciousness of what we term mortal mind. Yet in this world we have these practical conditions confronting us. We have the evil so called, upon the one hand, and the good upon the other. As you are led by the good and built up with the good you will be holy, righteous and honest; your character is built up, your body is built up, and you are made strong and vigorous, mentally, morally and physically. Singular that that thought should make you strong, is it not? But it does.

I am a living witness of the power of Truth today, and I am not the only one. I have known hundreds of instances of similar character. When I commenced this study of Truth I had poor health, my physical condition was almost a wreck, and I weighed about one hundred and forty-two pounds. I commenced to get better, and one by one the diseases left me, and when I came into what we termed the "realization" of this thought, this Truth of God, this Truth which teaches us that God is All, and matter is nothing, and could divide the evil, so called, upon the one hand and recognize good as All upon the other, then I commenced to build up. I do not think there is a blacksmith in this city or in this country who has arms any harder than I

have, yet I never do any manual work. I now weigh one hundred and seventy-four pounds. That is what the Truth does; it renews your youth and builds you up. I am in every way a better man by thirty years than I was three years ago. If, dear reader, you will study and come into the knowledge of this truth, this perfect thought, and live a pure and holy life, you then will have turned towards eternal life and are not going over the precipice called death. But you are going toward the beautiful garden from whence man originally came. Our parents were given eternal life and that belongs to us—to you and to me—eternal goodness, uprightness and perfection are yours; and you have perfect dominion over the earth, the sea, and everything therein, if you only have the courage to assert and claim your God-given rights.

CHAPTER XL.

LATENT DIFFICULTIES.

How These Arise and How Same May Readily be Overcome by Practitioners.

It is well that in this chapter some attention be directed to what may be denominated difficulties which confront metaphysical practitioners in their healing of the sick, in this, that in one instance they may have an instantaneous healing and in another it may be prolonged for months, and even years. It will be recalled that when our Savior went back to where He was reared, He could not do many wonderful works because of the people's unbeliefs. A notable instance is where a man came to the Savior and brought a man to Him and told Him that His disciples could not heal him. This case shows that these healings were not entirely instantaneous with them always. Of course, they ought to have had a more perfect realization than we have as yet learned. In the practice of Metaphysical Healing very frequently we have instantaneous results, and this is especially true where the disease is what we call an acute disease, one of recent origin. If the Metaphysical thought has gotten an even start with the disease, I have never known a fever which could withstand treatment of two hours in length. This course

will break down any fever. Healers can control any disease if they secure an even start, but the trouble is that in our practice we rarely ever get a case until the doctors have given it up to die, and we have not only the belief of the disease to overcome, but have this fear of death which has been built up. We have what might be called an emaciated body to rehabilitate with strength and vigor. Why we cannot give that thought and bring about instantaneous healing and instantaneous strength we do not know, nor can anyone else tell. All we do know is the facts are as they exist.

When a healer accepts a case of so-called chronic character, such as the doctors have pronounced time and time again as incurable (a long list of diseases which the doctors say if a man or a woman has any one of them, nothing in the world can save them), he has much material thought to overcome. Those cases come to us, even more of those incurable cases than any other kind, and they are certain to be healed if the proper remedy, proper thought and proper attention are given by the patient and the healer.

In this connection I recall the case of a lady residing at West Pullman, Ill., from whom I received a letter stating that she was healed, and when she wrote for treatment a month previous she had everything, to all appearances, many of those incurable diseases. For the first two weeks she wrote to me that she was apparently worse than she had been, certainly no better; but before the end of the month's treatment a reaction took place and the disease left her. There is something peculiar about this Metaphysical Healing. We go on with the treatment of our patients, and oftentimes see no apparent result, and then all at once the disease goes to pieces, and we will have left a perfect person, perfect in physical health. Sometimes the healing will

commence, but only a little is felt. The patient will commence to feel better of one ailment, and then in another, and this goes on by gradual steps to a perfect healing and the restoration of harmony.

I have talked with Metaphysicians with regard to this from all parts of the world, those of long years' experience, and I find our experience is all about the same. On the other hand, occasionally we have a wonderful demonstration of an old chronic disease by an instantaneous cure, and at other times many a like belief will take months to heal on another. There is no fixed rule. My advice is when you have a patient, dear reader, whom you are treating, hold to the thought, the Spiritual thought, of the perfectness of that person in God. Make the perfect realization that the image and likeness of God is always perfect, and hold firmly to that thought.

Never for an instant admit the reality of disease, because if you do you give it license, and if you admit it sufficiently in your own consciousness you cannot heal any more. Always know that God is Good, God is All, and nothing but good can be in God, and when you realize that Truth, that is, the Truth which gives you freedom, which gives you the knowledge, and you cannot be sick; which gives you the understanding there is no such thing as sickness, and all there is of sickness is the material belief. The belief of sickness is false, and brings you down to death and ruin if you follow it. Hold to the thought of universal perfection in God, that you live in God and move in Him. Give your patient to understand this, let him understand the healing Truth, the healing fact, and that it is the Truth which makes him free; impress upon his mind that fact, and then you can pray to God in perfect confidence and your answer is certain.

It is well to mention in this connection another thought, and that is about absent healing. The objectors of God-healing will say "They pretend to heal those who are absent," and quote this as an unanswerable argument, that Metaphysical Healing is nothing more nor less than a "cheat and a fraud." They do not know that we can heal the sick in every land. We now have patients in England, Ireland, South Africa, Australia, Germany, Japan, Hawaii, Sweden, Scotland and Mexico. We can heal them just as well as if they were sitting by our side here, because Christian Metaphysical Healing is nothing more nor less than a prayer to God, and we can pray for the health of the President of the United States whether he is in the little city of Canton, Ohio, or whether he is in the White House in Washington. We can pray for the King of England just as well whether we are in this country or in London, and God will hear us and answer our prayers.

All that really there is in Christian Metaphysical Healing is a system of praying to God with perfect understanding, knowing your prayers are going to be answered. Yet it goes somewhat further. You realize the Truth that you have, that for which you ask even before you ask, and when these facts are understood this seeming mystery will disappear. Instead of the people all over this country and all over the world being arrayed against us, they will be our friends, because the good people of the Christian churches are sincere, and the only reason why they have obtained such a prejudice against Christian Healing Science is because of the introduction into this thought and into this practice of a personality which does not belong there, which has no part or parcel with God's divine system of healing. All for God and none for self is the

motto which must obtain in this religion as well as everything else, and then prejudice will all pass away and all will love to know God and accept of His blessings.

CHAPTER XLI.

THE SILENT THOUGHT.

A Potent Factor as a Medium of Supplication and Expression.

Silent thought is a most potent power through which, in the concentration of our higher mind, we communicate reverentially with God. Strict transcendentalists hold to the view that words enunciated or even imaged, when reposing "in the silence," are superfluities—that mind to mind unfolds without the agency of word form.

This view of the silent, speechless supplication may be regarded as rather ultra—virtually the advocacy of a dogmatic form rather than an essential quality in opening the innermost recesses of soul communion. In this connection it may be well to recall that man's motive is the criterion of his action to any end, either human or divine. Intent qualifies action. Being alone with God, or in tune with the infinite, may perhaps, be best understood when the supplicant is absolved from all recognition of material surroundings while in contemplative adoration of the immaculate deity.

Thus he or she becomes passively en-rapport with celestial harmony through Divinity's etheric vibrations. The exquisiteness of the "silence," view it from what

standpoint we may, makes plain the soul's ardent appeal, for it is within itself an eloquent language, wordless though it be, but powerful in securing responsive thought vibrations in answer to the intensity of earnest supplication. But such hyper-critical interpretation does not necessarily involve "the logos," as our Bible plainly says, "the word" shall be spoken, yet it does not imperatively demand nor even direct oral utterance or imagery of diction. Thus, intellection becomes no part of "silence," which is the exquisite quietude of humble heartfelt supplication—at-one-ment with God. It is the most effective key of soothing vibratory action to open wide the beautiful gates of celestial harmony, for the soul's surcease of sin, sickness and sorrow, and the building-up of the spiritual man. Angel thoughts permeate the etherial vibrations, and through them the sweet utterances of celestial music find ready lodgement in the human soul.

In the depths of sweet silence the sincere seeker soothingly senses Divinity's grandeur. The inner eye of the sanctified-self peers calmly into the misty depths of the spaceless beyond, receiving harmonious revelations which thrill, enchant and vivify. Remember that Peter, the disciple, went out upon the house top; and, while there in contemplative silence, had a rare vision from heaven. Separating ourselves for the time being from all grossness of earthly environments enables us to enter upon the pleasant plane of heavenly harmony, and thus refresh our thirsting selves with the pure waters of loving Divinity.

Yet "the silence" may be appropriately regarded as plain, inaudible prayer, with the measure of its sanctity apportioned in due ratio to the sincerity of the supplicating soul's earnest, though quiet utterances, independent of the method of expression. To this end

let it be remembered that "when thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."

In "the silence" we look deeply into the inner self—and so does God. Sensative souls soon become lost in the contemplative to be illumined with the radiance of celestial glory. The receptive soul, keenly aglow with heavenly thrill, soon becomes well freed from the gross superficialities of the mundane sphere. Replete with rapture, incident upon one-ness with Deity in thought and action, inharmonies fast fade away into absolute nothingness. Tranquility and ease then supplant discord and disease. Thus it is that the sweet "silence" soothingly subdues. The silent word of God Almighty stills the angry winds and the raging waters.

Through "the silence" we may so train ourselves to etheric vibrations as to secure that prophetic insight which enables us to sense spiritual conditions instantly and entirely independent of physical methods—psychical action rising grandly superior. A finer and more subtle method of communication than words written, spoken or thought, is the imagery of action, through "the silence," or soul telepathy. Absolute purity of thought should prevail when entering the sacred precincts of silence for earnest supplication. To receive satisfactory responses, sincerity, pure and simple, must prevail. Beginners should commence with brief sittings "in the silence," gradually prolonging same, and calmly concentrating their minds on a central thought toward divine advancement. Persevere, and ultimately grand results of the most satisfactory character will certainly ensue from this commendatory practice of sympathetic soul communion.

CHAPTER XLII.

SPIRITUAL LIFE.

Books in Running Brooks, Sermons in Trees, and
Good in Everything.

There is but one life, and that is the Spiritual. All is embraced in the thought of the soul. There can be but one conception of Life, and that is the Spirit, which is God, made manifest in us. We think, we move, we live and have our being in Him. God is Love and there are many ways in which we seek to illustrate this thought. The pure in heart seek to teach or preach it by their lives. The highest ambition of any one is to be as near like Him as is possible to attain. All there is of gladness and of joy, of pleasure and of happiness, comes from the conscious fact that we are aspiring to follow His teachings. When the heart is all feeling, and the mind all thought, then it is we feel that we are near Our Father.

The Spiritual Life is the only life of which we can conceive, and to it there never can be death. Our worship of God is Spiritual, for He has told us that we must worship Him "in Spirit." I know there are people who tell us there is religion in everything about us, a calm and holy influence in the unbreathing things

of nature which man would do well to imitate. That there is a meek and blessed influence stealing in, as it were, unawares upon the heart, that comes quietly without excitement, having no terror, nor gloom in its approach; that does not rouse up the passions and is untrammelled by creeds and unshadowed by the superstitions of man; that is fresh from the hands of its author; that it glows from innumerable presence of the Great Spirit which prevails and quickens; that it is written on the deep, sweet blue sky, and gleams in every star, glows in the sunlight of Heaven, and is in the invisible wind and on the floating clouds; is in the valleys and among the hills of the earth; that it is spread out like a legible language on the broad unsleeping ocean, and that it is this which uplifts the spirit within us until it is strong enough to overlook the shadows of our place of probation which breaks link after link the chain which binds us to materiality, and opens to our imagination the world of spiritual beauty and holiness.

We know that we love the voice of Nature, from its softest whisper to its loudest thunders, from its trickling rills to its roaring cataracts. We have listened to her voice both in her Edens and her wildernesses, on her mountain thrones and in her ocean caves, on the bosom of her seas and in the depths of her forests, under both her sunlight and moonlight, and asked all manner of questions in these scenes, but all in vain, whenever the question touched upon the immortality and spiritual life in man. On this Nature is as silent as the grave. Her light is darkness and her loveliness proves nothing until we open the blessed Bible. "Books in running brooks, sermons in trees and good in everything," while the only good they seek or feel the need of is temporal. Sermons from trees and flowers, rocks

and stars, may answer their purpose while the soul cares for nothing but its own amusement and enjoyment in beholding the glories of creation. When the soul feels its power and responsibility it wishes to speak with God. Accordingly, men soon quit the temple of Nature when they begin to ask "How can I know Him? Oh, that I may see Him and know Him as He is." Who would think of going to the grove or appealing to the mountain or the surging billow to heal the sick, to open the eyes of the blind, to unstop the ears of the deaf, to cast out the leper.

When Jesus sent for His disciples to preach His Gospel He commanded them to go in His name and preach His love, to cast out devils, to heal the sick, and they went in His name, and spoke as with tongues of fire and lips of flame the mighty words which healed the sick, cast out devils, gave peace to those in sorrow, and bound up the broken hearts. In each of the Gospels the narrative is told how Jesus commissioned his disciples to go and preach His word, and in every instance He coupled with the preaching of His word the healing of the sick. When Jesus Himself had been performing acts of mercy and showing His wondrous divine power in healing those who were sick, the people accused Him of blasphemy, He met their criticism by saying, "Which is easier, to cast out devils or to save lives; Take up thy bed and walk."

The spiritual life is that which brings us into union with the Father. We speak of the angels. We mean those that live the spiritual life. While here on earth, if we claim God's love, we have it. Men are given that which they ask for. One lives to accumulate wealth, and he obtains it; another lives to obtain political distinction, and he achieves it; another seeks literary renown; another seeks gratification in worldly pleasure,

so-called, but the true man, the spiritual man, seeks distinction in drawing near to God, claiming His love and receiving it; in having faith that God will give him that power that He has ever given His children to conquer evil and overcome error in every form, to be able to cast out devils, and in His Name to heal the sick; and the thousands and multiplied thousands of men and women are to day living witnesses of this spiritual power that God gives those that seek and claim it. No man has that which he does not seek. God does not give power or grace to those who do not ask it. If you ask not you have not; but if you would become spiritually minded, as He is willing that you should be, then let thy soul claim its kinship with God; lay hold of His truth, and realize that God is good; that He is your Father; that your life is a spiritual life; that you shall grow wiser and purer, brighter and stronger until you need not the light of the moon nor of the sun, for the Lord God shall give you light, that you shall walk upon "a way and a highway that shall be called the way of holiness, and no unclean thing shall come thereon, no ravenous beast shall be there, but it shall be the way of the Lord, and His countenance shall illumine thy pathway, and it shall grow brighter and brighter unto the perfect day."

CHAPTER XLIII.

PRACTICAL PRECEPTS.

Through Unchaining the Truth and Making it Free,
Mankind is Greatly Benefited.

In Truth there is a chord of such perfect vibration that it finds response in human hearts. This explains why the words of Truth, which we utter, heal the sick, convert the sinning, and comfort the suffering. By unchaining the Truth and making it free, all mankind becomes benefited. Truth is the corner stone of the spiritual edifice—the mansion house of man. Where Truth does not prevail, there error resides. Error, in whatever form it may appear, must be overcome by Truth, or there is no harmony—no heaven. To demonstrate Truth is the province of Christology. It makes clear and easy the way of the tired traveler who is seeking correct knowledge. It is as a lamp unto his feet on his long and tedious journey. In the order of good works to be accomplished, we must get back to Principle, and know that there can be no other safe guide in any course in life. We must look to Principle absolutely and wholly, without reservation, compromise, or qualification, to decide every act in life, so that the grandest results may be attained.

Through knowing our higher self, the real man, we

train our thoughts and bring them under subjection to our higher conceptions of right—that right which is inflexibly sustained through a strict observance of the Golden Rule. Thus is true dominion gained. Through thinking, health, happiness, courage, strength, success, peace, joy, opulence, love and other commendable qualities for ourselves, as also toward all mankind, a vital healing power is engendered insuring a strong body and a bright mind, with peace and contentment residing upon every side. Through thought, every organ of the physical body should be properly adjusted and thoroughly developed. All the human organs ought to be in complete harmony with each other, the same as the delicately adjusted machinery of an intricately constructed watch or other time-piece where no variance is permitted to exist to interfere with its usefulness. Thus many people become giants, both physical and spiritual, without aches or pains to mar extended years of usefulness. Every individual, male or female, should be strongly self-reliant, well-individualized and thoroughly adept on the lines of human progress. Be a staunch, uncompromising friend to yourself through the constant practice of right-doing as measured by the strictest of standards—conscience. Build a strong structure upon the promptings of thought—pure thought—remembering that every thought is a creative force distinctive in itself. It will enable everybody to attain mastery in almost any direction so long as purity and sincerity form its substrata. Having thus gained complete mastery over yourself, all else can readily be subordinated for your welfare.

Man controls his acts through his thoughts, and thus his passions, emotions, anxieties, worries, cares and pains are either exaggerated, diminished, or abolished.

With Truth as a lever, all inharmonies can be speedily dislodged. God's power to heal and help is limitless. As the result of his reliance in himself, so is man the arbiter of his own fortune, health and happiness. But for the latter he must build wisely upon the solid rock of Truth. The individual who has no confidence or but limited belief in himself, generally has little or no faith in God, and hence evils of various kinds surround him and make his life miserable—often a burden which is very difficult to carry.

Christology, when carefully studied, points out clearly to men and women how to find their appropriate places in life with honor and profit to themselves, and likewise satisfaction to their well-wishers. That inherent power of progress in the individual man which so frequently lies dormant is rapidly and satisfactorily developed and adjusted for his advancement both physical and spiritual when he comprehends and applies to himself the philosophies and their rules which are contained within this book and which must prove conclusive and unerring guides for those seeking advancement along particular lines of progress.

To the sick health is the great desideratum, while to the man with limited means and financial ambition money seems to be his goal. Each has an aching void or want which seeks an avenue to change the condition existing for something more satisfying to their several states of mind. It is the ultimate good which reaches those who seek the fulfillment of their desires through the application of the principles of Christology. If it be good for them to have health or wealth, such qualities can be readily attained. But to secure either or both of these it must be through faith and knowledge coupled with works wrought out by a proper application of principles of which there should be a clear and

comprehensive study. The way to all that is good is clearly and certainly open to all who carefully study these pages and conscientiously apply the principles that are set forth, and which ought to be clear to the comprehension of everyone who is so fortunate as to accept the doctrines which are herein put forth in plain and unmistakable language for the benefit of mankind in general.

The precepts of the Golden Rule to do unto others as you would have others do unto you form a most beautiful suggestion, which grows still more beautiful in its practical application. To this end, we all should entertain a due interest in our neighbor's advancement, especially if his prospects or prosperity be not so promising as our own. A kind word, or a helping hand, timely extended, may bring him much joy; and this, at little or no cost to the one who extends the noble deed. Those who read this book, and in whom an interest is awakened through its practical precepts to aid men in their struggles for a better attainment of existing conditions, can largely contribute to the bringing about of the same by calling especial attention to the teachings of Christology—or the Science of Health and Happiness. Through reading its pages the way may be opened up to many to seek and secure better positions in life by reason of the timely suggestions and sound precepts for advancement which appear so extensively within its pages. The students who have studied its philosophies at the International Metaphysical University, Washington, D. C., with hosts of their friends, have been largely benefitted alike in personal health and business prosperity through the observance of principles therein set forth, and which appear in formulated rules within the covers of this volume. True, such course tends to

extend the influence, circulation and usefulness of this book; but great good must necessarily result thereby to struggling humanity through perusing its instructive and encouraging pages which are firmly based upon the solid rock of practical experience.

CHAPTER XLIV.

PROBLEMS OF PROGRESS.

Antiquated Systems of Religion and Exploded Philosophies Shed Their Tattered Garments.

The twentieth century opened very auspiciously. For several decades prior to its dawning momentous events occurred marking new eras in the world's advancement. Notably was this the case in the matter of ingenious inventions involving extensive labor saving problems. Especially is this most marked with the American people, who have evinced unprecedented progress. Great thoughts in the scientific world shed forth their luster to enlighten mankind in general upon the most progressive lines. Antiquated systems of religion and exploded philosophies which shed their tattered garments are being clad anew in raiment suitable to society's advanced conditions. The crude systems of empirical medicine underwent radical changes; and the transitions continue onward and upward for rational advancement.

In all directions old methods are rapidly melting away and sinking into the mist of oblivion to be succeeded by new and better methods. The diffusion of progressive ideas, based upon substantial knowledge is rapidly approaching universality throughout the civilized world. Grand accomplishments which were re-

garded as extraordinary achievements of famous savants half a century ago are the common, matter-of-course text book possessions of our school children to-day. Human knowledge seems almost to have reached its apotheosis, by means of the printing press, among the civilized nations. Hence individuals and even nations are groping, and with much misgiving and hesitation, preparing to take the next upward step toward real Spiritual knowledge. The first and greatest stumbling block to overcome in the new order of things is the inability, or rather the reluctance, of the average man to think calmly and deeply for himself. It is an undeniable fact that the people have so long had their thinking done for them that the faculty of real analytical and synthetic meditation has become more or less atrophied by disuse. The average man distrusts the conclusions of his own mind and waits to hear the fiat of some other personality from whom he has been accustomed to receive his inspiration and ideas. By this means, which is so well understood by leaders and rulers, the ordinary people are largely kept in subjugation to what, in the material sense, may appropriately be denominated the powers of evil.

To be wise, people should endeavor to apply principle—Abstract Truth—to common, every day affairs. If it will solve one problem it will solve them all. The true metaphysician knows that there is nothing supremely great in existence and nothing really little. All is one grand miracle and principle. Divine Law, Truth, is the magic wand, the immutable, omnipotent force by which the wonders of God are performed. Many men are beginning to understand the absolute-ness of Principle, but they have as yet to learn the utter simplicity of its application to week day life. Thus there are many who have read largely upon the sub-

jects with interest and faith, yet it has never occurred to them to put into practice or to make a concrete application in their personal affairs of the lessons which they possibly have regarded as a sort of intellectual dissipation or pleasure, and which might, perhaps, be realized on the physical plane some day in the far distant yet indefinite future. They have never understood the statement of the Master that: "The kingdom of heaven is within you." They have looked for it on some other planet, in some other age, in some other way than through themselves, and so, of course, they have missed it altogether. They have said, when these things were pointed out to them: "But this is too good to be true. How are we to bring it about? It cannot be practical in this age. It is a beautiful dream, but it is hopeless to think of realizing it in practical, every-day twentieth century life."

Is it? Think a moment. Do you, dear reader, desire the coming of the kingdom that is prophesied? Do you desire the inauguration of that time when there shall be real peace on earth, good will among men; and when each man's hand shall no longer be against his neighbor, but all shall live in Love and plenty? Of course you do. Well, so does your neighbor and his neighbor, and all the rest of us. Then let us have it, and through the teachings of Christology it can be speedily secured.

Through it we find that practical religion is a very simple thing. Rightly understood it means bound back, or oneness with God; oneness in being, in action, and the result of action. It means oneness of life, love, Truth, substance, power, and intelligence. The earthly house of our tabernacle is a figure of speech, which stands for the totality of all beliefs and opinions based on the supposition of physical causation. If all the building based in so-called physical causation were dis-

solved, we have a house of God—one made of Divine substance, and eternal in its nature. The only house of our tabernacle that can be dissolved is that which is not eternal—not based in God—for the house of God is based in heaven, in an eternal state of unity and harmony with its builder, co-eternal and co-equal with God.

Each one is earnestly desiring to be covered with that house which is from heaven. People do not recognize that the body they now have is from heaven. If they did they would very soon realize something of the eternal nature of its substance, and of its heavenly and harmonious state of Being, for if it be that we now have a body that is eternal substance, we are not found unclothed. But that for which we have hoped is come, what we have longed for is ours, therefore it is a privilege to claim in word and deed and thus demonstrate the Truth of the doctrine.

To believe that the only way to get rid of trouble and the sense of limitation is to get rid of the body—to be unclothed, as it were. Let us prove that we do not believe ourselves to be unclothed. The dissolution of the earthly house has no reference to the separation of spirit and body, or to what is called literal death.

The mistake that the church world is making in its teaching is in separating spirit and body and presenting a dual doctrine based in opposing powers. The product of these theories is many inventions for the salvation of man. There are some metaphysical teachers of the present day who claim that the substance of man is eternal; that no part or atom of his body can ever be destroyed, but that the shape of the body is mortal and must be dissolved. Christology, or Divine Science, proves that the idea of form is its shape, and is eternal; never a time it was not, and it can never cease to be. In that light the Truth is made clear and conclusive.

CHAPTER XLV.

SUBSTANCE AND CAUSE.

Awakening to the Christ Consciousness Brings Man
Into Oneness with God.

That profound ancient philosopher, Plato, though frequently denominated by some teachers of modern times as a Pagan, or Heathen, has given much philosophical thought to the world that is truly sublime, and which opens up wide avenues for serious contemplation on the part of those seeking for the exemplification of Truth as contained in his expressions, especially when same are placed side by side with the views of more modern commentators. By Plato, God is pictured as substance and cause; as the substance of ideas and the cause of forms. In less plain language, but in more scientific vernacular, it may be said that in all His material expressions God geometrizes; and this as much in the little feathery snow-flake, so light, so tender and so perishable, as in the strong, massive granite walls of great towering mountains. But God is all-in-all pervading and permeating His entire creation; and the lowliest as readily as the highest can well appreciate this truism.

Intelligent and sincere expounders of the gospel should no longer teach and preach that there is more

than one great primary cause in creation; nor that mankind is governed by any other power than eternal good. With His keen intuitiveness, Jesus closely analyzed error so we might realize its nothingness while duly recognizing the allness of God. The teachings of Christology induce us to carry our thoughts so high that we are able to rise far above the seeming claims of error. The revered Savior of mankind gave the assurance that He would send the Comforter to mankind to remove the clouds of material darkness which prevented so many people from realizing the Truth. On the day of Pentecost the Apostles, filled with the Holy Ghost, were all of one accord and spoke with other tongues as the Spirit gave them utterance. As men abandon their gross materiality and become more spiritual they speak with new tongues pure thoughts, which heal the sick and conquer immorality and other noxious sins. Christ, our Savior, is the guiding Star of the world's destiny; and as we humbly realize the facts of revelation, we must regard Him reverentially as our Mediator. Through His precepts we recognize our oneness with God, and that Christianity and humanity should be twin-brothers—the exemplification of the perfect Love.

As there is no screen between our mortal eyes and the infinite heavens, so there is no bar or wall in the Soul, where man, the effect, ceases; and where God, the cause, begins. The depths of our spiritual nature open out widely to the attributes of Divinity. In the realization of the presence of the Word, there must be the feeling of unspeakable awe in the sense of being one with God, and in the sublime thought that He is operative in one for the benefaction of others. This causes us to realize our true personality in the wondrous Christ consciousness which transcends speech, but opens Heaven, qualifying us as comfortors to our fel-

low creatures. The Apostle Paul tells us within the pages of Holy Writ about the substance of things hoped for. In the present era we are rapidly realizing that hope. As humble students of the meek and lowly Jesus, we seek for this substance and cause.

To possess a pivotal point from which to work, in spiritual affairs as well as material, it requires a revealer or way-shower, so that we can pursue our studies carefully and critically as to Infinite causation. Through this method all dubious things will be made clear and tangible to our understandings. While sojourning upon earth Jesus proposed and developed the grandest and most wonderful system of healing and teaching which ever has been presented to the consideration of mankind for the people's welfare. Amazing in its simplicity, and certain in its effectiveness, it has come down through a long series of centuries to this utilitarian age as a grand revelation for the amelioration of the vast numbers of afflicted people, who must sincerely rejoice in its auspicious coming.

But Christology in its teachings elucidates how Jesus removed the veil of sense, making all things clear, so that all who will see may view the workings of Infinity as pertaining to man's welfare. We learn that there is but one universal cause; and that is God. Upon the mount of transfiguration Jesus showed that law and prophecy were merged into one central thought—the glorified Christ. When His disciples looked up they saw no man, save Jesus only. In His school of Divine science we cannot find that He ever taught man to bow down to the laws of matter. All He taught relative to healing was upon the plane of pure spirituality; and we, as apt and sincere pupils, must, of necessity, follow closely in His footsteps and profit through His precepts.

To be successful Metaphysical healers people must always keep well in mind that all men were created in the image and likeness of God; and, recognizing this, the precepts of the Master must be faithfully carried out to secure successful healing alike in self and in patients. Precept and practice must harmoniously blend so that a proper recognition of Divine power is maintained. Remember that it is the pure in heart who shall see God, and this promise means now as much as at any other time—yea, the eternal now, all time being co-extensive with the Deity. Have confidence in your integrity and in your ability, and so live and act that your confidence is well-established within you. The occasional repetition of the appended lines will tend to strengthen the Metaphysical healer:

I AM HIS IMAGE.

I am stronger than my fears,
I am wiser than my years,
I am gladder than my tears,
For I am His image.

I am greater than my pains,
I am richer than my gains,
I am purer than my stains,
For I am His image.

I am grander than my names,
I am broader than my claims,
I am nobler than my aims,
For I am His image.

I am better than my deeds,
I am holier than my creeds,
I am worthier than my needs,
For I am His image.

I am truer than I seem,
I am more gracious than I deem,
I am more royal than I dream,
For I am His image.

I have naught with death or birth,
I encompass heaven and earth,
Measureless my power and worth,
For I am His image.

He Whose image thus I bear,
And Whose likeness I shall share,
All His glory will declare,
Through the "I"—His image.

CHAPTER XLVI.

THE DRINK HABIT.

How Formed, Encouraged and Cultivated—Baneful Effects Resulting from the Use of Alcohol.

Perhaps the most difficult kinds of material beliefs which the Metaphysician has to encounter are what may be termed "habits of appetite," which include the desire for alcoholic drink, the appetite for morphine, and the taste for tobacco. In order that the practitioner may understand thoroughly how to eradicate each of these appetites and desire, with their effects, we give a separate chapter for the treatment of each.

The desire for drink, in all of its multifarious forms, perhaps engrosses a larger proportion of mankind than any other habit, commencing as it does more generally, in the thoughtless taking of an alcoholic drink, and this being increased in quantity until the belief that the physical body needs this stimulant, becomes paramount in material mind, and wrecks the drinker. At other times the habit is engendered by the use of medicine, the taking of medicine, and the giving of stimulants when sick. I know a young man, in my experience, who was sober, temperate, and in every way perfect in his habits. He was taken with a belief of typhoid fever, and the physician prescribed whisky and

milk, and that was substantially the food of the patient during his eight weeks sickness. When he recovered, there had been created in him an appetite for whisky. He had to have it according to his material thought, and he became a drunken sot. Later, the case came to me as a Metaphysician to heal, and through God's love he was perfectly restored, but the demon of drink made a desperate effort.

I have found in this habit of drink, that unless you have the patient's consent, and not only his consent, but his desire to be healed of it, that it is next to impossible to effect a perfect cure. Often wives have written in for treatment for drunken husbands, and in a few instances I have been enabled, through God's truth, to effect a permanent cure; but, as a rule, after the treatment stops they again return to their old habits. This is also true in almost every other system of healing, where the patient does not desire to be healed. Furthermore, where the treatment for any kind of disease, whether it be for the drink habit, or for a belief of typhoid fever, or whatever claim it may be, and where the healing does not heal the mind as well and bring the patient into the realization of God's love, and that it covers him and protects him, such cases are very liable to relapse. The patients may not have the identical disease, but they will have other diseases just the same as if they took medicine. The only way to effect a permanent healing of anything is that the patient may be healed mind and body, soul and spirit, and then the reformation is always lasting.

In treating a patient for the habit of drink, the better way to effect a cure is not to demand a complete cessation at once, especially if they are what may be termed "steady drinkers." Of course if they are only peridocal drunkards, they should never touch a drop, and

should be healed without ever again tasting it; but, if they be, as I say, "steady drinkers," constantly full of whisky, then the proper way to manage such a case is to put them on short allowances, but not take them off at once, say for three or four days; and by that time this God Truth will enable them to have the power and ability to withstand all the material demands of the drug.

I have always found in the treatment for this habit, that which is termed the "single treatment system," that is, where one person treats the case once a day, is not strong enough as a rule to effect a healing. I usually, in such cases, put from five to ten people on them, and together with myself, give what we term "heroic treatment" until the paroxysms are past.

The following treatment or formula may be followed in substance in treating these cases with good effect, and if the treatment is given persistently will surely effect the reformation desired. The treatment is given in the second person, singular.

FORMULA OF TREATMENT.

"It is with the perfect realization that Spirit is All and matter is nothing; that mind is all and controls all; that love is all and governs all, that I affirm and realize in my consciousness that you, (here insert the name), being the perfect image and likeness of God; living, moving and having your being in God, are a perfect being, and can be nothing else but perfect.

This being true, you cannot have the habit, or the desire for strong drink, it matters not what material mind may say, for material mind is a blind leader of the blind, a false teacher, a liar; the father of lies; and when it asserts that you ought to drink, or that you need drink, or that your so-called physical body needs

whisky or other alcoholic stimulants, it asserts that which is false, untrue and unreal. It asserts a falsehood which cannot longer drag down your material senses; but, on the contrary, God gives you the Truth, gives you the knowledge of the Truth which makes you free, and you are free, and you are God's perfect and free child, and you do not want drink; you have no desire for drink, and you cannot have any desire for the effects of drink, and all such desires belong to the realm of materiality and are false, untrue, unreal, do not exist and cannot exist. God fills your heart with righteousness, with holiness, with happiness, with love; you love God with all your mind, with all your strength, with all your soul, and with all your body; you love the good and all who work for the good, and you love God's cause, and all of the surroundings of God's goodness you delight in, and your heart is filled with such love you cannot have any desire for drink, not one particle; but, on the contrary, your heart is filled with righteousness, with love, with contentment, with joy; and God fills you full of trust, reliance and dependence, and no evil can come near you, around you or about you; a thousand may fall at your side and ten thousand at your right hand, and no harm can come near you, for God protects you; He covers you with His feathers, you nestle under His wings; His truth is your shield and your buckler; yea, you dwell in the secret place of the Most High, and abide under the shadow of the Almighty. The Lord is your refuge and your fortress, and in Him do you trust, and you have no fear. You cannot have any fear, you cannot have any fear of the effects of drink, you cannot have any fear of illness, you cannot have any fear of poverty, you cannot have any fear of ailments of any kind or character; but, on the contrary, you are emancipated,

you are free, and you enjoy the freedom of God's blessed love; He brings you forth the conqueror over all beliefs of evil, evil appetites, so-called, and evil of every kind and character, and leaves you hid with Christ in God, His perfect child enjoying perfect love."

(Here repeat the 23d Psalm, and close with the Lord's Prayer, and where the case is very violent, repeat this treatment over, and over and over, sometimes it being necessary to give from one to two hours treatment.)

CHAPTER XLVII.

THE TOBACCO HABIT.

Heart Disease and Paralysis—Incidents Thereof—Also
Imbecility, Loss of Memory and Physical Manhood.

The tobacco habit, because of its almost universality in use, has more influence from a material standpoint in creating so-called disease than perhaps any one of the other habits.

Perhaps seventy-five per cent of all cases of so-called heart disease have been created by the use of tobacco. Kidney trouble, indigestion, mental imbecility, loss of physical manhood, loss of memory, Bright's disease, brain disease, insanity, and a vast array of so-called ailments, owe their origin, from a material belief, to the use of tobacco. The habit, saying the least, is filthy and unnatural. The weed itself is so obnoxious that no kind of animal, bird, or insect, except the tobacco worm, will eat it; and another species of the plant, known as lobelia, is used by a certain class of physicians as an emetic.

The habit, when well fixed and the body becomes fully saturated with the belief of nicotine, is very difficult to overcome from a material standpoint. The unnatural stimulant that is given to the mind and the body, caused by the constant use of this plant, creates

a longing most intense. Oftentimes when the user attempts voluntarily to quit chewing, smoking, or snuffing, mental paralysis, so-called delirium tremens, and many of the symptoms of the other habit manifest themselves in the physical body.

I would strongly advise the Metaphysician in treating this disease not to attempt to stop the patient on the instant, but to quietly curtail the quantity used, and constantly supply the counterfeit stimulant caused by the tobacco with the true stimulant of the Truth; and, in that way, you will find that your patient will quit the use of tobacco and never feel the deleterious effects of such stoppage, and the cure is much more liable to be effected than where the more radical procedure is attempted. I have had a great many cases of this character, and when treated in the way indicated have never failed to effect a perfect healing, with little or no inconvenience to the patient.

The following may be used in substance as a treatment for this habit; and, if given three or four times a day with the precautions I have mentioned, the persons should be able to heal themselves, or heal others.

FORMULA OF TREATMENT.

“My brother, or sister, as the case may be, repeating the name and talking inaudibly to the sub-conscious mind of the patient), you are the perfect child of God, created in His image and likeness, and God, being Spirit, therefore you are a spiritual being and not a material. You fully know that God is All, that God is Good; therefore all that is, is good, and no evil can exist. Spirit is All, and matter is nothing, for there is no life, health, truth, intelligence, substance, causation, or sensation in matter, none whatever; but all that does exist, and all that is, is God. God is Love, God is In-

finite Mind, God is power, God is wisdom, God is life, and you live, move and have your being in God; therefore, you are His image and likeness. You image Him in His life, in His love, in His wisdom, and in His power; you are like Him in goodness, because you live, move and have your being in Him, and the real being, YOU, your spiritual life, all of you, is perfect as God is perfect, and these material surroundings cannot come near you, and cannot have any power or effect over you, it makes no difference in what form they come, they cannot have any power or effect over you.

This habit of using tobacco, smoking tobacco, chewing tobacco, or snuffing tobacco, or using it in any shape or form, is a habit which belongs to materiality. It is a false habit, it is an untrue habit, it is unreal and does not exist, only in the mind of materiality; it is a lie, and untrue. You, the spiritual image and likeness of God, the living Ego residing in the bosom of the Father, do not use tobacco, you cannot use tobacco, there is no such thing as tobacco used, and these material surroundings are lies, and unreal. They cannot come near you, around you, or about you. When materiality comes up, and says to you, "I want tobacco, I need tobacco, I have a craving for tobacco," such statements are statements from the plane of materiality, and are false statements. You do not need tobacco, you do not use tobacco, you cannot use tobacco, you have no taste for tobacco, you have no desire for tobacco; there is nothing in, around or about you but perfection. Your life is perfect, and you are perfect, and nothing but perfection can come near you, around you, or about you. You know the truth, and the truth has given you freedom. You are free from the use of tobacco, you have no desire for it, and cannot have any desire for it, and all beliefs in the desire for tobacco are false beliefs, ma-

terial beliefs are lies, untrue, and do not exist. God gives you strength, gives you happiness, gives you joy, gives you equilibrium, gives you self-poise, and gives you power and control over yourself so you do not and cannot have any desire for anything like tobacco. Your life is perfect, and you are perfect in God, and perfect as is God because you are of God and from God; there is but one life, and that life runs throughout all things. It is the life which God gives, God is life, and God's life is in you and your life is of God; therefore, you cannot be anything but perfect in God. You do not want tobacco, you do not have any fears about quitting the use of tobacco, you cannot have any fears, there is no such thing as fear; but, on the contrary, you have perfect trust, perfect reliance, perfect dependence on God, and you know that God does give you strength, gives you wisdom, gives you spiritual understanding, and destroys every vestige and every desire for tobacco, and gives you strength to stand up in your integrity and in your manhood; He protects you and takes care of you, gives you all happiness, joy and contentment, and covers you with His love, protects you in everything, and everywhere, and gives you perfect freedom, and you have it now. This I ask, dear Father, in the name and through the name of Jesus Christ, my Savior. Amen."

(Here repeat the 23 Psalm, and close with the repetition of the Lord's prayer, always closing with the words "This I ask, all in the name and through the name of Jesus Christ my Savior.)

CHAPTER XLVIII.

THE MORPHINE HABIT.

This Suddivision Also Includes Crude Opium, Insidious Cocaine and Other Noxious Narcotics.

It was a great surprise to me to learn how many people are addicted to the use of morphine, opium, cocaine, and kindred narcotic drugs. From a material standpoint a well-defined, deeply-seated morphine habit is perhaps the most difficult of any of these so-called vicious habits to destroy, and usually such cases are beyond the control of the physician entirely. The morphine habit, so-called, has the tendency to destroy the morals even more than alcohol; and yet I have known cases of such depravity among those who use alcohol that the passion for drink supplanted every feeling of love, pity, or remorse—simply dominated them. That is often true with the morphine habit, and there is this added in the morphine habit which to a great extent is lacking in the other—it incites its victims to the commission of crimes, stealthily concocted and carried out. While alcohol is supposed to be the father of more crimes than any other one cause, the concoction of crimes is not nearly so frequent in those who practice alcoholic habits as it is with those who practice this morphine habit.

This, like the cocaine habit, destroys the person, destroys the mind, and ultimately lands its victim into a premature grave.

In the treatment of these habits a great deal of labor is usually required, the word of the habituate being so unreliable you cannot take it for anything. I have had a great many such cases, and, through God's power, have been enabled to destroy the narcotic habit I think in every instance where it was tried and the rules were followed; but, as I before remarked, it takes a great deal of work in each and every case. The experienced healer can use the treatment I give in this chapter, also control the use of the drug to allow as small a per cent as possible, and gradually destroy the evil effect. I know one man who was treated for four years and over by the "single treatment system" among the best healers of the scientific schools without effect. Then the case was sent to me and I put the party under constant treatment, commencing at six in the morning and closing the day's treatment at ten at night. At the end of five weeks the patient was healed, and has been perfect ever since. On that case I had ten workers, alternating, so that the patient was kept under perpetual and constant treatment.

The difficulty encountered in this constant treatment system (and I think I am the only one who has ever practiced it) is the chemicalization of the patient. Error makes a desperate struggle for control, and where it is attacked all along the line so it has not a hiding place, it must stand up and fight, or die; and it fights. Remember the incidents of the evil spirits when brought to the Savior to be cast out, they often punished the victim severely. We must always bear in mind one cardinal principle, that every so-called disease is nothing more nor less than a wandering "tramp thought,"

and when it has found its hiding-place, or its home, so to speak, it will fight before it surrenders. You remember the man who had the demons cast out of him in the Gadarene country. They asked the Savior if they might go and enter some hogs that were near by. They wanted some place to hide. These wandering "tramp thoughts," when they find it, fight before they will give up possession. Thoughts are things, and the sooner we realize this fact the sooner we have mastered one important element which will make us effective and practical Metaphysical healers. This belief, or "wandering thought," of morphine habit, is one of the demons, worse in character, which we have to encounter. Therefore, it must be handled with vigor and determination, and where this course is pursued harmony is the result. The following formula may be used in form or substance, and it is a good treatment, which, with the proper realization and application, will destroy this habit.

FORMULA OF TREATMENT.

(Commence this treatment by speaking, inaudibly, the name of the patient, and continue.)

"You, my brother (or sister), must understand thoroughly that your life is a spiritual life; that you are the image and likeness of God, a spiritual being living in Spirit; that you image God in His love, in His wisdom, in His intelligence, in His goodness, and in His power; God leads you and protects you and watches over you; He protects you with His power, leads you by His wisdom, supplies you with His goodness, and covers you with His love. This being true, and, further, that you live, move, and have your being in God, and are His perfect child, and cannot be anything else, your life is a perfect life and you are perfect as God is per-

fect, and this belief that you have the morphine habit, or that you desire morphine, or that you feel that you need it in your physical constitution, or that you feel that your physical constitution requires the effect of such narcotic, or any other belief which you may have of the necessity of morphine, all such beliefs are false, and belong to materiality—do not belong to you. Your life is a spiritual life; you live in God; a spiritual being, living in Spirit; a perfect being living in perfection, you need nothing for your perfection, for you are perfect as God is perfect; therefore, you cannot have any desire for morphine; there is no life, truth, intelligence, substance, sensation, causation, virtue, love, honesty, or integrity in matter or materiality, and all such beliefs in materiality, in any of its forms, are false; but beliefs in falsehood. You cannot follow the leading of such beliefs, it would be but the blind leader of the blind, both of whom would fall into the ditch, and are falling into the ditch; but you are emancipated, freed from all beliefs of materiality, and you cannot have anything the matter with you because you are a spiritual being living in Spirit, and are perfect, and cannot be anything else but perfect. You have no desire for morphine; you cannot have any desire for it, and the belief that you have is a false belief. It is a lie, a lie, a lie, a lie, untrue, unreal, does not exist, and cannot exist. You have no desire for morphine, you cannot have, because you are God's perfect child, a spiritual being, and materiality cannot come near you, cannot control you, or disturb you; but, on the contrary, materiality is made to bow down to the real, the true, which is Spirit, and your spiritual nature, through God, dominates; you come back into your power and dominion. You have power, you have dominion, and you have dominion over all materiality, and nothing evil can

come near you, around you, or about you. Your life is a perfect life in God, a spiritual being living in Spirit; therefore, this so-called morphine habit has no power or effect over you, and all beliefs of morphine habit are false, unreal and untrue, and have no power or effect over you, cannot have, never did have, and never will have. You are God's perfect child, and you know the Truth, and the Truth has made you free. Your life is perfect, you are perfect; perfect in godliness, perfect in love, perfect in virtue, perfect in truth. God fills your heart with happiness, with joy, and with contentment; lifts up your mind and destroys all carnal thoughts, or material minded thoughts which have the tendency to depress; lifts you up, builds you up, and gives you all happiness, joy, godliness, and contentment. Your life is a perfect life as God is perfect. This we ask all in the name and through the name of Jesus Christ our Lord."

(Here repeat the 23d Psalm, and close by the repetition of the Lord's prayer, repeating again the words, "This we ask in the name and through the name of Jesus Christ our Lord.")

CHAPTER XLIX.

THE JUDGMENT DAY.

True Import of Its Meaning as Considered in the
Light of Christological Analysis.

Apt words have power to 'suage
The tumults of a troubled mind,
And are as balm to fester'd wounds—Milton.

As to the Day of Judgment, there is a Day of Judgment, and that day is NOW; it is all the time; NOW. For every sin that is committed there is a judgment for that sin, and the only way to escape punishment is to repent and turn around and go the other way. There never has been a sin committed, and never will be in all eternity, but what that sin was punished until the person who committed it repented. Ignorance is at the bottom of all this trouble. Some five hundred years before Jesus Christ, a Hindoo philosopher named Gahama Buddha made this statement, that "ignorance of the truth is the cause of all human misery." Jesus Christ enunciated a similar doctrine when He said, "You shall know the truth and the truth shall make you free." Therefore, if you are to escape this day of Judgment you have got to understand the underlying principles which control God Almighty's universe.

The basic fact, as I have told you time and time

again, is Love. Jesus Christ told His Disciples, "A new commandment give I unto you, Love one another." The only escape there is from this Day of Judgment is through this avenue of Love. Let us look into this subject a moment. You here read that all which was created was created by God through His Son, the Word, and by the Word all was created, and without Him nothing that was created was created; and when God had finished His creation He looked it over and pronounced it very good. God is All and God is Supreme, and there is no opposite. There is nothing opposite to God, for GOD IS ALL, and until the Christian people can be educated, until they can be disenthralled of error along these lines, until this hell and devil doctrine is taken out of their minds, they will suffer, and they are but blind leaders of the blind, and are falling into the ditch called Death. But when you have come to realize the basic fact that God Almighty is All, and God is good and God is Love, where, I ask you, is the hook to hang the thought upon that there is evil in existence? When the Bible tells you that GOD IS ALL, do you believe it? When the Bible tells you that God is good, do you believe it? If you do you cannot believe in evil, you cannot believe in the so-called devil, you cannot believe in the Day of Judgment that is to come some time in the future.

I ask those who believe in future judgment, before whom are you to be judged and where are you to be judged? I am now viewing the question from the orthodox standpoint. We are told that God is Omnipresent Love, Life, Wisdom and Power. If one should travel to the four points of the compass for a thousand years at the rate of a million miles a second, everywhere you go God is with you—Omnipresent Love, Wisdom, Power and Life, and when you should stop there would

be endless space beyond, and in all of this space God is present. He is Omnipresent Love, Life, Wisdom and Power. God is not measured by metes and bounds, He cannot be. God is Spirit, and Spirit is Principle. He is that principle of Love, Life, Wisdom and Power, and yet so incomprehensible is He to us in this material surrounding, or in this material body, that we cannot understand any more, only that God is Love, Life, Wisdom and Power; but, notwithstanding, He is everywhere, He knows our innermost thoughts and our every act, and the very hairs of our heads are numbered, and there falls not a sparrow to the ground without His notice.

Heaven so-called from an orthodox point of view, where is it? Jesus tells us, in His Sermon on the Mount, to "Seek the Kingdom of God and its righteousness, and all these things shall be added unto you;" and He tells us in another place that the Kingdom of Heaven is within us, clearly showing that Mind is All, and that heaven, so-called, and hell, so-called, are but conditions of the mind, and that the Day of Judgment which sends you down to hell or lifts you up into Heaven is every minute, and every second of your life coming to you, for as you sow so shall you reap. If you go through this world sowing seeds of kindness, and of Love, God Almighty's judgment is given back into your consciousness and you are filled with health, happiness, joy and peace. But, on the contrary, if you sow evil, if you hate your brother, if you have malice against your neighbor, if you are dishonest, or if your character is other than upright and pure, as you sow you shall reap, you are in heaven or hell as you go.

Now, this thing called death does not change these conditions in the slightest degree. The fellow that dies has no more surcease from sorrow and hell, if he

deserves it, than he does here on earth, but, on the contrary, if in his life here he sowed the seeds of righteousness his heaven goes on through all eternity. If the Bible teaches anything it teaches this, that beyond this vale called death this work of regeneration goes on until ultimately the perfect child of God shines out with all the effulgence of righteousness and holiness, and his sins shall be forgiven and he shall be washed whiter than the snow.

That is the Heaven of a Christian's life. It goes on for all eternity until, as Jesus tells us, "Every knee shall bow and every tongue confess," and know that He is God's beautiful, eternal Son. I will here quote a few verses on this subject regarding the Day of Judgment showing what judges us. I take from the twelfth chapter of John, commencing with the 44th verse.

"Jesus cried and said, He that believeth on Me, believeth not on me, but on Him that sent Me. I am come a light into the world, that whosoever believeth on Me should not abide in darkness. And if any man hear My words and believe not, I judge Him not, for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath one that judgeth him; **THE WORD THAT I HAVE SPOKEN, THE SAME SHALL JUDGE HIM IN THE LAST DAY.** For I have not spoken of myself, but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak."

There it shows you perfectly well that you are to be judged by the Word which Jesus spake. In other words, you are to be judged by the Truth, and when you understand and know the Truth you shall be free, for that is our promise, and that is all there is to this Judgment Day.

Taking up this thought and going on further as to what gives us freedom, I ask, What is Freedom?

A devout lady wrote to me from a Western State saying she felt as though it would be wrong for her to heal the sick, notwithstanding that she has been, to my knowledge, an orthodox Christian all of her life and has prayed that God would heal the sick hundreds of times. Often when you bring people right down to the fact, right down to the test, they have no faith in God healing the sick. Their prayer is but mockery, notwithstanding the fact that Jesus said, and almost His very last words were, "These signs shall follow those who believe, IN MY NAME shall they cast out devils; they shall speak with new tongues, and if they eat any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

Now, this is such an important subject that at the expense of being a little prolix I will endeavor to impress upon the reader the thought that God Almighty's promise is, "that all who believe can heal the sick," and I say it here, and I say it to all the world, that in no place in the Bible is that promise taken back in the slightest degree, or modified, or in any way weakened, but on the contrary take the sayings of Jesus, "I go to the Father as an advocate for you, and you shall do greater works than I have done." Everywhere the promise is that God will heal the sick, and nowhere in the Bible is that taken back, and yet you will find people all over the world hiding behind a judgment seat, hiding behind a devil and a hell, scared to death, keeping God's love out of their hearts and dragging themselves down to a miserable death.

You must understand the Truth, and the Truth will make you free. It will not only free you from this fear of hell, from this fear of destruction, but from all evil

as well. We have advices every day from different parts of the world where people are being destroyed by their fear of hell, religious people, who are afraid that they will commit or have committed the unpardonable sin against the Holy Ghost, and the people are almost insane. Visit any of the insane asylums in the country, and fifty per cent of its inmates are there because of their fear of the wrath of God Almighty.

Now, the importance of this subject cannot be overdrawn. If you know this Truth that God is LOVE, God is GOOD, it gives you freedom over this fear of death, freedom from this fear of sickness, this fear of want, and it gives you freedom over every inharmony. Truly, as the Hindoo philosopher said, ignorance is the cause of all this misery. Our Savior says that we shall know the Truth, and it shall make us free. How are you going to have this freedom-giving Truth if you have to wait until you pass through this hell called death and then come up before a judgment seat and you do not know where you are until after they have cast up the account against you, and if you find yourself after judgment among the sheep, so called, then you commence to rejoice? What a religion is that! There is not one word of Truth in such a thought that would give the lie to the doctrine that God is Love and God is Good.

Furthermore, we prove our position in the same way that our Savior proved His, by the signs that follow. When He told His Disciples to go out and preach the Gospel He said, "These signs shall follow those who believe." They can heal the sick, and, in accordance with the promises of Jesus Christ, any person who cannot heal the sick does not believe. Readers may ask am I going to dechristianize all these people? I do not do anything. The only place in all the Bible where a believer is defined is in the sixteenth chapter of Mark,

and in that chapter we are told that those who believe shall have these signs following. Where have you ever been promised that any believer cannot do this work? In proof of our position we heal the sick, and we believe that God's love can heal the sick, but those who believe in the devil and hell cannot heal.

There is no person on the face of the earth whose heart is surcharged with the belief that God created a devil and a hell to punish His children who can heal the sick. It is a monstrous doctrine which none but a monster would use; it is so foreign from God, so foreign from His whole doctrine of Love that we cannot believe it and be happy. He is our happiness, our joy; He covers us and protects us and takes care of us; He gives us all Love, all happiness, and as we go along the pathway of life, and blesses us with every good and keeps every evil from us. That is God, and the idea that such a loving Father would do that which no person in this age would do is a monstrous libel upon our blessed Heavenly Father. There is no rational, loving parent extant who would send his or her child to a burning, hissing hell, to be burned for all eternity for the few little sins that the child could commit in the few brief years here on earth, which, when compared to eternity, is nothing. It is absurd, and one cannot believe it for a moment.

Dear reader, it is absolutely necessary for you to understand that God is Good and God is Love. Within these two cardinal principles resides all the power you will ever have toward healing the sick, for as you realize the Goodness of God and His perfect Love; that you are His image and likeness; that you live, move and have your being in God and are perfect as He is perfect, then you can heal the sick. This is the healing thought, and you cannot heal in any other way; it is impossible.

CHAPTER L.

CLOUDED MENTALITIES.

Treat for Sanity and the Patient Will Respond With
Clear Intellect.

We are informed that in addition to the Government Hospital for the Insane in the District of Columbia there are seventy State institutions of the same class. The patients in these establishments are said to number in the aggregate about one hundred thousand. The medical staff of each is composed of physicians of the Allopathic or Materia School of Practice, all doubtless in good standing in their profession. They are provided with corps of trained nurses, and with the most modern means of promoting their system of treating the insane.

The patients in such hospitals, or asylums, as they are generally termed, have been committed "for curative treatment," as stated in each order of commitment, and it is claimed in their behalf that cases of insanity are more successfully treated within their walls than in private practice. Without entering upon the question whether the treatment of the insane by materia medica physicians in their private practice has been successful in any marked degree, we shall show, by unimpeachable evidence, that their treatment in public

asylums has not only failed to be curative in cases recognized as curable, but that such institutions as at present administered propagate insanity. Before doing so, however, we shall revert briefly to the history of institutions for the seclusion and cure of persons afflicted with mental aberration, and the benign changes that have been made in their administration through the progress of civilization. These changes, it will be seen, are all in the direction of more humane and kindly methods of control, yet mark no advance in the cure of insanity.

That distinguished alienist, Dr. J. Batty Tuke, of London, in his authoritative work entitled the "Psychology and Treatment of Insanity" states that in Egypt the temples of Saturn, and in Greece the Asclepia were resorted to by lunatics, and the treatment there adopted was identical in principle with that of the present day. (p. 120.)

This is an admission by an eminent *materia medica* physician that the men of his profession have in the treatment of insanity failed to keep abreast with modern progress, having now no more knowledge of this vitally important subject than was possessed by the Egyptians and Greeks more than two thousand years ago.

There were no insane asylums maintained by the Jewish authorities in ancient times, and lunatics among them were either cared for by their relatives, confined in the common prisons, or left to wander at large. They were permitted to frequent the porches of the synagogues, and many of them were successfully treated by the priests, who however, through their sins and corruptions, had lost their power of healing before the coming of Christ, for which cause the Lord of hosts

had declared unto them by the lips of Malachi, the last of the Hebrew prophets, "I will curse your blessings." —Malachi ii, 2.

As related in the gospels of Mark and Luke, among the first persons healed by Jesus was a lunatic, who is described as "a man with an unclean spirit."

The insane were deemed by the Jews to be possessed with devils, as clearly appears from the fourteenth and eighteenth verses of the seventeenth chapter of St. Matthew's gospel, in which it is stated.

"And when they were come to the multitude there came to him a certain man, kneeling down to him, and saying:

"Lord have mercy on my son, for he is lunatic and sore vexed, for oftentimes he falleth into the fire and oft into the water.

* * * * *

"And Jesus rebuked the devil, and he departed out of him, and the child was cured from that very hour."

It is a remarkable fact that there was no hospital for the insane in Great Britain until the year 1537, when a house was purchased by the corporation of London and fitted up for the reception of fifty lunatics. It was known as the Bethlehem Hospital, the term Bethlehem having since been corrupted into Bedlam. These institutions were in general very harshly and even cruelly administered both in Europe and in this country until about the close of the first quarter of the nineteenth century, when they may be said to have passed from the barbaric into the humane period. Legislative committees brought to light through their investigations in England and the United States the appalling fact that as late as the year 1824 the unhappy inmates of insane asylums were often immured in dark cells,

chained to the walls, severely flogged, and sometimes killed outright.

That eminent alienist, Dr. W. A. Hammond, formerly Surgeon-General of the United States Army, in his *Treatise on Insanity* published in 1883 condemns the whole system of immuring the insane in public asylums, except in cases of uncontrollable violence due to confirmed dementia, and requiring special supervision and means of restraint:

"The great difficulty with asylums is that they contain only insane people. The lunatic should be placed in such a situation as will secure for him safety, the companionship of sensible people, and the influence and control of some one skilled in the philosophy of the human mind, in the anatomy and physiology of the brain and nervous system, and in medical science generally. The association of an insane person, day after day, year after year, with others similarly affected, with scarcely the least contact with people of sound minds, is certainly in opposition to the first principles of scientific medicine."—*Ibid.*, 722.

Dr. R. Dickson, in his work entitled "*The Science and Practice of Medicine in Relation to Mind*" (London, 1874), says: "As a matter of principle I should strongly recommend that a patient should never be sent to an asylum if it can be avoided. There is no law prohibiting the treatment of a patient at home." (p. 389.)

Dr. Maudsley, a leading authority on the subject of mental and nervous disorders, says: "The true principle to guide our practice should be this, that no one, sane or insane, should ever be deprived of his liberty unless for his own protection or the protection of society. It is a common thing to hear from an insane person bitter complaints of the associations which he has in the asylum, and of the scenes of which he is an unwill-

ing witness—scenes which cannot fail to occur, notwithstanding the best classification, where all sorts and conditions of madness are congregated together. What again can be more afflicting to a man who has any intelligence left than the vulgar tyranny of an ignorant attendant, a tyranny which the best management cannot prevent in a large asylum. I might go on to enumerate many more of the unpreventable miseries of life in an asylum which, when superintendent of one, forced themselves painfully on my attention, and often made me sick at heart.”—*The Physiology and Pathology of the Mind*, London, 1887 (p. 423).

The fundamental error in the treatment of the insane is not referred to, however, by the very able and conscientious *materia medica* physicians, whose works we have cited. They could not do so without discrediting the false system which they uphold because of their professional training, with a blind idolatry which disables them from duly weighing the facts that must discredit it in the judgment of impartial and enlightened observers. That error consists in ignoring the man in the treatment of insanity and dealing with the afflicted patient as a mere physiological structure in a state of disorder, to be repaired only by material agencies. They take no note of the immortal soul that constitutes the real being of the individual and empowers him to declare “I am.”

This doubtless inheres in the very nature of their profession, as to which Dr. Oliver Wendell Holmes, one of its most distinguished members, said in his address delivered before the Medical Society of Boston in 1870, “Physicians in general are essentially materialists.”

To attempt to cure a disorder of the mind by medicating the body is as irrational as if one should endeavor to put in order a watch that had stopped or was not keeping good time by working on the case alone.

Shakespeare, whose immortal works are a chart of humanity, points out this error in the colloquy between Macbeth and his physician, at whose hands he sought relief in vain for his perturbed spirit:

Macbeth:

“Canst thou minister to a mind diseased,
Rake out the hidden troubles of the brain,
And cleanse the stuffed bosom of that perilous
stuff
That weighs upon the heart?”

Doctor:

“In that regard the patient
Must minister unto himself.”

It was a wise answer, and just what a Christian Metaphysical Healer might well have made. We do not treat the so-called insane patient for insanity, but for sanity, enabling him to “minister unto himself” by realizing that he is the image of God, the reflex of His attributes, who is the All Good, Eternal Life, Truth and Love, and as such man must be in harmony with the divinity that is in him, that his mind is a divine unit, one harmonious whole, created by the fiat of God. There is no lost chord in the immortal harmony with which the soul of man has been endowed. Therefore throughout the law of his being, and not as gross, dishe must be dealt with, as an immortal spirit—spiritual cordant matter, to be drugged into mental health behind stone walls and iron bars and bolts.

The Christian Metaphysical Healer thus comprehending man as an integral part of the intellectual system of the universe, invokes in his treatment only a spiritual force, and through and by his practice of divine Metaphysical Healing in the name of Jesus of Nazareth, daily demonstrates the truth of Christian Metaphysical

Healing by dispelling the mental cloud with which carnal mind has enveloped the so-called insane, as many a grateful patient will attest, who, though once deemed "a hopeless case" in the purview of *materia medica*, now stands "clothed and in his right mind."

CHAPTER LI.

UNREALITY OF EVIL.

Stumbling Blocks to be Overcome—Realization that
All God's Works are Scientific.

A subject which frequently proves a great stumbling block to those who are seeking knowledge under the lines of Metaphysics, is the unreality of evil. Our Savior in His prayer, which we are all taught to pray, asked that we may be delivered from evil. "Lead us not into temptation; but deliver us from evil." That is seemingly a recognition of evil from the reading of the context; yet, on the other hand, God is Good, God is All, by Him was all created, and all He made was very good. Therefore if this be true there is no evil, because God created everything, and all He created was good. We heal the sick by the spiritual realization that there is no evil, all is from God and is in God, and there is no evil, and without that realization we cannot heal the sick. When man was created he was created in the image and likeness of God; not the physical image and likeness, because God is Spirit and He has no physical image and likeness, but we are like Him in mind. God is Love, God is Life, God is Wisdom, God is Mind, God is Power, and God has the right and power of free selection, and we are like Him. This material mind will lead

us (unless we control it through Divine laws) down to death. God never created death; death is no part or parcel of God's creation, and no kind of evil is part of God's creation, but if we follow in the leading of material mind it will lead us over the dam and down into the vortex of so-called death—that is, it destroys this material body and passes it out of this plane of existence. But when we come to the realization of the influence of the Divine mind this material mind is banished, destroyed, and this so-called evil goes with it into the blackness of nothing, of oblivion. Evil is only in the material, and materiality is only in the seeming. As to our five senses, what they pretend to say is unreal, and yet they seem very real until we learn to look beyond and see that Spirit, the Ethereal God, is All, and then we know that matter is nothing and evil is matter.

It is not infrequent to hear persons say, "Well, I tried Christian healing and it did not cure me." And another one will say, "I know of a person who did not get healed." In the experience of every healer in the world I have no doubt they have heard this remark from some one, that metaphysical healing is no good—they have tried it. I want to be perfectly understood here, so all the world may know why those people were not healed. It cannot be doubted that God heals the sick. I, myself have been healed from the crown of my head to the soles of my feet by Christian healing. The efficacy and thoroughness of Christian healing can be proven to all who will accept the evidence. If we admit that God does heal in one case, He can and will heal in others. God is unchangeable. He loves us all and loves us with infailable Love. God is no respecter of persons, but He loves all of His children alike, and

God under like circumstances will heal everybody, alike. It took nine months to heal me, and suppose after I had been treated for eight months I had left it and said that I had tried Christian Metaphysical healing for eight months and it had not done me any good, and I had denounced it. It would have been very strong evidence that it would not cure, and people would have believed me, but I went on for another month, and in the still hours of the night the blessed Truth of the new birth rained down upon my consciousness and every ill and ailment passed away and I was a perfect man. Instead of being an old man ready for the grave, destroyed by paralysis and almost every other known disease, am now a man over sixty years of age, with the vigor and activity of a man of thirty. Time is being obliterated, death is being overcome, and my youth is being renewed. I say that every case in the world can be healed by this beautiful realization, and will be healed. This realization that God is All, and we are His image and likeness, is the healing thought, but how long it may take for the healing, and what the surrounding circumstances are, is not for you, dear reader, nor for me to say. Remember that God has said, "Be still and know that I am God." Let us do our part and make the perfect realization, hold on to God, and know that never has one of God's promises gone unfulfilled, and never will.

In this connection it may be well to make reference to quick healing performed through absent treatments. I received a telegram from a person in Florida asking treatments for a man and a woman for bilious fever. I commenced to treat them, about 1 o'clock in the afternoon, and received a telegram the next morning that the man was substantially well, but that the woman

wanted to be treated a little longer for indigestion. I gave the same treatment that day, and about 9 o'clock the same night received a telegram to stop the treatment. Later a letter stated that they were both healed. Now that shows the effect of Truth. Where we take an acute disease we usually make a quick healing. Usually in the cases of children it takes about an hour or two to heal almost any kind of a child's disease when taken at commencement of illness. I have known the worst kind of a case of pneumonia to be healed in eight or ten hours' treatment.

Now, if this Truth does the work it is God doing the healing, and if God heals one thing He will heal another. He may not heal all in exactly the same time and in the same way. I know a man in New York City who has been treated about four years. I never treated him. He is being treated by another school and the Truth has not yet reached his case, but I think it will. I believe everything can be healed, and that there is nothing which cannot be healed. I think it depends a great deal upon the realization of the healer, and also something upon the patient. Now I do not mean that the patient has got something, as they say, to be uncovered. I do not believe any such thing as that, for Jesus says that those who are to be healed are the sinners more than the righteous, but some minds are stronger, and the healer has to control the material mind and absorb it, so to speak, by driving out all materiality and supplanting it with the Divine thought in order to make a healing. I do not think that human mind does the healing at all.

How much we do by virtue of this God-given dominion I do not know, but God does the healing in answer to our prayers. I wish to impress deeply this thought,

THE THOUGHT WHICH HEALS IS IN ANSWER TO OUR PRAYERS IN AND THROUGH THE NAME OF JESUS CHRIST. Keep that in the foreground. "IN MY NAME," shall you do so and so. "All that come to the Father come to the Father through Me." Jesus is the Rock upon which we must build in order to obtain the evangelical, God healing. Now people are healed by medicine, and healed through hypnotism and spiritualism, as I am told, but they are not God healing. Perfect healing is made through and in the name of Jesus Christ, and that is the only Divine Healing. It is the only Divine healing there can be, for this we are told by Jesus Christ to be true.

God's works are all scientific. He never made anything which was not scientific. The sun shines, and it shines for all eternity; it never stops; it shines under all conditions and under all circumstances. It shines without change and without variableness, and the thought that God is Love, like that evershining sun, shines on forever and forever. It does not stop and become black, turn into hate, but it shines on forever and FOREVER. This is the God of Love, and if you try to obtain the benefit of the sunshine by hiding yourself in a cellar somewhere the sunshine could not reach you. Certainly, you would lose the beneficent effect and be destroyed, physically, mentally, and every other way. So it is with this God Love. In order to obtain the benefit of that love you have to get within the range of it. Prayer is the instrument through which God has taught us to come to Him. We go to Him in secret, and we close the windows of our consciences. We go to God singly and with no other intervening thought. We go to God, and as He told the Samaritan woman, in Spirit and in Truth, for God is Spirit, and if we would be heard we must go to God in prayer, in Spirit and in Truth, in the

sacred chambers of your heart and consciousness pray to God from that pure source. Then He will hear you from this source and answer your prayers, and all the world can see the developments of your prayer when it is answered.

A large per cent of Christians have advanced no further than a mere hope of enjoying the fruits of God's promises.

Doubt is rank treason that produces fear which in turn manifests itself in sin, sickness and death.

Until man believed in sin no such things as sickness, poverty, trouble and death were known.

We know very little of God except that which we have learned through the life and teachings of Jesus Christ.

Christ was the greatest teacher the world has ever known, and Christology conclusively demonstrates the truthfulness of His teaching by healing the sick and sinful in His name.

Some say that it is all right to heal the sinful, but when you say, Why not heal the sick as commanded by Christ? they hold up their hands in holy horror, and cry, "The days of miracles are past!"

When Christ commissioned the twelve Apostles, and through them all His followers, He meant that His commands should apply to Christians of today just as much as they did to the Apostles; and if not, what about the Sermon on the Mount and the Ten Commandments? "Then He called His twelve disciples together and gave them power and authority over all devils, and to cure diseases; and He sent them to preach the Kingdom of God and to heal the sick."—Luke ix, 1-2.

Did Christ mean that the healing of the sick should stop with the death of the Apostles? It is just as reasonable to suppose or claim that He meant that the

preaching of the Kingdom of God ought to cease when the Apostles were no more on earth. The Bible gives us just as much and not a whit more evidence to prove that the command to preach the Gospel has been repealed as it does that the command to heal the sick has been repealed. To show that Christ meant all these commands and commissions for all His followers for all time, just before His ascension He said:

“And these signs shall follow them that believe; in My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover.”—Mark xvi, 17-18.

To show that Christ did not intend this command to heal the sick to pass out with the twelve, He gave a similar command to the seventy when He sent them out. We also find St. Paul and others doing identically the very same work years after all these had passed over. It is only those who are not willing to live close enough to God and exercise the proper faith in His son and those who profit by healing the sick in some other way that are opposed to Divine healing, all of which is due to the lack of proper knowledge.

We have read and heard a great deal of adverse criticism and ridicule of Christian healing, but never yet have seen a logical argument against it; and the futile attempts along this line have made it plainer and plainer that all the Scripture above quoted, together with Christ's life work on earth, must be blotted out, and also the experiences and daily demonstrations of thousands who are healing the sick in the name of Jesus Christ, before any such argument can be made. When men proclaim to the world that God for Christ's sake has cleansed their souls are believed and taken

into fellowship, why not believe the same men when they proclaim that God for Christ's sake has cleansed their bodies?

We often hear repeated the old adage, "Physician, heal thyself." I have in a number of instances, I do not know how many, when I had a case which was hard and tenacious. Then I told my patients, either by word of mouth or have written, to go to work and heal the sick. I say to you, my readers, you do not have to wait until you are perfect in order to give the cup of cold water to your brother. The idea is perfectly absurd. The more good you do the more good you get. As you sow, so shall you reap. If you sow in kindness, acts of mercy, so do you reap kindness and love. Never wait; and I say to those who may read this in all parts of the world, never wait, when the opportunity offers, to do an act of goodness. Do it and God's love will reward you. Continue with your acts of kindness and love, and He will make you perfectly whole and make your soul "whiter than snow." He will divorce you from every ill of physical belief as well as make you perfectly harmonious in your moral and spiritual thought. This I want to lay great stress upon, because it is important. All should know it is a false doctrine that you should be perfect yourself before you can give to another an act of kindness.

CHAPTER LII.

MAN'S DOMINION.

Relationship to the Natural Elements and Harmony
Existing with Fellow Beings.

A just judge in deciding a law suit very carefully goes into the fundamental rights and principles, the law and the evidence, of the case. Supposing a corporation claiming to do anything, and that claim was being decided upon by a court, the powers of that corporation would become a very essential part of the testimony in order to ascertain whether it was doing only that which was laid down and permitted by its charter rights or charter principles.

In reviewing the testimony on the subject of dominion we want first to look into our charter rights and ascertain what they are. We are told that God made man in His image and likeness, and endowed him with dominion over the fish of the sea and the birds of the air, over all the earth and all that in it is. Now, that is the dominion that we are entitled to, or, so to speak, our charter privilege. It matters not what rights a corporation may have granted to it by its charter if it does not use those rights. I have known corporations to have the right to build railways, to run steamboats, to improve large areas of the wild desert of the west by irri-

gation, and yet not use any of these rights. Consequently, so far as all practical purposes are concerned, those rights and privileges might just as well have been left out of the charter. So it may be with us. We have this dominion, but unless we utilize it, it is simply a dead letter, which is no good to us. We meet one of God's noblemen, one of God's children, created in His image and likeness, going along the streets dressed in tatters and rags, accosting this person and that and asking for a little money to carry on his physical existence. Now, I ask, is that party utilizing any part of his God-given dominion, Has he power over the earth and all that is in it, and does he use it?

In the first place, in order for one to obtain this dominion, we have got to live the Life. What is living the life? You have got to love God Almighty with all your heart, with all your soul, with all your strength, and with all your life. You have to cease loving materiality, you have got to love the spiritual, you have got to go to God and let Him lead you. The second part of this life is that you must love your brother. So important is this that if you go to the altar with an offering and have aught in your heart against your brother, God will not hear your petition until you go first and be reconciled to your brother. The person who goes to God and asks of Him dominion in any department of life, and has hatred for his brother in his heart, will never be heard, because Jesus tells us positively it will not be so. First lay this gift at the altar and go and be reconciled to your brother. LOVE is the key which unlocks this dominion, and without love you cannot do anything. LOVE GOD, LOVE MAN, love everything, LOVE, LOVE, LOVE, nothing but love, is the key which unlocks it. Remember unceasingly, it is LOVE which unlocks this power of do-

minion over all the world and over everything that is in it. "Love your enemies and do good unto those who despitefully use you," is the teaching of our Savior.

You not only must love your brothers and your sisters, but you must "love your enemies and do good unto those who despitefully use you," and love those who hate you, and you not only have dominion, but you have dominion over them. I do not care who the man is, let him be ever so mortal minded and his hatred toward you of the bitterest character, subconsciously pour into his heart LOVE, declare to God Almighty, "I love him, I love him, I love him," and what is the result? You will find him upon his knees before you begging your pardon, and he will become your most humble and suppliant friend. Carry this principle of love everywhere, and it is the key that unlocks. Here is a dog that wants to bite you, a vicious brute. You say, "I love you, I love you, and you cannot bite me," and that dog will fawn upon you. You conquer him, you control him. Take the insects; they may be running over your house, or over your farm, or destroying your roses or your fruit; affirm this to them, "I love you and want you to go to your homes, so I say go. I say it in love, for I love you, I love you, and I command you to go." What is the result? The first thing you know you will see nothing of them, they are all gone. You take a balky horse, which mortal mind strikes and clubs, and you affirm to that horse that you love him and he cannot balk, and that horse will go right along.

Take any other department and this doctrine of love controls. Do you want money? Affirm that you love God with all your heart and ask Him to give you money, and the money will come to you as from the four corners of the earth. You will not know how it

comes, but it will come. Live in Love, trust God Almighty, and live the life of Love. The key, I repeat, which unlocks this God-given dominion is LOVE, nothing but LOVE.

If on the other hand you sow the seeds of mortal mind, of hatred, or discord of any character, as you sow so do you reap. I know a young gentleman who was rejoicing with the spirit of satisfied revenge over the fall of an enemy, and I cautioned him. It was not three days before he was stricken down with disease. If you have an evil thought in your mind against your neighbor, or against anything else, that thought goes out like a wandering tramp throughout the vibration of God Almighty's love, and it comes back to you and dwells in your own heart and makes the wound upon your own consciousness that you thought to effect upon your neighbor. You reap as you sow.

Those who desire to be God's children and have His blessings must sow right, because as you sow you reap. You will never get the crop of plenty when you sow penuriously; the stingy sower is never replenished with opulence. Sometimes he may have plenty of money but that money never does him any good. It is but a curse. You see persons who are bound up in their own consciousness with the love of money, I do not care how much money they have, whatever they have is a curse to them. You have got to throw open the doors and windows of your heart and let it go out to God and do His work. It has got to go, your heart, your soul, your LIFE, all have to be dedicated to this work. You can not expect God to do anything unless you do your part, and unless you live the Life you can never get the blessing. But if you love, love, LOVE, this Love will unlock everything to you, and you are as rich as all the world, for you have all the world at your command, and God

gives plentifully to you. There never was one of His children who went in want if he lived the Life. Read the last ten verses of the sixth chapter of Matthew and see what Jesus tells us. He says to us to look at the birds, they do not worry about their food, God feeds them. He tells us "Seek first the Kingdom of Heaven and its righteousness." Seek first the Kingdom of Good and its rightness, and do the good and the right for the sake of the right, and all these things shall be added unto us. Think not of the things of tomorrow but enjoy the comfort and life now; this is the thought, live in God's love, and love God and love your fellow.

Now, on this subject of dominion, man was never given dominion over man. Your consciousness, your intelligence, belongs to you, and it does not belong to me. I have no right to dominate it. If you have a talent you have got to use it; and if you do not use it, it will be taken from you and given to some one who will. You have got to utilize that which God gives you; you have got to work out your own salvation, and when any set of religionists or other people come up and say you shall not read anything but what I write or what some one else writes that I am interested in publishing, they have dominion over your consciousness. This is wicked, and therefore it cannot be any part or parcel of God's dominion. You, or any people who allow themselves to be dominated in that way are dwarfed; they are hiding their talents and waiting for their master to come and demand it back again. Therefore remember that what you have belongs to YOU, and you are responsible to God only for dominion and the proper use of it. We have dominion over the elements, we have as much power to control the elements as we have disease. You have absolute power over

health, and you can build up your body in perfect health, or you can fill it with disease, as the whole world before us shows.

If you want to have perfect health what do you do? You recognize this cardinal power that God is all, and that you are His image and likeness, that you live, move, and have your being in Him and that you are God's perfect child because you could not live in God unless you were perfect. You recognize the thought that you are God's perfect child and are perfect. That is the thought of health. Here comes up a claim of La Grippe. I say in my consciousness it cannot touch me because I live in God, I am hid with Christ in God and no disease can come near me. What is the result? It does not come, it cannot come, it is impossible. You cannot make any person sick who is grounded in this thought unless attacked in sleep when he or she cannot think and thereby make a wall of defence. I have been made sick in my sleep, but as soon as the truth is put to the error it is destroyed. The thought of what you are is what you must understand, the thought of this dominion you have, it is your dominion, dominion over sin, sickness, and death. That reminds me of a recent case. A young man was taken sick and his wife and all of his relatives were scared. They were preparing to lay him in for a long siege of sickness and sit up with him, get a doctor and everything else. Something, I do not know what, made them send for a Christian Metaphysical healer to treat the case. Notwithstanding they had a doctor, they sent for the Christian healer, and two treatments of twenty-five minutes each cured the fellow, when he sat up and ate. His friends did not have to sit up with him, and he missed all that contemplated siege of sickness which mortal mind laid

down for him. That healing was done by the realization that God's child was perfect and could not be sick. It was done by virtue of the knowledge of man's dominion; dominion through God did the healing.

In this work of dominion, in the exercising of that power, you want to take hold of it coolly, deliberately and calmly, understanding who you are and then go on with the demonstration and remember that you have dominion only through LOVE. It was a long time before I understood how to reach this dominion. I knew we had dominion, I did not know how it was coming to me, I did not know how to get hold of it. I felt as though I lacked very much of having dominion, I felt as though circumstances surrounding me seemingly controlled me, but now nothing can control me but God Almighty. If a man had his arm raised to strike you he could not put that arm down. A friend became very anxious about me at one time, being afraid that I would be assassinated. It would be impossible to assassinate me; it would be impossible to hurt me. There was a negro picked my son's pocket as he was on his way down to the office from the house, but that money burned in that man's pocket so that he went to the Police Headquarters and delivered the money up intact. Evil doers cannot touch me in any way. One night the front door to my hall was left open, and the next morning there was a big muddy track on the hall floor, but nothing was taken, although the hall rack was filled with umbrellas, gold-headed canes, and so forth. Anything where God's Love is thrown around it is protected.

Love is everything; love your friends, love your enemies. Love is the only weapon we have and the only one we need. Love everybody, let love fill your

soul, your body, and then you are absolutely proof against all the evils and ills of life of every kind and character.

When I dwell upon Love being the great factor it is only another name for God, for God is Love. God's love covers all, and God is Love. We live in it, and it covers us as the waters do the sea. It engulfs us, we are in it all the time; then let us live the life. God, as well as being love, is Goodness, Wisdom and Power, but the key which unlocks our dominion to us is LOVE. It gives us perfect command over all. Impress this strongly upon your consciousness? Will you always remember that nothing but Love must come into your hearts? It makes no difference what the circumstances are, what the provocation, the worse the provocation the more necessity for Love. If a person scandalizes you by a wicked tongue, love that person, declare it, re-declare it. Remember one thing, in this declaration to love you have got to throw the thought into vibration. You have got to speak and formulate words. You cannot just sit down and think that you love. Suppose I sit down in my library and think I love John Smith, but I do not formulate the words, I do not throw out a single vibration, in thought or in words. "I love John Smith." Now, that thought will die still-born in my consciousness; if not thrown into the vibration, it never goes out.

We have got to sow the seed, for as we sow so shall we reap. If a farmer would say, "I have wheat there in that bin," and instead of sowing it he says that that wheat will make good wheat if it dies still-born. If he does not sow it he does not reap the harvest. As he sows so does he reap. Throw your thoughts into this vibration of God's Love and it will go out and do its work, for as you sow so shall you reap. If you sow love

it will come back and nestle in your bosom. It will go forth and do its work and God will send it back, and it will rest in your consciousness and will be a blessing to you. If you sow discord, if you sow meanness, if you sow hatred, if you sow rascality, all of these will come back and remain in your consciousness and your body will be made to suffer, for as you sow so shall you reap.

The only way to get forgiveness of sin is to quit sinning and turn and go the other way. Go back into God's love and nestle there under the shadow of His wing, and if you stay there you will be safe, but when you go out from there you are all at sea and mortal mind will wipe the very earth up with you until you are physically destroyed and annihilated. Remember constantly that LOVE is the key that unlocks everything, and the more apparent that the object is less lovely, love it all the more and you will whip it into shape and bring it into Godliness. Constantly remember that Love, Love, Love is the key that unlocks everything and GIVES YOU DOMINION.

CHAPTER LIII.

UNIVERSAL BELIEF.

The Power Which Controls the Universe and the Affairs of Mankind.

Man is nothing if not religious. The belief in a God is universal, and no people, however low in the scale of civilization, have yet been discovered who did not have their altars erected for the worship of some supreme, divine being to whom they attribute unlimited power and wisdom.

Humanity, in its lowest estate, and in its most abject types, has never been a mere derelict, drifting godless over the sea of time until borne into oblivion on the silent shore of eternity. It has always had its hoped-for haven and deemed itself the subject of a guidance beyond the ken and power of man.

Under various names and forms it has pictured and worshiped that power as the creator of the universe who controls the affairs of men.

Man, wherever he has dwelt in his natural state, whether beneath the ice-walls of the Arctic belt or under the fronded palms of the Torrid zone, has been a worshiper of what he deemed to be the creative Spirit, whose aid he sought through prayer, and in sacrifices offered upon altars and in temples reared for His adoration.

As incident to this natural religion, no people, even in their tribal state, before they had progressed into a national organization, were ever without their priesthood, or "holy men," who claimed to be consecrated by divine authority to teach the ways of God to man.

Apart from the evidence of All-Wise design and perfect harmony that pervade the earth on which we dwell, and, above all, the consummate plan revealed in the bodily structure of man himself, to deny the existence of God, thus attested by natural law, is to assume that nature itself has impressed upon the human heart an indelible lie.

It is unhappily true, however, that unregenerate man made God in his own image. The heathen mind, not illuminated by that Light brighter than any that ever yet fell from star or sun on land or sea, embodied its idea of God in the form and with the physical and carnal qualities of man—possessed of powers, it is true, infinitely above those of mortals, yet still a man, in his supremely potent thoughts and passions. Above all, they portrayed Him as a god of vengeance, who was to be placated by constant sacrifices. Even the enlightened Greeks and Romans, in their highest stage of scholastic learning, when their philosophers and scholars had torn gems from every field of human thought and surveyed every field of human knowledge, embodied their idea of God in a majestic statue of bronze or marble, holding in its uplifted right hand a shaft of thunderbolts ready to be hurled down upon mankind.

The true God and His real and eternal attributes, and man's true place in the divine economy, which the priests and sages of the heathen world saw as through a glass, darkly and falsely portrayed in their "vain imaginings," it remained for Christ, who is "the Light of the world," to reveal fully to man.

Inspired by His teachings, exalted to more than human knowledge by the touch of His seamless robe, "the disciples whom Jesus loved" have given to man that only perfect definition of God, which all the wisdom of the Egyptians and the philosophers of Greece and Rome sought in vain to compass. When the apostle John declared that "God is Love" he proclaimed to a benighted world the benign truth which it was the supreme mission of Christ to teach, and to exemplify in His life and in His death.

Doubtless the faint light of that comforting truth had come to the tender and loving nature of the Galilean fisherman, while he was nightly rocked in his frail boat on the blue waves of the sea of Galilee. It beamed down upon him in the kindly rays of the moon and the stars reflected in the calm waters around him, and revealed to his eyes the olive trees and palms waving on the far-off hills of Judea among which lay his humble home. Or, perchance, it dawned upon him when amid storm and darkness, while the fountains of the great deep were broken up by the fury of the tempest, his soul was filled with gratitude to God for his safe deliverance from the perils of the sea. That Truth is the keystone of the arch of Christian Truth, but it is not the whole arch.

We are taught by Holy Writ, and its teaching commands the full sanction of man's highest reason, that God is also Eternal Truth, All Good, and All Eternal Life, Omnipresent and Omniscient, Perfect Spirit, Eternal Mind. From Him, therefore, no evil can proceed.

To assert the contrary of this proposition is to maintain absurdly that perfect health can produce sickness, radiant light generate black darkness, and Truth beget falsehood. A genuine soul-felt apprecia-

tion of these eternal and essential attributes of God will enable us to understand man's true relation to Him, the Supreme Being. But this teaching must be read in the light of the fundamental Truth that man is the image of God—that is, made according to the Divine Spirit, for it is of the very essence and nature of an image, that it should be the counterpart of what is imaged. We are not told that the human form—the body of man was made in the image of God—but man, whose identity and glory among created beings are in his being a spirit; a Truth which he proclaims when he declares, "I am a Man." Being thus an emanation from God, the expression of Eternal Mind, He is himself immortal mind. As the whole is the sum of all its parts, it follows that God, who is the aggregate of all perfections, has not created and cannot create an embodied image or reproduction of Himself that has in it any imperfection.

Hence to affirm that man—that is, as we have shown, the Spiritual, Soul identity, the image of God, is the subject of disease is to affirm that the Eternal and Incorruptible Mind has produced corruption, and that perfect health, Eternal Life, has generated decay and death.

This undeniable truth, that man is the image of God, the All-Good, is the cornerstone of the temple of Christology, and its great mission is to pervade the world with this life-giving Truth, that it may be translated practically into our daily lives, and thus we may be assured by our perfect health that we do indeed live, and move, and have our being in Him, and that man is a perfect segment of the All-Perfect, eternal circle of Divine Life. This health-giving, life-saving truth, the inestimable pearl of price, lay through many long ages in the deep sea of error, until brought up

from the dark waters which so long covered it, to crown with fadeless lustre the diadem of true Christianity.

The departure of Christians from the teachings of Christ and his apostles has not been more marked, though equally lamentable, as giving to error ascendancy for a long period of time over Truth, than the lapse of the ancient world into polytheism. There can be no doubt that to primitive man the truth was revealed, that there is but one God, the Supreme Creator of the universe, and that thousands of years before the Divine Presence was manifested to the Jewish nation by the awful thunders that shook Mount Sinai, man heard the command from heaven, "I am the Lord thy God, thou shalt have no other God but Me." The degeneracy from the belief in one God into polytheism, or a belief in many gods, and the consequent practice of idolatry, were all but universal at the coming of Christ. The solitary exception was the Jewish nation, whose religion was then, as now, a system of pure theism, declared in the words, "Jehovah alone is God."

Yet even the Jewish race, although among themselves as the "chosen people of God," and the special objects of divine care and guidance, more than once lapsed into the worship of many gods. Their religious degeneracy was the more reprehensible than that of any other people, because they had sinned against greater light, and it involved an act of national ingratitude. Their deliverance from many generations of bondage in Egypt and Babylon through the direct interposition of the God of Israel, manifested in stupendous miracles, and the teachings of their long line of divinely inspired leaders and prophets did not avail to prevent that stiff-necked people from worshipping false gods. Their very national existence was a stand-

ing miracle, commanding their steadfast devotion to the one true God, who had raised them up to the highest degree of prosperity and power from a low and mean estate. The environment of that people was most unfavorable to a high national development. They dwelt in a land subject to long droughts, where agriculture was therefore carried on chiefly through irrigation, and much of the soil was fit only for pasturage.

On the east of it there stretched a great desert, pathless, treeless, and waterless, that no caravan of theirs ever crossed, on the west an ocean, on which no sail of theirs ever unfurled, while on the north and south they were hemmed in by rocky mountain ranges, from whose vantage ground powerful tribes of savage foes frequently descended to assault their towns and ravage their fields.

Yet despite all these formidable obstacles in the way of their national progress, obstacles that to any other people would have been unsurmountable, and before which they would have disappeared from the roll of nations and lost their racial identity, the Jews steadily advanced for nearly one thousand years, until they achieved recognized primacy throughout Asia in political administration, national wealth, military power, and commercial enterprise. Their sagacious kings and merchant princes made tributary to Judea the wealth of distant India, and the royal rulers of far-off lands made pilgrimages to Jerusalem to behold "Solomon in all his glory."

Their intellectual advancement was no less extraordinary than their material progress. Their scholars were profoundly learned in all knowledge then attainable, and their law givers and jurists furnished expositions of legal principles that have been incor-

porated into every enlightened code of law in modern times.

The Jews are, today, however, but a monumental race. That retributive Justice that operates as surely and inexorably as the law that governs the swing of the pendulum and the rise and fall of the tides has for more than sixty generations designated them with historic accuracy as "the scattered nation." The comparatively few who still dwell in the land which was once filled with the splendor of their prosperity and power, serve only, by their abject condition under the iron rule of an alien race, to illustrate to the eye of the observant traveler how miserable is man when the foot of the conqueror is upon his neck.

Where once the Hebrew met his God, he is now viewed as a thing accursed, and has become a by-word and a hissing in the gates of the royal city whose magnificance through many centuries symbolized the glorious achievements of his race.

The supreme calamity that has come to this people was predicted by their prophets, Isaiah and Jeremiah, as the awful judgment of Jehovah, visited upon them for their rejection of the Messiah. That rejection was a national act, performed in the face of evidence the most clear and cogent that was ever addressed to the reason of man. The divine mission of the sinless Nazarene and His authority and power as the Christ were attested not by mere priestly casuistry and theological dogmas, but by His acts, His life, death, and resurrection. That He claimed to be the promised Messiah, who came to redeem the world from sin, the Jewish hierarchy admitted; but they seared their intellectual eyeballs and hardened their hearts against the evidence which supported that claim. That evidence consisted not only in His spiritual teachings,

which embodied a sublime system of morality theretofore unknown to any school of philosophy and worthy of a God, but by His control over the laws of nature asserted in the healing of men and women stricken with mortal disease, and by His authoritative mandate that restored life to the dead.

It is a fact of the most vital importance, although not noted by Biblical commentators, that the Jewish priesthood did not arraign Christ for His Spiritual teachings. They thus virtually conceded that the system of theology and morality which he taught was faultless, in so far as it declared the attributes of God, defined man's place in the divine economy of the universe, his spiritual relation to his Maker, and his duty to his fellow-man.

They assailed His acts, denying that His alleged miracles—His healing of the sick, restoring sight to the blind, mental health to the insane, bodily vigor and activity to the lame and palsied, and speech to the dumb, and the crowning proof of His divinity shown in His raising the dead to life—were sufficient to attest Him as the true Messiah—the Saviour of the world.

They failed to discern that the Spiritual teaching of Christ itself produced the healing by removing the false belief of the carnal mind which was the real cause of the bodily affliction.

He restored health to the body by dispelling the infection of the mind, for disease is but sin, and sin is extirpated by Truth as darkness is dispelled by the coming of light.

To make this Truth clear by lifting from the teachings of the Holy Bible the cloud of error that has long obscured its true meaning; to show the divinity in man, that error is mortal and Truth alone divine, is the exalted mission of Christology.

"And God said let us make man in our image after our likeness."—Genesis i:26.

"And in the image of God created He him."

That declaration of Holy Writ is at once the charter of man's immortality and the key to the law of his being. The term image manifestly refers to a spiritual image and imports a counterpart of God, and one made like God.

It therefore precludes the idea that there is or can be any element of decay or falsehood in the nature of man, for God, whose image he is, is Eternal Good, Eternal Truth, Eternal Life, and Eternal Mind. It is a declaration bearing the seal of absolute verity that man is spiritual; otherwise God could not be imaged in him, for "God is Spirit."

As it is of the essence of spirit or mind to be incorruptible, it follows that man, who is of the nature of God, the Eternal Mind, cannot be the subject of disease, which is corruption. This immutable Truth—man's divinity—the Apostle Paul declared to the men of Athens from the midst of Mar's Hill, when, in "thoughts that breathe and words that burn," he enjoined upon them to forsake their idolatrous practices and worship the one only true God, saying: "That they should seek the Lord if happily they might feel after Him and find Him, though He be not far from every one of us. For in Him we live and move and have our being, as certain also of your own poets have said. For we are also His offspring."—Acts xvii, 27-28.

It is for this cause that the same apostle—the chief of the apostles—declares that "The Spirit itself beareth witness with our Spirit that we are the children of God."

"And if children, then heirs; heirs of God, and joint heirs of Christ."—Romans viii, 15-17.

God being Eternal Life and man being His offspring, living, moving, and having his being in Him, and also a part of His Eternal Mind, man must be and continue in perfect health—that is, in unimpaired life. To say otherwise is to affirm that Eternal Life has begotten death.

Disease is but a delusion engendered in and by a delusion of the carnal body. It is a mere spectre of mortality that vanishes when confronted by immortal Truth. Mind only is substance and eternal. Matter is illusion and transition.

The philosophic poet, Alexander Pope, "builted better than he knew," perhaps, when he embodied in the following verse one of the great cardinal truths which Christology demonstrates is the teaching of the Holy Scriptures:

"Could I reach from pole to pole,
And grasp the ocean in my span,
I would be measured by my soul;
It is the mind that makes the man."

It cannot be alleged, either in accordance with right reason or the teaching of the Bible, that man's likeness to God consists in his facial features, or the visible structure of his physical organization. To so hold would involve the absurd and monstrous contention that God, the Eternal and Infinite Spirit, is bounded and limited by exterior lines. Christology establishes that the likeness of man to God is not a formal, but an essential one, reflecting the Eternal Mind and imbued with its nature.

The learned Dr. Adam Clarke, whose commentaries on the Holy Scriptures are deemed of the highest authority by all the orthodox churches, cites with approval the following definition of the word "image," as given in Wilson's Christian Dictionary.:

"Image—An essential, substantial, real, and adequate resemblance of another."

All who accept this definition as true must concede as an inevitable deduction from it, that man, being the image of God, must possess immortal life, that cannot be contaminated by disease through his temporary habitation in a carnal and mortal body. As well affirm that the sunbeam is polluted by the foul heap of earth on which it falls.

Nothing can so exalt man's self-respect and impress so deeply with a sense of duty to his God and to his fellow-man than his earnest conviction of the truth that in him dwells the eternal mind of the Omniscient Creator of the universe; that he is, indeed, a son of God, joint heir to the kingdom of Heaven with Christ, "who is the image of the invisible God," "who, being the brightness of His glory and the express image of His person, and upholding all things by the word of His power when He had by Himself purged our sins, sat down on the right hand of the Majesty on high."—Hebrews i, 3.

The man who really feels that the orbit of his soul is God, Eternal Good, will ever heed the injunction of the Apostle Paul, "Keep thyself pure," and be always mindful of his solemn question and fearful warning addressed to all men, "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."—I Cor. iii, 16-17.

A royal descent, or a long line of ancestors, illustrious for their achievements in the arts of peace or in war, is deemed a source of just pride among men, and honorable birth tends to exalt the self-respect even of those whose own achievements have added nothing to

the lustre of their ancestral renown. But infinitely higher must be the man's sense of exaltation who can truly claim descent from the King of Kings, realizing that he is an heir to the Kingdom of Heaven.

Christology aims to promote this realization by assuring man of his true dignity as a veritable son of the Most High God, confirming him in the everlasting truth of the Apostle Paul's declaration, "What! Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?"

It has often occurred that the facts on which the vital principles of a religious or philosophical system are founded become the more firmly established through the efforts made to discredit them.

Truth, like the beautiful camomile plant, flourishes best, blooming with the glory of its most fragrant flowers, when most heavily trodden upon.

Thus the Talmud, which was a record made by the most learned rabbis or priests of the most important events in the civic and religious history of the Jews, commencing about 500 years before the birth of Christ and ending some 300 years thereafter, designates Him by the Arabic term Hakim, which means Healer, but asserts that His apparently wonderful cures were effected by the occult agencies of necromancy, influencing the minds of His deluded followers. It states, in referring to the memorable events that occurred in Jerusalem during the procuratorship of Pontius Pilate, that much tumult was caused in the city by the teachings and magical works of a Nazarene who bore and was believed by His zealous disciples to be God the name of Jesus and claimed to be the Son of God Himself, the true Messiah, as he, indeed, proclaimed that He was, asserting that He was of royal blood—no less than a descendant of King David.

But, it adds, it soon become known to the authorities that Jesus was born in the village of Nazareth, of parents in very humble life, and having in His boyhood, because of his bright intelligence and the great beauty of His person, found favor with the Rabbi Joshua, He was taken to Egypt by that learned man and there taught by the Magii who, is is known, are skilled above all men in the art of necromancy, the dark science which they claim to have been taught by their gods, horns, and seraphs, who conferred upon them the divine power to heal the sick and raise the dead.—Talmud of Jerusalem, pp. 150-152.

It states that at His trial He declared Himself the rightful heir of the Kingdom of Israel, thus claiming kinship, and for that cause and for His blasphemies in proclaiming Himself the Son of God, He suffered death, being crucified on the rest day (Friday), next before the Sabbath at the time of the Passover, notwithstanding which His disciples claimed thereafter that He appeared among them in many places alive, having risen from the dead.—Ibid., p. 154.

The learned Rabbi Wise, a Hebrew of the Hebrews, states in his work, entitled "The Origin of Christianity," that the Talmud names six of Christ's apostles as being actively engaged in propagating Christianity after the crucifixion of Christ, although but five are referred to in the Acts of the Apostles, namely, Peter, the two James, John, and Barnabas," p. 31.

The same learned Hebrician, during his information from the Talmudic Record, says:

"In the year 48" (that is, fifteen years after the crucifixion of Christ), when Ananias II was high priest, Agrippa I being dead, Peter and John were arrested and brought to trial before the court of priests.

That was not wonderful. It was wonderful that

they were dismissed with the warning, in strict accordance with the law, to give up their illegal practice of healing the sick, and banishing evil spirits with the name of Jesus.

But they did not give it up, and they were again arrested on the same charges. This time all the apostles were arrested, and the author of the Acts had to tell of a number of miracles. The main fact, however, is that Gamaliel, a learned Pharisee, pleaded their cause, but did not fully succeed. They received the penalty of the law, which was forty stripes—or, rather, thirty-nine, called in Hebrew "Malkoth."

"This, of course, stopped their medical practice in Jerusalem, and they were obliged to go to the country."

According to Josephus, evil spirits were driven out in the name of King Solomon, which they dreaded exceedingly, and the maniacs were dosed with a certain root, growing somewhere near Macherus.

The apostles did the same thing with the name of Jesus that others did with the name of Solomon, and their fortune was made. Finally, the whole congregation was instructed in these secret arts. Thus a rich mine of subsistence and an avenue to the progress of faith was opened.

"Therefore the historians of the Church unanimously testify that the primitive Christians down to the third century claimed to be in possession of these mysterious gifts of grace.

"Therefore the Apostle James was known to the ancient rabbis in the capacity of a thaumaturgist who cured the sick by whispering magic spells into their ears."—*Origin of Christianity*, pp. 45, 48.

We should add that the Rabbi Wise is the President of the Hebrew Union College at Cincinnati, Ohio, and

that his book, which we have cited to show that the early Christians, like their Divine Master, went about healing the sick, is used as a textbook in that institution.

The Jewish rabbis who charged Christ with being a necromancer and sorcerer deliberately falsified historic truth, for they knew that He openly upheld the Mosaic law, which punished the practice of sorcery with severe penalties, and that such practice was utterly inconsistent with the faultless system of morality taught by Him and His apostles.

CHAPTER LIV.

EARLY HEALING.

How it was Practiced Among the Jews and the Primitive Christians.

There can be no doubt that when the rabbinical writers of the Talmud contemporary with Christ referred to Him as a sorcerer, who healed the sick and raised the dead through necromancy, taught Him by the magicians of Egypt, they knew that their statement was false, as it was contradicted both by His teachings and the manner of His life.

They knew how exalted His teachings were, and that His unsullied life was that of a perfect man radiant with the beauty of holiness. They knew Him to be a Jew by birth, circumcision, baptism, and religious training, and that as such he had preached in the Temple, where he openly upheld the laws of Moses, which denounce the penalty of death against the sorcerer.—Exodus xxii, 18. The language of the law was most explicit and mandatory upon this subject, and its violators were threatened with the vengeance of God.

Thus Moses, as the minister of Jehovah, proclaimed to the Jewish nation: "There shall not be found among you anyone that maketh his son or his daughter

to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch; or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord, and because of these abominations the Lord thy God doth drive them out from before thee."—Deuteronomy xviii, 10-12.

They doubtless saw that the new system so fully met the needs of humanity, both by its spiritual teachings and the power of healing the sick exercised by Christ and His apostles, that it would inevitably subvert the priestly hierarchy that ruled the Jewish nation unless its progress was arrested.

Unable as they were to refute any principle expounded in the system itself, or to impeach its truthfulness or morality, they sought to discredit its sinless founder by imputing to Him and His disciples practices condemned alike by Jewish and Roman law. Their scheme of suppression, they vainly supposed, was crowned with triumph by the crucifixion of Christ, forgetting that sublime lesson of all the ages, that—

"Truth crushed to earth will rise again,
The eternal years of God are her's,
But error, wounded, writhes in pain,
And dies amid her worshipers."

According to the Rabbi Wise, the learned professor of Hebrew literature and president of the Hebrew Union College at Cincinnati, Ohio, the Jewish rabbis, even in the second century after Christ, charged that the Christians of their day practiced the "black art" or necromancy in healing the sick, and cited the Talmud to prove that Christ was a necromancer.—Wise's Origin of Christianity, p. 47.

This testimony from a Hebraic source hostile to

Christianity, but confirms the teaching of history, that for several hundred years after the crucifixion of Christ the healing of the sick was practiced by devout Christians.

The mandate of Christ to the apostles that they should go forth and "heal the sick, cleanse the lepers, raise the dead, cast out devils" (Matthew x, 8), was doubtless delivered to them as ministers of His church and representing its entire membership, the whole body of believers. In fact, He so declared after His resurrection in what may be properly termed His farewell address to His apostles. These are His words, and they are as explicit as language can make them, "Go ye into all the world and preach the gospel to every creature. And these signs shall follow them that believe; in My name shall they cast out devils; they shall speak with new tongues. They shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark xvi, 15-17-18.

These words of the Saviour emphasized those uttered by Him to His apostles on the eve of his crucifixion, and appear to have been intended as a safeguard against the false conviction on their part that they were constituted the exclusive "ministers of the New Testament," and that they alone were to be vested with the power of making it manifest to the world that he was indeed the Messiah, the Son of the Most High God.

The full significance of the words that we refer to as negating the idea that the apostles alone were empowered to set forth the evidences of Christianity by making visible to mankind the triumph of Truth over error, will be understood if we observe the connection in which they are uttered.

As Christ went out of the temple one of His disciples said to Him: "Master, see what manner of stones and what manner of buildings are here," to which He answered: "Seest thou these great buildings? There shall not be left one stone upon another that shall not be thrown down."

He then repaired to the Mount of Olives, where Peter, John, James, and Andrew asked Him privately: "Tell us when these things shall be, and what shall be the sign when all these things shall be fulfilled?" That momentous inquiry, like Pilate's question, "What is Truth?" addressed to Truth Himself, was made of Him alone who could truly answer it. The answer foretold of mighty wars among the nations and the great and appalling convulsions of nature, and the famines and troubles that would vex the world; how false prophets and false Christs would rise to seduce, if it were possible, even the elect, and the sun would be darkened, the moon cease to give her light, and the stars fall, and the powers that are in heaven be shaken as the precursors of His second coming upon earth.

After describing the awful calamities that portended over the world, when "they shall see the Son of Man coming in the clouds with great power and glory," He gave the comforting assurance, "And then shall he send His angels, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." He then uttered the solemn admonition, "Take ye heed; watch and pray, for ye know not when the time is," and lest the apostles should assume that His words were addressed to them personally and not as representatives of the whole Church of Christ, composed of all true believers, in all ages to come, He added, "And what I say unto you I say unto all. Watch."—Mark viii, 37.

It is remarkable that this verse of Scripture which serves to prove so clearly that the powers vested by Christ in His apostles and the duties that He imposed upon them were not limited to their persons and lives, but were continuing powers and duties.

In all ages and among every people the power to heal the sick has been claimed and exercised by the priesthood, or those who were engaged in religious ministrations. We are told by Eber in his *Illustrated History of Egypt* that the Egyptian priests claimed that power, and from the earliest times they proposed to cure all manner of diseases by their incantations, and that multitudes of the sick daily resorted to their temples to invite their aid. The prophets of the Jews, who were all ordained and consecrated priests, certainly healed the sick and raised the dead. This is attested by many cases related in the Old Testament. Miriam, when stricken with leprosy because of her attempt to incite a rebellion against Moses, was healed through his supplication to God, the penalty of disease being changed to banishment from camp seven days.—Numbers xii, 13-15.

King Hezekiah was healed by the prophet Isaiah when sick unto death.—II Kings, xx, 5.

In grateful commemoration of his cure he constructed a reservoir or pool in Jerusalem, known as the "Pool of Siloam," and an aqueduct, or conduit, connecting with the River Jordan. The massive ruins of these works can be seen at the present day.—Ibid, 20.

When the son of the Shunamite woman died, and she was thus beyond all human aid, in her bereavement she did not despair, but rode a long distance to seek the prophet Elisha at Mt. Carmel. Clinging to his feet, she told him of the death of her child and

implored him to intercede with God that he might be restored to life. She besought him to return with her to her home, saying, "As the Lord liveth and the soul liveth, I will not leave thee," and he arose and followed her.

"And when Elisha was come unto the house, behold the child was dead and laid upon his bed. He went in, therefore, and shut the door upon their twain, and prayed unto the Lord; and he went up and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he stretched himself upon the child, and the flesh of the child waxed warm. Then he returned and walked in the house to and fro, and went up and stretched himself upon him, and the child sneezed seven times and opened his eyes. And he called Gehazi, and said, 'Call this Shunamite.' So he called her; and when she was come in unto him, he said, 'Take up thy son.' Then she went in and fell at his feet, and bowed herself to the ground, and took up her son and went out."—II Kings iv, 27-37.

The same prophet healed of leprosy Naaman, the captain of the King of Syria's host, despite of his stubborn unbelief, for he had not sought the man of God of his own accord, but in obedience to the command of the King, who had heard of Elisha's healing power from a little maid whom the Syrians had brought away captive out of the land of Israel.—II Kings v, 3-14.

The Jewish priesthood exercised the power of healing down to the coming of Christ. It then appeared to have forfeited the favor of God and the confidence of the people by its corruptions. It was for a long period the most corrupt sacerdotal body that ever existed. The prophet Hosea wrote of them:

"They eat up the sin of my people and they set their

heart on their iniquity. And there shall be like people, like priest, and I will punish them for their ways and reward them for their doings.”—Hosea iv, 8-9.

“And as troops of robbers wait for a man, so the company of priests murder in the way by consent, for they commit lewdness.”—Hosea vi, 9.

Malachi, the last of the prophets, thus denounced the judgment of God upon them for their wickedness: “And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart to give glory unto My name, saith the Lord of Hosts, I will ever send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart.

“Therefore have I made you contemptible and base before all the people, according as ye have not kept My ways, but have been partial in the law.”—Malachi ii, 1-2, 9.

The Jewish priests of the temple had for many generations presided over the pool of Bethesda, the water of which they had consecrated for healing the sick. That it was resorted to for that purpose before the birth of Christ, and even after He began His ministry, appears from the following description given of it by the Apostle John:

“Now there is at Jerusalem, by the sheep market, a pool which is called, in the Hebrew tongue, Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.”—John v, 1-4.

The persecution of Christ began when he healed the

impotent man, who had repaired to that pool to be cured, but was unable to enter it while the water was troubled, because others entered before him. It was the first act of healing performed by Christ in public, and it aroused the wrath of the Jewish priesthood, for they asserted a monopoly of the divine power to heal, although it had long since departed from them.

The possession of that power was deemed by the Jews a necessary proof, both of priestly sanctity and divine authority. The prophet Malachi, predicting the coming of Christ, wrote: "Unto you that fear my name shall the Sun of Righteousness arise with healing in His wings."—Malachi iv, 2.

The fact that Christ and His apostles were resorted to by the sick to be healed was proof of their faith in Him as the minister of God, and His healing them was evidence that He considered such act the proper mode of attesting His character as the Messiah, whose coming was predicted by the prophets. He furnished the supreme proof of His divinity when he showed himself master of the laws of nature by raising the dead, and finally gave the crowning evidence of it by His resurrection from the tomb.

That resurrection became fully attested and confirmed to mankind by the very means taken to prove that it would not take place as He had predicted. At the instance of the high priest of the Jews, a centurion's guard of one hundred men kept watch and ward around His sepulchre. They were Roman soldiers of the legions that had but recently conquered Judea, serving in that invincible army that had borne the eagles of Rome over wider marches than the flag of any nation had ever floated over. The discipline was the most thorough known to military annals. As an evidence of this loyalty to duty, it may be stated, on

the authority of Dr. Ledyard, who explored and exhumed the city of Pompeii after it had been buried for eighteen hundred years beneath the ashes rained upon it from the volcano Mt. Vesuvius, every Roman sentinel stationed at its gates died at his post. With such a guard the most perfect vigilance was assured to prevent the disciples of Christ from approaching the tomb to bear away His body, and thus be enabled to make the fraudulent claim that He had risen from the dead; because it was a soldiery that could neither be intimidated nor corrupted, even had the followers of Christ been among the great and powerful of the earth, instead of being persons of humble life, who were cowering in concealment to escape the vengeance of the Jewish authorities, upon whose demand their sinless leader had been crucified.

Jesus Christ healed the sick through the Eternal Truth and Love embodied in Him.

That Jesus Christ was perfect God and perfect man, and embodied in Himself Eternal Truth and Love no Christian can consistently deny. As man He must have shared those Divine attributes, for man is the image and likeness of God, that is, the substantial expression of Divinity, which can only be expressed by his possession of the qualities or essential principles that are comprised infinitely in his Maker, the Eternal Good, Eternal Life, Omniscience, and Omnipresence, as well as Eternal Love and Truth.

As man, therefore, man cannot be the subject of disease. To assert the contrary is to assume that God, who is all harmony, has declared that to be His image, which bears in him the seed of discord, although He pronounced him to be "good" when He created him.

Disease is but delusion and at variance with life which is continuous perfect health. If man as such

can be afflicted with disease, then he is not in the image of God, and cannot live and move and have his being in Him, for his nature would be discordant with that of God.

Happily Christology, the true interpreter of the ways of God to man, and which reflects in the faultless mirror of divine Truth the real meaning of God's Holy Word, furnishes the absolute proof that disease exists but in the carnal mind; that it is but an infection of a disordered belief, which sounds a jarring note at variance with the harmony of man's divine nature, for man, the real ego, he whom we mean when we utter the word "I," is immortal mind—the image of God. Hence man, a spiritual being, can no more be affected by disease than the sunbeam can be corroded by rust. As he is the express image of the All Good, Eternal Life, his essential nature is health and life, and must be proof against disease, the belief in which is a process of decay, which is death.

Longfellow's line, "And things are not what they seem," is very far from being true. It may answer very well in the realm of poetry, but not in that of fact. It does not require any deep research to discover that the merely seeming often produces all the most potent effects of the actually real.

The delusions by which the human mind is often led to mistake error for truth may be compared to the mirage of the great desert of Arabia, which gladdens the eyes of the weary and thirsty traveler with the spectacle of broad lakes of clear water and waving palm trees, but as he approaches, eager to quench his thirst and rest in the cooling shade, vanishes into airy nothing.

In that case the delusion was a pleasing one, and although its ending brought a bitter sense of disap-

pointment as the traveler realized that he was surrounded by the hot sands of the desert, yet it served while it lasted to lighten the weight of the gloom that oppressed him as he contemplated the treeless and waterless waste that stretched around him to the blank horizon. But delusions that create only a sense of pain are equally realistic and may become fatal through their seeming reality.

It is the prime office of Christology, through its rational system of metaphysical healing, to cure humanity of the false disease-generating belief by which it is so often victimized.

The disciples of *materia medica*, a body of men who are generally intelligent, sincere and honorable, are accustomed to magnify their office by terming their art "Medical Science." They even go further than this and entitle their avocation "The Profession," thus aiming to exalt its standing above that of all other professions.

And yet it is destitute of the distinctive features that define a science.

It has no fixed system of treatment corresponding with its classification of diseases, so-called, and hence its practice is highly empirical or experimental.

It goes without saying that no two physicians, however eminent both may be, will prescribe the same medicines for the same diseases in two different patients, although their diagnosis may show that the symptoms are identical in both cases.

The subject of the experiments indulged in by the doctors to test the healing qualities of multitudinous drugs is appropriately called "the patient," and might be well termed patience itself if he possesses his spirit with any degree of resignation during the process of the doctoring with which he is drenched.

Should he survive the drugging he is deemed to have been cured by it, no account being taken of his vitality that enabled him to "pull through" the mass of drugs and keep his devoted head above the daisies.

If he was doomed to add to the gayety of the undertaker, the doctor could console himself with the reflection that, although the patient died, medical science survived. That keen observer and caustic critic, Voltaire, defines the Art of Medicine in his *Philosophical Dictionary*, as "The art of pouring drugs of which we know little into the bodies of which we know less."

With the constant proofs of the fallibility of their system of legalized guessing that daily meet the eyes of medical practitioners, it does not become them to decry metaphysical healing, based as it is both upon rational principles and the revealed word of God. Moreover, no profession has so frequently reversed its own judgments as that of *Materia Medica*.

One hundred and forty years ago the great body of physicians denied the circulation of the blood, which Harvey demonstrated. Fifty years ago they invariably bled the patient copiously in every case of fever, although they would now deem such treatment murderous malpractice.

Within a less period than this they diagnosed cholera as a purely topical or local malady, generated in and confined to the bowels, and treated it accordingly, while at the present day they hold it to be simply a nervous disease.

Metaphysical healing, on the contrary, is based, aside from its sanction by Divine law, on the fundamental fact, attested by human experience, and daily demonstrated to the senses of intelligent observers, that the functions of the human body are vitally affected by the operations of the mind.

This proposition is supported by "confirmations strong as proofs of holy writ." That a mental impression may be reflected and imprinted upon the material body is seen in the birth-marks upon children, due to the effect produced upon the mind of the mother by some cause acting upon it during the period of gestation.

That distinguished navigator, Morrell, in his account of his voyage around the world, published in 1830, relates the following example of the effect of a mental impression on the bodily structure. While engaged in killing seals with his crew, he struck a mother seal in the forehead with his sealing club, the butt of which had four triangular faces. She survived a few minutes, and on being opened, it was found that she was about to give birth to six pups, and that each of them bore upon its forehead an indentation identical with that made by the club on the mother, the blow proving fatal to all of them.

In that case the result was clearly due to mental impression operating from the brain of the mother to that of her offspring, and producing the same external wound as if each had received a direct blow from the club upon its forehead.

CHAPTER LV.

DIVINE PRINCIPLE.

Man Reflects the Infinite Attributes of His Creator as
in a Mirror of Diamonds.

Metaphysical healing is not based solely upon an intellectual system. It derives its power from Divine principle.

It deals with man as a spiritual being, the image of God, who is Spirit, All Good, Eternal Life, Eternal Truth, Omniscient, and Omnipresent.

It recognizes as a vital fact that God is Love, and that being in His likeness, man is the expression and embodiment of His attributes. God so declared when, at man's creation, he pronounced him "very good," and thereby set upon him the seal of His sanction as a being whose nature is in harmony with that of his Creator.

Man is a reflection of the immortal mind, reflecting the infinite attributes of his Creator as in a mirror of diamonds.

He is Spiritual and throbs with the pulse of Eternal Life, and not a mere corporal mechanism, wound up to run for a day and as fleeting as sunset clouds. He must, therefore, dominate and control mere carnal intelligence, which makes the mortal body the victim of

a deadly delusion, which germinates the false idea that disease is a real, active force, destructive to human life, and can only be checked and remedied by drugs derived from the mineral and vegetable kingdoms. Spirit alone is reality—matter is illusion, and so-called human disease but a mere mirage of mortal mind, which is dispelled by the light of Truth as darkness vanishes before the rays of the morning sun.

Christology has its pharmacopea, therefore, in immortal mind, which is more enduring than the pillared firmament, and does not build upon the rottenness of earthly stubble, seeking to produce health by adding corruption to decay.

The origin and destiny of man as a spiritual being are well imaged in the following lines penned by a great poet:

“Answer me, burning stars of night,
Where hath the spirit gone,
That passed the reach of mortal sight,
E’en as the breeze hath flown.

“And the stars answer me,
‘We roll in pomp and power on high,
But of the never-dying soul,
As things that never die.’ ”

As early as the year 1710, the learned Bishop Berkeley, the philosopher and theologian, established in his famous treatise entitled “The True Principles of Human Knowledge,” that matter is but the offspring of mental delusion, without form or substance. His treatise embodied a vital fact that for countless ages had been illustrated by the healing power exercised through immortal mind and which had its most exalted exemplification in the works of Jesus Christ, the Divine Healer.

To allege that there is disease in matter is to assert, therefore, that a shadow can itself cast a shadow. Man, the spiritual sovereign of earth, the divinely anointed and duly ordained high priest over inanimate nature, is the true minister of life and health to humanity. The sceptre of the spirit which he derived from Him, the All Good, Eternal Life, Truth and Love, Omniscient and Omnipresent God, must be more potent than the pestle and mortar of a drug-compounding apothecary.

We have already given some striking examples of the potent influence wielded by man's mind over his bodily functions, and these might be multiplied indefinitely. Metaphysical healing or the operation of mind as a curative agent can be traced back to the gray dawn of authentic history, or, to use the words of Blackstone, regarding the origin of the common law of England, "to a time whereof the memory of man runneth not to the contrary." The Buddhists and Brahmins of India, as shown by their chronicles, have practiced it for thousands of years. That a mental impression can either weaken or invigorate the physical system, and even control the balance wheel of human life, was very forcibly exemplified in the army of Napoleon.

He had ten Swiss regiments composed of robust mountaineers, and was surprised to learn that the death rate among them had become abnormally high, far exceeding that given for any other troops in the same cantonment and subject to the same sanitary conditions.

As the result of an investigation ordered by him, the Medical Director of the army reported that a large percentage of the deaths in the Swiss Contingent was due to nostalgia, or home sickness, which was incited

by musicians of the regimental bands, who, at night-fall every evening, played upon their cornets the "ranz de vache," or cow song which the Swiss were accustomed to sing at sunset while driving the cows and goats down the sides of their mountains to be sheltered for the night in their straw-thatched sheds.

The musical notes as they died away upon the evening air thus proved as fatal as musket balls to men of the strong local attachment of the Swiss, by vividly recalling to their memories the endearments of their mountain homes.

The poet Goldsmith wrote of them:

"Though poor the peasant's hut, his feasts though small,
He sees his little lot the lot of all;
Sees no contiguous mansion rear its head
To shame the meanness of his humble shed;
But calm and bred in ignorance and toil,
Each wish contracted fits him to the soil,
And as a child, when scaring sounds molest,
Clings close and closer to its mother's breast,
So the loud torrent and the whirlwind's roar;
But bind him to his native mountains more."

In this case the cause of death was purely metaphysical, the sturdy bodies of strong men succumbing to a mental wave set in motion by a musical air.

If a metaphysical force operating by transmitted thought can produce disease, then it cannot be logically denied that it can promote health.

By parity of reasoning, it must have the same power to increase the vitality of man's physical organization that it has to decrease it, when it is directed to quicken the flow of the stream of life, instead of being unwisely operated to retard and arrest it. This life-preserving metaphysical principle is unconsciously recognized

and applied by the sagacious physician, who, on entering the sick room, seeks to cheer up his pallid patient, who is seemingly near the "Valley of the Shadow" by assuring him that he is improving, surely though slowly, that he will "pull through," and soon be himself again, etc.

It is evident to every intelligent observer of human nature that such hopeful words cheerily uttered and with a bright countenance must tend to promote the recovery of the sick, because they medicine the mind, while the doctor who, in a serious case of illness, approaches the sick-bed gravely (a not inapt word) with a "prepare to meet thy God" expression on his face and fails to lie wholesomely, acts as a veritable minister of Death, and chills the life current of his patient as inevitably as if he had laid him on the cold marble of a tomb.

The Christian Metaphysician, comprehending as he does the underlying principle of man's mentality, and its true relation to his corporal structure, applies that principle in metaphysical healing, and promotes health by dispelling the delusion of disease from his self-infected patient.

He does not believe that in making man, God did his work so badly that it is necessary for man to mend it. On the contrary, he holds that the Divine judgment that it is "very good," is as true now as it was when first pronounced at creation's dawn.

Medical Science, so-called, has busied itself for some years to discover the germs of various infectious diseases to the end that they might be used as prophylactics or preventives through inoculation. The effort has not been attended by a high degree of success, even the much vaunted anti-toxine having been repudiated both as a sanitary safeguard and a remedial agent by a large proportion of the medical fraternity.

The brains of horses, pigs, goats, and even rats have been utilized to secure an effective anti-toxine or poison remedy. They have never bethought themselves to seek for a germ of health. The Divine remedy which it is the office of Christology to demonstrate, exists alone in Immortal Mind, which beholds in man the image of God the Eternal Life. It bids man set his house in order not to die but to live, and teaches him to realize that he lives, moves and has his being in God, and hence can not be the subject of disease, as perfect truth can not produce error, or harmony discord. It recognizes the philosophic principle that for every effect there must be an adequate cause, and that the Great First Cause being Eternal Love has not afflicted his own creation made in His image with disease, but that it is the effect of a vitiated mortal mentality born in sin and cradled in delusion.

The famous Ponce de Leon explored in the sixteenth century through infinite toil the wilds of Florida in search of the fountain of perpetual youth and health, unconscious of the divinely revealed fact that its crystal water that knows not any retiring ebb was flowing in his own soul; that "living water" of which Jesus declared to the woman of Samaria, "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." Christology deals with the hygiene of mind as the only substantial and enduring entity, matter being held what it really is, as an insubstantial delusion.

The human body is recognized by it as the perpetual victim of that delusion, which is undoubtedly "the pestilence that walketh in darkness" and which vanishes before the light of Truth. Man was never designed by God as a mere experiment, but entered the uni-

verse as a faultless, completed work. It is noteworthy that the Biblical account of the creation declares that when at the end of five days God beheld all that He had created within that period, "God saw that it was good," but after He had created man, at the end of the sixth day, the inspired writer says:

"And God saw everything that he had made and behold it was very good," thus declaring man to be the crowning work in the Divine plan of creation.—Genesis i; 25-31.

The disciples of *materia medica*, with their over five hundred misfit drugs, often cast a reproach upon healers when a patient dies under methods of treatment other than their own, and yet there is no class of men so completely estopped (to use a legal term) as they are from casting such a reproach. It is a notorious fact that they themselves lose a very large percentage of their cases, and that a host of grateful undertakers tread close upon their heels.

They fail to take into consideration the provable fact that the cases which most frequently prove fatal in the hands of metaphysical healers are those who have already passed through their hands, and have been plunged by their treatment into a depth of despair, so deep that they cannot be raised up into the light of hope.

The candle of life had burned down to its socket before they sought the healing hand of Christology, and yet even then they might have been healed but for some secret sin of theirs that made it impossible to dispel the fatal delusion of disease that weighed them down to the grave, and emphasized the words of Scripture, "Ephraim is joined unto his idols, let him alone."

That great surgeon, Dr. J. Marion Sims, whose statue has been erected in New York and Boston, and

in nearly every capital in Europe, writing of a case of fever treated by bleeding in his presence soon after he had entered upon his professional career, states in his autobiography:

"The practice at that time (1840) was heroic, it was murderous. I knew little about medicine, but I had sense enough to see that doctors were killing their patients, that medicine is not an exact science, that it is wholly empirical, and that it would be better to trust entirely to Nature than to the hazardous skill of the doctors."—*Story of My Life* p. 150.

Christology trusts to Nature, but it does more, it trusts to Nature's God, and unfolding man's true relation to Him, and comprehending the Divine plan of human life, it recognizes disease as only the mere offspring of a morbid delusion.

The man of medical science is "of the earth earthy," a mere concept of material mind.

The full realization of such a mortal creation is embodied in the German tradition which Mrs. Shelley wrought into a remarkable book entitled, "Frankenstein." The hero of the work was a man of the highest order of intelligence, surpassing all his competitors in every department of human knowledge.

As a medical student in the University of Gottingen, he startled the professors by his demonstrations in anatomy, and his mastery of every subject embraced in the course of studies.

After graduating with the highest honors, he practiced medicine and surgery for some years, both in London and Paris, and achieved distinction as a physician and surgeon.

He then repaired to Egypt, and there studied under the most renowned teachers of mental and physical science and became like the Jewish lawgiver Moses, "learned in all the wisdom of the Egyptians."

In his mad ambition akin to that which impelled the dwellers in the plain of Shinar to build a tower whose top would reach unto heaven, he resolved to make a man.

In the prosecution of that object he studied the human body by vivisection, dissecting many living men, and observed the dying and the dead from the first hue of death, until the last lineament was effaced by decay. Having prepared himself for his proposed creative work, he proceeded to execute it in a building which he had provided for that purpose in the heart of the Black Forest.

Through his knowledge of chemistry, which had revealed to him not only the constituency of all that enters into the composition of man's body, but subtle forces of nature that were unknown to any other, he secured the necessary material for the execution of his plan. After three years of unremitting toil in his laboratory, on a dark winter night while the lightning was kindling up the gloom of the forest with its red flashes, he breathed the breath of life into the thing that he had shaped in the human form and it rose upon its feet and gazed into his face. He started back in horror from the presence of the gigantic figure, for there was a strange lurid light in its eyes that was not of heaven or earth, and he saw that soul was wanting there.

He fled from the building to a remote village in Germany, where he was tortured by the constant dread that he might be traced to his place of concealment by the horrible work of his hands.

After the lapse of three months while he was walking in a wood near the village, it met him face to face, and he could well have exclaimed in the words of Job, "The thing that I most feared has come upon me."

It informed him that it had seen its image in the water, and that there was that about its countenance which led all human beings it had met to flee in terror from its gaze. It then demanded that he should make a companion for it to cheer its solitude and said, "Do this quickly or I will destroy you, my maker."

Frankenstein made no answer, but turned away from the vengeful creature he had made, and wandered into distant lands in the hope that he would thus avoid ever beholding it again, for he had resolved that he would not create a companion for the monster he had made.

But wherever he went, whether he dwelt under the palms of the morning land in the region of everlasting summer, or amid the snow fields of far Northern climes, he would learn that it was pursuing him with eyes that never slept and feet that never tired.

At last one night while his vessel lay moored in the Arctic belt, far beyond the limit of all human habitations, his crew was aroused by a cry of agony that came from his cabin, and then saw a huge figure leave the side of the ship and recede over the ice-floe into the darkness.

They found Frankenstein dead—he had been strangled—the creature had destroyed its creator.

This weird legend fitly typifies material mind, or mere carnal intelligence, and its evil, sin born creations, which have no truth or spiritual life in them. Generated by a false belief, they can only manifest the errors in which they had their origin, and must ever "return to plague the inventor." It emphasizes through a most awful example, God's solemn warning to man, "Be sure your sin will find you out."—Numbers xxxii, 23.

Christology expounds this inexorable law of retribu-

tive justice, and impresses upon the minds and consciences of all who sit beneath its teachings that so-called disease is but the operation of sin, mere mortal error, generated by material mind, and that the true remedy for the affliction is to be found alone in the healing power of Eternal Truth and Love, which banishes all error and all fear from man's corporal body, proclaiming ever that Spirit is all and matter nothing—in the Divine economy that man the spiritual and immortal cannot be the bond-slave of matter, or the delusions that arise from it, which are in their nature self-destructive and transitory, but lives and moves and has his being in the All Good, God, the Eternal Father, whose image and likeness he expresses.

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CHAPTER LVI.

BIBLE BUILDING.

Written Records of Religious Faith Compiled and
Revised at Different Secular Epochs.

To collect together the sixty-six books that now constitute the Protestant Bible, to trace them back to their authors by such an unbroken chain of evidence as would attest them as having been actually written by the inspired men whose names had been preserved both by tradition and in some measure by profane history, was a task that required vast learning, and the most judicious discrimination and profound research.

It was a work of patient toil, prosecuted through several generations.

At the destruction of the temple of Jerusalem, during the siege of that city by the Roman army under the command of the Emperor Titus, all the records of the Jewish nation were destroyed. They were deposited in the ark that was burned with the temple. Among those records were copies of all the books of the Old Testament. It was necessary to trace authentic copies, as preserved by the priests and devout men among the Jews. That such copies were preserved is attested by the Jewish historian Josephus, who, writing ten years after the fall of Jerusalem, states that—

"We have not an innumerable number of the sacred books among us * * * but only twenty-two books that contain the record of all the past times, which are justly believed to be Divine, and of these five belong to Moses. The remaining four books contain hymns to God, and precepts for the conduct of human life.

"We have also thirteen books of the prophets, and during so many ages as have already passed no one has been so bold either to add anything to them, to take anything from them, or to make any change in them, but it has become natural to all Jews from their very birth to esteem all these books to contain Divine doctrines, and to persist in them, and, if occasion be, willingly to die for them."

It should be stated that these books had all been collected and arranged by Nehemiah in the second century before Christ, he having been charged by the Jewish hierarchy to revise the Old Testament, omitting doubtful books, and retaining those that were conclusively proved to have been penned by writers who were Divinely inspired.

The more difficult task was to collect and systematically arrange well authenticated copies of the books of the New Testament.

The persecutions to which the early Christians had been subjected, and the efforts made by their oppressors both under Jewish and Roman rule to destroy their religious records, made the task seem hopeless of a satisfactory accomplishment.

Like their Divine Master the early preachers of the Gospel of Jesus Christ were houseless and homeless men. They had no libraries, or any other secure place in which to deposit the written records of their faith. Each of the widely scattered churches, however, had

its record chest, and in that they were deposited, and when under the pressure of persecution the congregations were compelled to flee for safety, they bore them as priceless treasures into their remote retreats.

In the year A. D. 393 a general council of the bishops of the Christian Church was held at Hippo, in Africa, for the purpose of revising the Bible then in use, including all the books of the Old and New Testaments. It was presided over by St. Augustine, who is justly regarded as in learning and ability the greatest of all the fathers of the Christian Church. It sat for two years and exhausted all sources of knowledge in order to determine beyond all possibility of doubt the two-fold question as to whether the Bible then in use included the entire revealed word of God to man, and also whether it did not include some books whose Divine inspiration was not so fully proved as to warrant Christians in reposing perfect faith in their inspiration. They were greatly aided in their work by the writings of learned and devout Christians, who were contemporary with the apostles, and of others who lived within one hundred years after the crucifixion of Christ.

Those writings abounded in Scripture quotations from all the admittedly genuine gospels, the record of the Acts of the Apostles and the Epistles.

It was established that if all the books of the New Testament had been lost they could have been compiled from those quotations, with which the sermons of more than one thousand preachers of the gospel were so replete.

As early as A. D. 230 the learned Origen, whose vast labors and untiring energy had gained for him the title of "The Man of Adamant," made a catalogue of all the books of the Bible and had written over one

hundred books of commentaries on the New Testament.

The council considered one hundred and fifty catalogues of the New Testament that had been made by Eusebius, Cyril patriarch of Jerusalem, Athanasius, the greatest theologian of his age, and thirty-five other fathers of the Christian Church. The result of their labors was that they established the authenticity of the thirty-nine books that now constitute the Old Testament and the twenty-seven books that constitute the New Testament. They declared eight books apocryphal or doubtful that were formerly included in the Old Testament. The first authorized English version of the Bible was translated from the original tongues by William Tyndale, who was renowned alike for his profound scholarship and saintly piety, A. D. 1537. It met with universal sanction, but soon after it appeared he was burned at the stake as a heretic, because he had assailed in his writings certain papal errors and had denied that the asserted supremacy of the Pope was sanctioned by the Scripture. That eminent critic, Mr. Froude, says of the Tyndale translation of the Bible into English.

"The peculiar genius which breathes through the English Bible, the mingled tenderness and majesty, the Saxon simplicity, the grandeur unequalled, unapproached in the attempted improvements of modern scholars, all are here, and bear the impress of the mind of one man, and that man William Tyndale." Tyndale's translation, both as to style and the arrangement into chapters and verses, was the basis of our present English version, although it was not officially authorized and hence was not used in the Church of England.

In the year 1604 there were three different English

versions of the Bible extant. The most popular was known as the "Genevan Bible," having been translated by the Puritan clergy in the city of Geneva, Switzerland, whither they had fled from persecution. It was an excellent translation, but marred by notes in the margin that were strongly sectarian. The next in merit was published some eight years later, and, the translation having been made by a number of English bishops, it was known as the "Bishop's Bible."

Then there was the "Great Bible," as it was called, of Henry VIII, which was used in the ecclesiastical establishment. In London it was chained to the altar in each church, but in the country churches it was chained to a large stone.

That was done to prevent it being taken away by some over-earnest seeker after the Truth, who might prove himself too mindful of the command of Jesus, "search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me," and thus be brought in conflict with the teaching of the clergy, who were paid munificent salaries to do the thinking of the congregations as to all spiritual affairs.

In January, 1604, King James I, of England, called a conference of the bishops and clergy of England to assemble at his palace in Hampton Court, and he presided over it. The especial object of the call was to consider the grievances complained of by the Puritans and matters relating to church discipline, but in the progress of the conference the defects in the translations of the English Bible, then in common use, became the most salient subject of discussion. It was there determined that a new translation was necessary, and the King soon after appointed fifty-four of the most devout and learned men in his Kingdom to

revise the Bible according to its true meaning as given in the Hebrew and Greek languages.

The great commission thus created to execute the most important work that ever exercised human learning was by no means a sectarian body, for it was composed almost equally of clergymen of the established church and Puritans. They were especially empowered also to secure the co-operation of all Biblical scholars of note throughout the world.

The Revisers were organized into six sections or companies, of nine each, and each went over the same ground from the beginning to the end of the Bible, and then their separate translations were compared, and what was deemed perfect selected. It was to all of them not only a labor of duty, but of love. All known copies of the Bible were critically examined, in the Syrian, Hebrew, Greek, and Latin tongues. The result was a translation as near perfect as the judgment and scholarship of that age could effect.

It is "A well of pure old English undefiled," and in dignity of style and force, grandeur and beauty of its descriptions, it surpasses every other volume.

It is extremely difficult to embody in a translation the true, vital spirit of any great work. It is like an attempt to transfer to the hand the dew drop glittering on a rose; you secure the liquid that composed it, but the pearl is gone.

But yet the learned translators of our Protestant Bible came happily near effecting that seemingly impossible task in their building of our Protestant Bible.

In exact textual merit and scholastic worth, and in all things that can commend a book to our reason, and the literary taste of a well-instructed reader, it is as far beyond the Vulgate, or Bible, in use by the Roman Catholic Church as the morning star is, in the bright-

ness of its excellence, above the light of the glow worm.

Its style is also as simple as it is beautiful in its expressions, so that the unlearned may clearly understand the meaning of its words.

It is at once the Christian's only infallible guide and supreme solace and the only pillow on which the head of the dying Protestant can rest in peace. It has received alike the commendations of eminent Roman Catholic divines and of leading infidels both for its accuracy and literary excellence.

The celebrated Roman Catholic priest, Father Faber, a convert to that church and himself a learned commentator on the Bible and the works of the fathers of the Christian Church, thus wrote of it:

"Who will say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the greatest strongholds of heresy in this country? It lives on the ear like a music that can never be forgotten, like the sound of church bells which the convert scarcely knows how he can forego. Its felicities seem to be almost things, rather than words. It is part of the national mind, and the anchor of the national seriousness. Nay, it is worshipped with a positive idolatry in extenuation of whose fanaticism its intrinsic beauty pleads availingly with the scholar. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. It is the representatives of a man's best moments; all that there has been about him of soft and gentle, and pure and penitent and good, speaks to him forever out of his English Bible. It is his sacred thing which doubt never dimmed and controversy never soiled, and in the length and breadth of the land there is not a Protestant with one spark of religiousness about him whose spiritual biography is not in his Saxon Bible."

CHAPTER LVII.

PERSONALITY OF GOD.

Not Bounded by Lines of Portraiture but by Attributes, Life, Truth, Intelligence, Etc.

Sir Isaac Newton said that "The Astronomer who does not believe in the existence of a God is mad."

That illustrious scientist could not conceive that a rational man who had studied the starry firmament and comprehended the laws that govern the planetary system, and thus beheld the undeniable evidence of the handiwork of an Almighty and All-wise creative power that fixed and maintained the planets in their orbits, could, in the face of consummate design, deny the existence of an intelligent designer. Such mad astronomer has not yet appeared on the historic stage.

The awful immensity of the visible universe has never failed to draw those who have most intelligently contemplated it nearer in Spirit to its Omniscient Creator. Its vastness is but faintly indicated even by the fact that the star nearest to the earth is so distant from it that a ray of light shot from its glittering surface would require at least thirty thousand years to reach the human eye.

Yet light travels in a straight line at the rate of one hundred and eighty-six thousand miles in a second,

a speed which would enable it to encircle the world seven times before a rapid speaker could count five.

It is estimated that the most remote star observed through the most powerful telescope is so distant that a ray of light emitted from it would require not less than one hundred thousand years to reach our globe.

But astronomy teaches us that all the stars and planets that the eye of man has yet beheld are only upon the border line of the immeasurable space that stretches beyond them, each star being a sun with its own astral system, and that there are other stars as far above them as they are above the earth.

In the book of Job, that most sublimely wonderful of all the thirty-nine books of the Old Testament, the Lord is represented as answering him out of the whirlwind, and referring to His creative work as shown in the resplendent glories of the sky as proofs of His power and majesty, saying:

“Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

“Canst thou bring forth Mazzaroth in his season? Or canst thou guide Arcturus and his sons?

“Knowest thou the ordinances of heaven? Canst thou set the dominion thereof in the earth?

“Canst thou lift up thy voice to the clouds that abundance of water may cover thee?

“Canst thou send lightnings that they may go and say unto thee, Here we are?”—Job xxxviii, 31-35.

Yet, although the marshalled hosts that move with faultless regularity on their appointed rounds in the “blue etherial sky” furnish profoundly impressive proof of the existence of an Omniscient and Omnipotent Architect of the Universe, the earth on which we dwell abounds with most convincing evidence of both His creative power and His continual superintendence over all His creations.

The most perfect demonstration that there is an All Good Omniscient and Omnipotent God is man himself. Of all mechanism, the structure of the human body is the most marvellous. We would have to write a very large volume to make an exhaustive analysis of it and present the evidences of wise design, shown throughout its exquisite plan of construction. We shall instance but two points that may not have impressed themselves upon our readers.

In each of our eyes there are about one hundred delicate, finely constructed, circular mirrors of convex form. They rest upon a thin moist film as a background, and are connected by an exquisitely fine fibrous integument.

In their aggregate they constitute the eye a comparatively large mirror or composite looking-glass, that faithfully reflects on its immaculately smooth surface every object that comes within the line of vision, the rays of light radiated from the object in straight lines, conveying its exact shape to the eye, where the soul or mind discerns it, and determines what it is, our real senses being Spiritual.

Turning to another, but equally perfect, structure we find an example of what the wisest mechanics have for ages vainly endeavored to accomplish.

In their effort to solve the problem of perpetual motion they found it utterly impossible to construct any mechanism that would move without friction at some point, and if there were friction the movement would finally cease. But that problem is perfectly solved in the medulla oblongata, the point at which the neck bone is fitted to the top of the spinal column. It is a ball and socket device, and the head revolving on it may describe nearly a complete circle, and be thrown forward and backward without producing the slightest

friction at the place of junction between the neck and spine.

To impute these perfect constructions, so intelligently and unerringly adjusted to effect the objects to be attained to mere chance, is as irrational as it would be to ascribe a locomotive engine with its cylinder, its valves, piston, connecting rod, driving wheels, boiler, and furnace to some occult natural force and deny its construction by skilled mechanics.

Yet he who would affirm that would be deemed to surpass in stupidity the absurdly dull Justice Dogberry, who declared that "A fair face is the gift of fortune, but reading and writing come by nature."

Man himself, however—man the spiritual being, the thinker with his inborn consciousness of his immortality—is the crowning demonstration of the existence of God, the Omniscient, Omnipotent, Omnipresent, eternal Faith, eternal Love, and Life.

Man's intelligence, that enables him to subdue the earth and to assert his dominion over all the forces of nature, must have been derived from some intelligent creator, otherwise we are forced to reject as false the axiom of natural history, "Like produces like," and to hold to the absurd proposition that a quality may exist in the effect which had no existence in the cause.

The pantheist would scorn the imputation that he is an atheist, and yet his belief that God is an elemental force—a mere vital principle diffused through all nature abounding both in animal, mineral and vegetable life—is in its final analysis rank atheism.

That belief is expressed with far more poetry than truth in the lines of Pope:

"It warms in the sun, refreshes in the breeze,
Glow in the stars, and blossoms in the trees;
Lives through all life, extends through all extent,
Spreads undivided, operates unspent."

Such a God, like the circle in the water, fades out by extension. It contradicts the evidence of design in the creation of the universe, and denies that there is a supreme intelligence that presides over it.

It gives us a Godless world, drifting on an unknown compulsive current in a sunless sea, with no hand to guide it.

It mocks man's noblest aspirations, and clouds his brightest hopes.

His very nature demands a God of Love and Truth, and cannot be satisfied with the assertion that he owes his origin to a mere creative principle, a sort of transcendental chemistry in nature that evolved him out of material elements.

If we once, however, establish as a demonstrated fact that the organized bodies that we behold upon the earth are the results of a design or plan that evinces the most consummate wisdom, we are compelled to admit the existence of a wise designer.

That fact we have clearly established, and as it is an abuse of language to affirm that there can be intelligence without an intelligent Being in whom it exists, it follows that there must be a personal God—an infinite personality, yet still a person, though eternal and self-existent.

Locke, in his authoritative work on the "Understanding," defines a person as a "thinking intelligent being." Although we cannot impute "thinking" to God, since it is a mental process by which we seek to reach a definite conclusion, we allege that He is omniscient, and that is to be possessed of infinite intelligence, as knowing all things.

Both natural and revealed religion teach that there is a personal God who superintends the whole created universe, and especially concerns Himself in human affairs. Even the lowest types of mankind, who are as near to nature almost as the animals they hunt for food, erect altars for the worship of a god whom they believe a person of unlimited power and wisdom, and whose wrath they fear.

They represent him in images of wood and stone and seek his favor with sacrifices.

Surely nature has not practiced a fraud upon these, her rude barbaric children, who follow her teachings and offer up their trusting prayers in her forest temples to the god that she has given them.

Man is essentially religious, and his longing for the eternal belongs as much to his spiritual being as the appetite for food does to his carnal body. His natural piety finds expression in prayer, and whether untutored savage or cultured philosopher, his conception of the Deity has always and everywhere been that He is the Almighty Creator, who hears the prayers of His creatures, and hence must be a person and not merely a creative force. The vast majority of mankind are worshipers of idols, and all idolatry is a declaration of the belief in the personality of God. So strong is that belief in the soul of primitive man that no blasphemous savage has ever been discovered. Barbarians have no curse words. It is only civilized men who indulge in what Shakespeare terms "a round mouth-filling oath."

When the Sioux Indian is angered by an insult, he strikes his breast and exclaims, "I am a Man!" This is his only imprecation, swearing being unknown among the North American Indians, as it is among the natives of Africa and Australia, and the aborigines of

all countries. The personality of God is taught throughout the Bible.

It is declared in the third verse of its first chapter by the words: "And God said, Let there be light, and there was light," for a command can only issue from a person.

It is again declared by the words: "And God said, Let us make man in our image, after our likeness."—*Ibid.*, 26.

The term "our" is a form of expression used by sovereigns, and in that connection does not import plurality.

Thus the King of England would say: "Our Parliament," or "It is our royal pleasure," etc. Such term, however can be used only by a person, and when its use is imputed to God it is an affirmation of His personality.

The personality of God is also affirmed in the words:

"So God created man in His own image, in the image of God created he him."—*Ibid.*, 27.

Christology, the true interpreter of the Scriptures, teaches us that the "image" meant is not one of physical features, since God is infinite, and therefore cannot be bounded by lines of portraiture, but that His attributes of Eternal Life, Truth, Love, Intelligence, etc., are imaged or mirrored in man as a Spiritual being and the reflex of the Divine attributes.

But attributes can only be affirmed of a personality and not of a principle or force, however potent it may be.

As in the first chapter of the Bible so in the last the personality of God is declared. Describing the New Jerusalem, the Apostle John tells us:

"And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him.

"And they shall see His face, and His name shall be in their foreheads.

"And there shall be no night there; and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign forever and ever."—Rev. xxii, 3-5.

The personality of God was taught by Jesus in His sermon on the mount in these words:

"Blessed are the pure in heart, for they shall see God."—Matt. v, 8.

That He is a person is distinctly asserted in the Lord's prayer wherein we address Him as "Our Father," the only prayer that unites all humanity in the tie of a common brotherhood as the children of God.

Christologists should carefully avoid the use of any expression in their teachings, or in their daily converse, that might be a denial of the personality of God.

CHAPTER LVIII.

THE CONCLUSION.

A Great Boon to Mankind Toward Alleviating Discords and Distress.

All readers who have carefully perused the preceding chapters of this book, the pages of which are now drawing to a close, cannot help arriving at the conclusion that the chief aim of its author has been to present facts relative to health and happiness which, when clearly understood and conscientiously applied, must prove a great boon to mankind in general towards alleviating the discords and distress which so largely yet so needlessly abound with all classes and conditions of people.

With the Holy Bible in the home and Christology at its side as an intelligent interpreter, people have a large library in a small compass, from which they can, at all times, draw comfort when clouds of darkness seem to overshadow their presence. As a friendly physician and an ever-present help in time of trouble, this book gives forth sweet solace to the sorrowing soul. Through reading a few pages each day, the mind is rendered tranquil and the body robust. The habit of forming correct and beautiful thoughts is thus engendered, and, through these, people are made better, brighter and happier. Cares weigh more lightly, and heavy burdens are easily lifted.

"Think beautiful thoughts and set them adrift
On eternity's boundless sea!
Let their burden be pure, let their white sails lift,
And bear away from you the comforting gift
Of your heartfelt sympathy.

For a beautiful thought is a beautiful thing;
And out on the infinite tide
May meet, and touch, and tenderly bring
To the sick, and the weary, and sorrowing
A solace so long denied."

Happiness and home should be synonymous. The soul at rest is at home. The happy-fire-side is home's true ideal—a beautiful realistic picture to cheer the hearts of father, mother and children. The sanctity of home lays the foundation for Heaven. Prattling voices are home's hallowed music. To parent and child alike, home, however humble, is a castle, a sanctuary, a paradise. Woe unto him or her who would defile its sacred precincts, hallowed by so many beautiful associations. Home is the foundation alike of pure society and good government. From the humble home the greatness of nations is drawn.

Christology declares for home, its sanctity, and its expansion among the people. The more happy homes, the more virtuous and prosperous people. Encourage home building, and the Bible expands its usefulness. The spiritual side of man's nature thus more rapidly develops, while his grosser self becomes attuned to the higher aims of life. Home influence increases reverence alike for parents, humanity and the Deity. Society, as well as the individual is thus benefited. No book greater nor grander than the Holy Bible can ever grace any place or any occasion. Its presence is indicative

of a holy atmosphere. Where the Bible is, there is God, also—a light unto our feet; a guide by day and by night. To the humblest and to the highest, it is alike a precious boon.



LORD'S PRAYER IN VERSE.

“Our Father in Heaven, we hallow Thy name,
May Thy kingdom holy on earth be the same.
Oh, give to us daily our portion of bread,
For 'tis from Thy bounty that all must be fed.

Forgive our transgression and teach us to know
That humble compassion which pardons each foe.
Keep us from temptation, from evil and sin,
For Thine is the glory forever, Amen.”



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